





A
COMPANION
TO THE
TEMPLE:
OR,
A Help to Devotion,
In the Daily use of the
COMMON-PRAYER.

IN TWO PARTS.

PART I.
Containing the
Morning and Evening PRAYER.

The Third Edition with Additions.

By THOMAS COMBER, D.D.

I will pray with the Spirit, and I will pray with the Understanding also. 1 Cor. xiv. 15.

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IMPRIMATUR.

C. Smith. R. P. D. Episc. Lond.
à sacris domesticis.

July 19.
1675.

TO THE
Right HONOURABLE

And my very good Lord

JOHN,
LORD FRESCHVILLE

Baron of Stavely.

MY LORD,

IF the Excellent Prayers of this Church had not more Friends than is commonly supposed, there would not have been so early a Necessity for this Third Impression: for though the sincerity of my Designs might obtain so much Charity for my infirmities, as to recommend my undertaking to some Persons; yet if the Subject had not been more Obliging than any thing in my Performance, it had never found so general an acceptance:

A 3

And

The Epistle Dedicatory.


*And truly I shall be more pleased if this Discourse be welcome to the world for the Prayers sake of which it treats; it being my desire to gain glory to God, and Profelytes to the Church, not Friends to my self thereby: However, the success of the former might have emboldened me to venture this Edition also without any Variation, but because so noble a Text as the Common-Prayer, deserves the exactest Commentary, I have chosen rather to revise it, and present it to your Lordship with all possible advantages, and therefore with some alterations: Some Variations I thought necessary, but I shall never alter my Choice as to the Dedication. Your Lordship is so constant and sincere a lover of the Liturgy, that I am confident your Lordship will undertake the Patronage thereof with a new affection; and my own Obligations are increased by so many new acts of your Lordships favour, that I am engaged to renew my former Address; which I had done in the same words (for I can justly now say all that I said then, and much more in your Lordships Praise) but
only*

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only that I have said what is there already, and it will rather be expected here, that I should give your Lordship and the world an Account what I have done in this Impression.

The finishing of the first Copy by parcels, had occasioned some disorder in the Method and disproportion in the Parts, both which I have endeavour'd now to regulate; the Athanasian Creed wholly omitted, the Apostles Creed and some of the Hymns (for brevity sake) lightly passed over before, are now more fully discours'd on; and besides upon a serious review of the whole, I have cut off what seemed superfluous, supplied what was deficient, cleared what was obscure, and reduced all the Particulars into better Order: so that I hope it will be more intelligible and more useful, more agreeable to the exactness of those Prayers whereof it treats, and more likely to win all sober Christians to value these admirable Offices as they deserve. The diversity of Opinions about the Worship of God, hath divided our Affections, banished our Charity, and our Peace too long; While our Friends have pitied our Divi-

A 4 sions,



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sions, and our Enemies rejoyced at them, and taken advantage by them; so that I should esteem my Pains most happily bestowed, if they might reconcile all true Protestants to these Holy Forms, and engage them all to love one another, and serve God together, in this good old way; which I do the more passionately pray for, because I do perceive our Separation and Contentions about some Circumstances, does give our Common Foe as well hopes as opportunity to overthrow the Foundation of all our Worship, and our Faith also. I have done my Part to prevent it, and if all that are concerned would consider of the danger and the remedy without prejudice, I should not despair but the success would fully answer the desires of,

My LORD,

Your Honours most Obliged

Chaplain and faithful Servant

THOMAS COMBER.

T H E

P R E F A C E.

THere are two principal ends of the Worship of God, *The Glory of him that is Worshipped, and the Benefit of the Worshippers.* And these two are so inseparably united, that St. *Augustine*^a reduceth both to one, assuring us that all the advantage accrues to us. But whether we look on them single or conjoynd, no part of *Divine Worship* doth so much expresse and advance Gods glory, nor so directly tend to Mans good as *Publick Prayer*; in which we make the most universal solemn acknowledgements of our Obligations unto, and Dependence upon, the Supreme Lord of all the World; and by which all the servants of God in all times, places, and circumstances, do with one heart and voice, by common consent
^b reveal their wants, and ^b *Publica est nobis & Communis Oratio, & quando oramus, non pro uno, sed pro toto populo oramus; quia totus populus unum sumus.* Cyprian.

obtain

^a *Credendum est totum quo recte colitur Deus homini prodesse non Deo.*
 Aug. Civit. Dei. l. 10. cap. 5.

^b *Publica est nobis & Communis Oratio, &*

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obtain supplies for them. So that we may call this the *Life and Soul of Religion*, the *Anima Mundi*, that universal Soul which quickens, unites, and moves the whole Christian World. Nor is the case of a private man more desperate, when he breaths no more in secret Prayer, than the condition of a Church is, where Publick Devotions cease. St. *Hieron* out of *Hippolitus* puts the cessation of *Liturgy* as a principal

• Hieron. Com. in Dan.

• Gen. iv. 26. Chal. Par. *Tunc profani fuerunt homines ut non orarent in nomine Domini.* Edit. Ven.

• Psal. xiv. 4. & liii. 4.

sign of the coming of *Antichrist*. And nothing more clearly shews a profane generation, • the very title of wicked men in Scripture • being that *they call not upon God*. 'Tis well if any of us

can excuse our selves; but the general neglect of daily Prayers • by Ministers (who are both desirous and bound to perform them)

‡ In the Rubrick before the Morning Prayer.

doth too sadly testifie they are tired out with the peoples constant absence, and altogether witnesseth an Universal decay of true Piety. Perhaps the dishonour, that is cast upon God and Religion will not move these disregards, and neglecters, since they live so that a stranger could not imagine they had any God at all. But I hope they have yet so much Charity for their own Persons, that it may startle them to consider what mischiefs are hereby brought

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brought upon their own selves as well as others. Wherefore let them ask the cause of all that *Atheism* and *Profaneness*; *Luxury* and *Oppression*; *Lying* and *Deceiving*; *Malice* and *Bitterness* that is broke in upon us, to the torment and disquiet of the whole World. Let them ask why they plague others with their sins, and others requite them again? And it will appear that all this is come upon us because we forget *God*, and *Heaven*, *Death* and *Judgement*, which daily Prayers would mind us of. Our Souls are fixed to the *Earth*, because we lift them not up to *Heaven*. We have neither grace to do good, nor resist sin, because we never ask it; and we can have as little hopes of glory as we have signs of grace, because we do not prepare for it. But if these evils be too thin and spiritual, let it be enquired, whence our National and personal calamities proceed; Epidemical Diseases, Wars and Pestilences? Whence comes the Multiplication of Heresies, the prevalency and pride of the Enemies of the true Religion? The Jews will tell you, *Jacob's Voice* in the Synagogue keeps off *Esau's* hands from the People. We have disrespected and slighted God and his Worship, and he may justly put us out of his Protection: If he meet us not in his House, he may go away

¶ Omni tempore quo Jacob's vox est in Synagoga, non sunt ibi manus Esau. Prov. Rab. lib. Musar.

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^b *Si Deus f. b. Synag-
gam intrat & nemo in-
ventus est, abiit iratus,
ut Isa. 50. 2. Buxtorf.
syn. ex Rh.*

away ^b displeased ; and then
we lie open to all evil when
our defence is departed
from us ; and they that pro-
voke him so to do, are enemies to themselves,
and to the Church and State where they live,

¹ *Quisquis incolit civi-
tatem in qua extat Si-
nagogi & eam tecum non
adiit is est vicinus malus.
R. Nath de latr.*

indeed the worst of Neigh-
bors ⁱ. But notwithstanding
all this ; while sober and de-
vout Men lament this Epi-
demical iniquity, and groan

under the sad effects thereof, passionately with-
ing a speedy remedy ; the Offenders grow
bold by their numbers, and hardened by this
evil custom, till they now despise a reproof,
and deny this Negligence to be a sin, because
they have no mind to amend it. But these are
of two kinds.

1. Those that make their business their Apo-
logy, and suppose it is unreasonable to expect
them every day at *Common-Prayer*, and judge
it sufficient to say they cannot come.

2. Those which have learned to despise or
hate the Prayers of the Church, and to scorn
that which their Fore-fathers (generally better
than they) did heartily serve God by ; who
account it their Virtue to abstain from them,
and having sufficiently undervalued these De-
votions stamp't by Publick Authority, ima-
gine they may say innocently enough, they
will

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will not come ; and if to dilparage the Rule did take off our Obligation to walk by it, then these Scorners were the least of sinners. But neither the excuses of the one shall cover his Covetousness and Irreligion, nor the confidence of the other shelter his Pride at the last and dreadful day. So that I suppose it may be a friendly office, and will be so accepted, to warn all such of the unsafe grounds they rely upon, in their forbearing Publick Prayers. And this I shall do by representing with all Moderation, 1. The reasonableness of our being present at daily Prayers, to those who say they cannot. 2. The Excellency of the Liturgy to those who say they will not come. And this I am obliged to do, to *smooth the way to the Temple*: For in vain do we shew how men may be devout there, if they excuse or deny coming thither. And we must not so confine our Caurity to these within the Walls, as to forget those without. We love the one best, but we must pity the other also, and endeavour to deliver their Souls from living in a constant Sin, which they miscall Innocence. I know I oppose a Torrent ; but as long as Men have reason, I shall hope such as will consider may either be convinced, or rendred more moderate. However this will confirm those that are of the True Church, and it is something with me to serve such.

I. We

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1. We shall demonstrate the *reasonableness* of the daily attendance on *Publick Prayers*; and that principally from the *Universal Reason* of all the World, and the concurrent

^k Non etenim penitus
vana est sententia multi
Quam celebrant—

practice and consent ^k of all Mankind, which agrees in this, that wheresoever they own a God true or false: They daily perform some Worship to him^l.

^l Micah iv. v. 5.

The very Heathens beside their private requests and vows, made parti-

^m Ἐν πάσῃ ὁρμῇ, καὶ
μικρῇ καὶ μεγάλῃ πρὸς
τὸ θεῖον αἰεὶ πρὸς
ἐξέστη. Plato in Ti-
maeo.

cular addresses to their Temples ^m in all their great concerns ⁿ and yet abstained not from the daily sacrifices, nor from the frequent Festivals of their numerous Deities; in *Ægypt* (as *Porphyr* relates) they praised their Gods with Hymns three or

ⁿ L. Scipio nil magnum
aggressus est nisi prius
ascenso Capitolio Deus
ibi veneratus esset. Liv.
l. 26.

^o L. de abst. 4. §. 8.

Turks are called to their Houses of Prayer five times every day, and six times upon the Fridays; and he that notoriously absents himself, is punished with disgrace and hath a Fine set upon him. And if our Saviour think it rea-

^p Matth. v. v. 47.

τί ἀλλωστὸν;

sonable we should do something more, ^r how dare we call it unreasonable, when we are not injoynd to do so much as they? But to go on, who knows

not

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not that the *Jews* had set hours of Prayers, when all devout people (even *Christ's Apostles*)^a went to the Temple or Synagogues to offer up publick supplications? And these hours are observed among them exactly to this very day. One instance of their strictness in this Particular we learn from the *Talmud*; where it appears that because of the distance of the Temple, and the impossibility of attendance on the daily Sacrifice, those who could not come hired certain Devout men who were called [*virī stationis*] the Men of appearance, to present themselves daily there, and put up Petitions for them^r. And the Pharisees not only observed the usual hours of Prayer, but doubled them, and zealously kept them all. Now Jesus tells us, our righteousness must exceed theirs, if ever we hope to enter into his Kingdom^r. Which Precept of his, some of us could almost afford to call an intolerable burden, for we call a smaller matter by a worse Name. To pass then to the Christian Church. We have an Express Command, to Pray without ceasing, ^r that is without omitting the set times which every day return, and ought to be Observed:

^a A&.iii.1.

^r Talm. tract. Tabarniot. & ap. Petrum Cynæum de R. Public. Hebræorum.

^r Matth. v. 20.

^r 1 Thes. v. 17. Gr. ἀδιαλείπτως sc. ut nullo die intermittantur certa tempora Orandi. August.

In

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In obedience hereunto the Church in the

▪ Acts ii. 46.

▪ *Injunctis precibus frequenter decenterque interdum nocturne insistent,* Orig. in Cels. l. 6.

Apostles time, met at daily Prayers ; and so did the Primitive Christians for many Ages after *, who had their *Liturgy, Eucharist, and Hymns*, even in the night

when persecution prevented them in the day. And surely their zeal and fervour is a huge reproach to our sloth, who yet call our selves of the same Religion, and are so far from venturing lives and estates to enjoy opportunities of Devotions ; that we will not leave our shop nor our company, nay, our very idleness half an hour, for a freer and more easie Worship than they could enjoy. Surely we are as unlike them in Practice, as we are like in Name and Profession. Twice a day was not enough for them, wherefore they appointed (in the days of Martyrdom) three set times in every day for Prayer ; Nine, Twelve, and Three in the

Afternoon †, and punctually observed them. Afterwards in more quiet times it was wonderful to behold, the orderly performance of *Morning and Evening Prayer* ‡ in

‡ *In orationibus celebrandis invenimus observasse horam tertiam, sextam & nonam, sacramento scil. Trinitatis. D. Cypri. de Orat. Dom.*

† *Τρεις ώρας τακτὰς ἀπορεύουσαν ἐυχῆν, ὡς γελῶντο φέρε, καὶ ἐκπῶν, καὶ ἐννοῦντο.* Clem. Alex. Strom. l. 7.

‡ *Τὸ τοῖς ἱεροῖς οἱ μὲν πρὸς καὶ δ' ἐκείνῳ ἡμέραν ἡμέραν ἐν ἑσπέρῃ τε καὶ ὀρεῇ.* Chrys. in 1 Tim. cap. 2.

huge

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huge assemblies of Men and Women*, who failed not of their constant attendance. These are the Men and times whose principles we are reformed by, but I wish that corrupted Church who forced us to a Separation, do not prove more conformable to the outward part of their Practice in a due observance of Publick Prayer, than we who have more Knowledge, better Prayers, fewer Excuses, and yet less Devotion. Wherefore let us no more complain of our own Church for expecting us at daily Prayers. Let us rather challenge all Nations and People for fools, and declare it unreasonable, that we should have any God at all; or let him have any of our time, though he give us all we have. Let us tell the world, we are self-sufficient for the Conduct and Defence of our selves and our affairs, and then we shall discover our selves what we are: We must not feign our selves too busie; for we do lay aside our business daily, for causes less weighty, and advantages more inconsiderable. If Vanity or Lust, Sathan or his Emissaries call, we can find Leisure; and why not when God calls? unless we think all that time lost which is spent upon his service; or as if we needed not his blessing. In short, if unavoidable business did

(a) hinder

** Cujusvis ætatis viri ac
feminae, totis animi
viribus hilarique mente
precando & gratias
agendo Deum bonorum
autorem venerabantur.
Euseb. Eccles. hist. l. 10.
c. 3.*

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hinder us and nothing else, many men might come always, and all sometimes, and every day an hundred for one that now comes. Wherefore it is Sloth and Covetousness, or Atheism and Irreligion keeps us away. And if so, what signifie those pretences of praying at home (which ought to be done too?) Verily no more than those of the idle School-boy who seeks a Corner not to learn, but play in without disturbance. And truly it is to be doubted that constant neglecters of Publick Prayers, use seldom and slight devotions in private, for they may make the same Objections against them. Finally, Therefore do but remember the reasonableness of this is to be tried at a higher Tribunal, and come as often as God can in reason expect to meet you there, and I shall ask no more.

2. To the *reasonableness* of the Churches Injunction we may add, the *Excellency* of that Provision which is made for you, which ought to invite you to come, and will be an Aggravation of your neglect. But here I must not expatiate into the particular Encomium which every part of the Liturgy deserves. That would make the Porch larger than the House, and may better be seen in the following Discourse: Only at present we may say this of it in general, that though all Churches in the World have and ever had Forms of Prayer; yet none was ever blessed with so comprehensive,

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hensive, so exact, and so inoffensive a Composure; Which is so *judiciously contrived* that the *wisest* may exercise at once their Knowledge and Devotion; and yet so *plain*, that the *most ignorant* may pray with Understanding: So *full*, that nothing is omitted that is fit to be asked in publick; and so *particular*, that it comprises most things which we would pray for in private; and yet so *short*, as not to tire any that have true Devotion. Its *Doctrine* is pure and Primitive; its *Ceremonies* so few and Innocent, that most of the Christian World agree in them; its *Method* is exact and natural; its *Language* is significant and perspicuous, most of the Words and Phrases being taken out of Holy Scripture, and the rest are the expressions of the first and best Ages: so that whoever takes exceptions at these must quarrel with the Language of the Holy Ghost, or fall out with the Church in her greatest Innocence. Indeed, the greatest part of these Prayers are primitive, or a second Edition of the most ancient Liturgies of the Eastern and Western Churches corrected and amended. And in the opinion of

the most impartial and excellent *Grotius**, (who was no Member of, nor had any

* *Certum mihi est de-
regulam Anglicanam, item
morem imponendi manus
adolescentibus in memo-
riam baptismi, Autoritatem Episcoporum, Presbyteria ex solis pastoribus
composita, multaque alia ejusmodi satis congruere institutis vetustioris
Ecclesie: à quibus in Gallia & Belgio recessum negare non possumus.
Grotius Epist. ad Boet.*

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Obligation to this Church) the *English Liturgy* comes so near that Pattern, that none of the Reformed Churches can compare with it. And if any thing External be needful to recommend that which is so glorious within: We may add, That the *Composers* were all men of great Piety and Learning: For they were all either *Martyrs* or *Confessors* upon the Restitution of Ropery, which as it declares their Piety, so the Judicious Digesting of these Prayers doth evidence their Learning; for therein a Scholar can discern close Logick, pleasing Rhetorick, pure Divinity, and the very Marrow of all the Ancient Doctrine and Discipline; and yet all made so familiar, that the unlearned may

safely say, *Amen*^b. Lastly, all these excellencies have obtained that universal Reputation, which these Prayers enjoy in all the World, so that they are deservedly admired by the Eastern Churches, and had in great esteem by the most

^b 1 Cor. xiv. 16.

eminent Protestants^c beyond the Seas (the most impartial Judges.) In fine this *Liturgy* is honoured by all, but the *Romanist*, whose interest it opposeth, and some *Dissenters*, whose prejudices will not let them see its lustre; whence it is they call that (which Papists hate because it is Protestant) Superstitious and Popish, and though they count it *Roman*, condemn

^c See D. Durel his defence of the Liturgy.

it

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it without a hearing. But when we remember, the best things in a bad world have most Enemies (as it doth not lessen its worth, so) it must not abate our esteem, that it hath malicious or misguided Adversaries; who for all this hold the Conclusion, and obstinately resolve they will not come.

How endless and unprofitable it is to dispute with these, the little success of the best arguments managed by the wisest Men do too sadly testifie. Wherefore I shall decline that, and attempt to convince the Enemies, by assisting the Friends of our Church-Devotions. And by drawing that veil which the ignorance and indevotion of some, and the passion and prejudice of others have cast over them, I shall represent the *Liturgy* in its true and native lustre, which is so lovely and ravishing, that, like the purest beauties, it needs no supplement of Art and Dressing, but conquers by its own attractives, and wins the affections of all but those that do not see it

clearly ^d. This will be sufficient, I am sure, to shew that

d Ignorant qui non amant.

whoever desires no more than to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout Forms; so that I should have concluded here my Preface (when I had given a more particular account of this undertaking) but that I

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must first examine an Objection or two, which are like a skin over the eyes of some, and be the Picture never so full of graces, will spoil the Prospect, if they be not removed.

Object. 1. *It is said to be a Form, and therefore a hindrance to zealous praying by the spirit.*

Ans. Whoever makes this Objection, and affirms we cannot pray by the Spirit in the words of a Form, must beware his ignorance betray him not into a dangerous uncharitableness, and perhaps blasphemy. For the *Saints*

^e Num. vi. 23. Deut.
xxvi. 3. Ezra xi. 5.
Dan. ix. 1.
^f Matth. xxvi. 44.

of the *Old Testament* pray-
ed by *Forms*, and so did
Christ himself in the *New*,
and he taught his Apostles

a *Form* to pray by, and dare any say they prayed not by the Spirit? Have not all Churches since the Apostles times to our days had their *Forms* of Prayer? And did not the devoutest men of all Ages compose and use such? Was ever *Extempore* Prayer heard of in Publick (till of late) unless on special occasions; and do we think no Church nor no Persons prayed by the Spirit, till now? To come nearer still: Have not *France* and *Geneva* their *Forms*? And did not learned *Calvin* (and the best reformed Divines) use a *Form* before their Sermons? And is not an unstudied Prayer a Form

to

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to the People, who are confined to pray in the Speakers words? And will you say these all pray without the Spirit of God? But sure we hug the Phrase of *Praying by the Spirit*, not attending the Sense. For the meaning doubtless is, to be so assisted by the Holy Ghost, that (our Thoughts being composed, and our Souls calmed, and our Hearts deeply affected with our Wants, and the Divine All-sufficiency) we can pray with a strong Faith, and a fervent Love: When we are so intent upon our Requests that we duly weigh them, and pursue every Petition with pressing Importunity, ardent Desires, and vigorous Affections, this is the *Spirit of Prayer*. And thus we may better pray by the Spirit in the words of a *Form*, than we can do, when our Mind is employed in inventing new expressions. For having a *Form* (which custom hath made familiar) we have all things set down to our *Hands* which we or others want; and we are at leisure to improve the good Motions of the Spirit; having no more to do but to joyn our Souls and Affections to every Petition, and follow them up to Heaven in most passionate and zealous wishes that God would grant them: Whereas in *Extemporè Prayer* the Petitions expire into Air in a moment, for neither Minister nor People knew them before, nor can remember them afterwards; the one be-

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ing busie in inventing, the others in expecting a pleasing novelty. And methinks it argues more of the Spirit of God, when we can attend the old Prayers with Zeal and Love, than when we need Variety and novel Expressions, to skrew us up into a Devotion too much like Artifice, and seeming rather to be moved by the pleasure of the Fancy, than the actings of Desire. We may judge of the effects of Gods Spirit rather by disposing our Hearts to joyn in a well-composed Form, than by filling our Heads with new Prayers, or opening our Mouths in fluent Expressions; both which may be done without the help of the Spirit, but to be devout without it is most impossible. To which we shall only add, that many truly good men, and sound Members of our Church, do daily use these Prayers with as much Spirit, and Life, with as serious and sincere a Devotion, as any in the World can do. And this they account a demonstration that the Spirit doth assist them in this Form. And so it may assist these mistaken Persons if they will lay down their groundless prejudice, and strive to serve God thus as well as they can. So would the good Spirit assist their Prayers, and make up our differences, giving us one Mind and one Spirit, that with one Heart and one Mouth we might glorifie one God.

*Quis enim inimicum
adhuc ducere potest eum
cum quo unam ad Deum
vocem emisit. D. Basil.*

Object. 2.

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Object. 2. But it is further urged, *That these Prayers though good in themselves, will grow flat and nauseous by daily use,* ^b *and consequently become an impediment to Devotion.*

b *Vilia sunt nobis quaecunque prioribus annis Vidimus, & sordet quicquid spectavimus olim.*
Calphurn. Ecl. 7.

Ans. We come not to the House of God for Recreation, but for a supply of our Wants; and therefore this might be a better reason of an empty Theatre, than a thin Congregation. We come to God in Publick, to petition for the relief of our own general Necessities, and those of the whole Church, viz. for Pardon of Sin, Peace of Conscience, and succours of Divine Grace, and a Deliverance from Sin and Sathan, Death and Hell: as also for Food and Raiment, Health and Strength, Protection and Success in all our concerns; and more generally for the Peace of the Kingdom, the Prosperity of the Church, the Propagation of the Gospel, and the success of its Ministers. Now these things are always needful, and always the same, to be prayed for every day alike. Wherefore (unless we be so vain as to fancy God is delighted with *Variety* and *Change* as well as we) what need is there to alter the Phrase every day, or what efficacy can a new Model give to our old Requests? Particular wants and single Cases must be supplied by the Closet-devotions, for the Publick whether by
Form

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Form or *Extemporè* can never reach all those, which are so numerous and variable. Wherefore one *Form* may fit all that ought to be asked in the Church; and why then should we desire a needless and infinite Variety and Alteration? If we do, it is out of Curiosity, not Necessity. The poor man is most healthful whose Labour procures him both Appetite and Digestion, who seldom changeth his Dish, yet finds a Relish in it, and a new Strength from it every day: And so it is with the sober and industrious Christian, who busying himself in serving God, gets daily a new sense of his Wants, and consequently a fresh Stomach to these Holy Forms, which are never flat or dull to him, that brings new affections to them every day. It is the *Epicure* and luxurious, the crammed lazy *Wanton*, or the diseased man that need *quelques choses*, or *Sauces* to make this daily bread desirable. And if this be our Temper, it is a sign of a diseased Soul, and an effect of our surfeiting on holy things. In this we resemble those *Murmurers* (*Numb. xi. 6.*) who despised the *bread of Heaven* because they had it *daily*, and loathed *Manna* it self, calling it in scorn *dry Meat*. This was sufficient to sustain their bodies, and satisfy their hunger, but they required *Meat for their Soul*¹, that is, to feed their *Fancies* and their

¹ Psal. lxxviii. 18.

LXX. Βρωματα ταις
ψυχαις αυτων.

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their *Lusts*; even as we do, for whom the Church hath provided Prayers sufficient to express our needs, but not to satiate our wanton Fancies, nor gratifie the Lust of our Curiosity; and we complain they are insipid; so perhaps they are to such, for the *Manna* had no Taste to the *wicked*; but it suited it self to the Appetite and Taste of every *good* Man, as the Jews tell us in their Traditions¹. Sure I am, it is true here: For if we be curious and proud, or carnal and profane, there is no gust in the *Common-Prayers*; but a truly pious Man can every day here exercise Repentance and Faith, Love and Desire, and so use them as to obtain fresh Hopes of Mercy, Peace of Conscience, Increase of Grace, and expectations of Glory, and whoever finds not this, the fault is not in the Prayers, but in the indisposition of his own Heart.

¹ Wisd. xi. 21. & Fagius on Num. 11.

If all this will undeceive any, and take away their prejudice, so that they may see clearly what they cannot but *love*, if they did behold; I shall think my pains well bestowed: If not, it appears they are resolved to believe as they do, and I am resolved also not to imitate them so far, as to abuse my Adversaries^m with strenuous reviling; because it is more plea-

^m Non incessimus adversarios convitiis & contumeliis, sicut plerique faciunt, rationum & argu-

gumentorum infirmitatem maledictis obregentes. Greg. Naz.

fant

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fant to me to give a true and lovely Character of my own Devotions, than an odious, though deserved one, of Others. Only let those that delight in making objections against *Forms* know, that we can easily recriminate, and charge *extemporè* Prayers with *Novelty, Confusion, Irreverence, Vain-glory*, which can scarce be *denied*; and many other *Inconveniencies*, that will hardly be *excused*. But this were to perpetuate a Quarrel; and had not been mentioned here, but to teach those to be modest in

« Cum tua praeideas
oculis mala lippus inun-
ctis,
Cur in amicorum vitiis
tam cernis acutum.

their Censures » who are not free from all Exceptions; nay, liable to infinitely more than can be justly charged upon us.

But having thus cleared the way to all indifferent and disinterested Persons, it is time to speak briefly of the Design of the following *Discourse*; which is to make it evident that our Excellent Prayers do deserve all possible Love and Esteem, and contain in them a rich Treasury of all that can make our Devotion lively and useful. And if we be assisted by Gods Spirit, and come desirous to pray with Zeal and Sincerity, here is (without calling in any aid but that of *Heaven*) a curious *Order*, clear *Method*, significant *Phrases*, and strong *Arguments* to quicken our Affections, and enlarge our Souls in holy and fervent Wishes, Desires,

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Desires, and Meditations, which is the Prayer of the Inward Man, the Life and Soul of this Duty. All which we teach men to do by giving a natural and facile *Analysis* of the Method, and by making plain and practical *Observations* on the Parts, together with a literal *Paraphrase* of the Whole. By which none can imagine I should give a borrowed lustre to the Prayers, which they had not of their own: For I only prove they had it before, and I find all in them, that I observe from them; which I hope will be so plain, that all Men will see the inference, and be able in their own Devotions to find out much more. Now in this *Essay* I shall hope to serve three sorts of Persons.

1. The *Ignorant*, who may be instructed hereby to *pray with understanding*. Not that we suppose these Offices so obscure as to need a Comment (for nothing can be more plainly expressed, nor is it possible to invent words more universally understood) but many that understand the *Sense* of the Words, have not Art enough to discern the *Order*, *Method*, and *Connexion* of the Prayers, nor skill to find out the *Arguments* that press every Request; or the places of Scripture which furnish these Devotions with significant Phrases, nor Judgment to describe what disposition of Soul doth suit the several parts of them. And if

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we consider, that the greatest number are such, we shall think it seasonable to help them with a plain and easie *Explication*. Besides there are many (in other things) knowing Persons, who rather for want of Consideration than Judgment, never took notice of the natural dependences of these Prayers, nor the true and full import of the Expressions, nor of the Graces to be exercised in the several Parts, because they only attended the words, but took no care to expatiate into holy Meditations. And if the former need a *Master*, these want a *Monitor*, lest they offend in a worse

◦ *Non tibi deputatur ad culpam quod invitus ignoras; sed quod negligis querere quod ignoras.* Aug. de lib. Arbitr. l. 3. c. 19.

kind: For Negligence is worse than simple Ignorance. But I hope, though all that is here be obvious, yet something will be found which

either was not known or not observed before, and those things also such, as may elevate the Affections, and make the Prayers more pleasing and more profitable.

2. The *Devout Servants of God*, and *Obedient Sons of the Church*, whose care it is to pray daily in the Publick, and whose Desire and Endeavour is to do it well. Might I be a *Nethinim* to hew wood and prepare fuel for the Altars of their Hearts, I should rejoice; and it hath been my Care to suggest not always the most Critical, but the most Practical Sense

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Sense, which most directly tended to help Devotion, for these Mens sake; who no doubt have in their own hearts made many of these Observations before, and I hope they will like them no worse, for I shall like them better, in hopes the same Spirit directed me and them. But I hope that what I have done will (besides its present assistance) suggest a way to all devout Souls for making pathetical and pious Enlargements, more and better than are to be found here; that so our daily Offices may be full of Life and Pleasure; and every day court us with new Delights. And I must affirm, I have rather opened the top than searched the bottom of this rich Mine. But sure I am we had need to quicken our Devotion all we can, not only for our own good, but that our flames might thaw the hearts and lighten the eyes of the rest of the Congregation; which scarce ever mind either Words or Sense, but are either sleepy or tired, to the dishonour of God, the discomfort of the Minister and the ruine of their own Souls. How happy should we be, if by my Endeavours and your Examples, we awaken such into a Sense of their Duty; that these excellent Prayers might every

P Pauci mecum sunt in oratione, & hi ipsi vertiginosi, hiantes, assidue se convertentes & observantes, quando Psalmorum cantor versus finiet; quando ab Ecclesia, velut a carcere ab orationis necessitate liberabuntur.
Basil. Conc. : 1. de serv.

where

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where be said with an excellent Spirit, for the benefit of particulars, and the good of the whole Church ?

3. The *mistaken Dissenters*: Who hereby

¶ *Facilius vinci possunt quam persuaderi.*
Hieron.

may be convinced (and perhaps persuaded) ¶ that we can pray by this Form with as much *Zeal* and

more *Knowledge*, with as much *Spirit* and more *Truth*, than by any other kind of Prayer. And then it must appear, that this *Venerable Liturgy* hath been fallly represented by such, who would not have it seen truly, lest it

¶ *Credunt de nobis quæ non probantur, nolunt inquiri ne probentur, non esse.* Tert.

Ante nos incipiunt homines odisse quam nosse, ne cognitos aut imitari possint aut damnari non possint. Cyp. de idol. Van.

should be loved really ¶. But if they are so much their own Masters, as that they dare to read the Prayers seriously, and view this little Book with as much *Charity* as it was written with, I shall hope either for their *Compa-*

ny at Prayers, or at least to escape their *Censures* for going thither. For unless they be foolishly obstinate they must either love them, or cannot hate them. If they would love them, and pray with us, we shall be *friends*; and if only the second be obtained, we shall be *quiet*, and even that is desirable. That these are the designs which began and encouraged this Undertaking, the *Authors* own Conscience doth
testifie;

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testifie ; and he hopes even those who approve not the Means, must confess the End of this *Work* is good. And if it be successful in any of these kinds, he will not repent his pains. If in none, he is not the first that hath failed of accomplishing good intentions. However he will have satisfaction in the Peace of a *good Conscience* and may say with that noble *Roman* ; *If the Success answers his Sincerity, it must be a cause of universal Joy ; if not, he can rejoice in his cordial Intentions to do good.* For the Censures of furious *Zealots*, or the scoffing of profane *Ismaels*, he doth not value them, being only unwilling to offend Authority, or true Piety. Wherefore he doth humbly submit these pages to the Judicious Correction of the *Reverend Fathers of the Church*, desiring nothing may be said which dissents from the Doctrine and Discipline now established ; for if it do, it is without the *Authors* Knowledge, and against his Judgment. And now 'tis time to conclude this *Preface* with a twofold Request.

I. To my Brethren of the *Clergy*, that they will read these Prayers so frequently, that such as have leisure may never want opportunity thus to serve God ; and so *servently*, that those who do attend them, may be brought into an high esteem of them. It was a great

(b)

end

1 2 Cor. i. 12.

Si sequuta fuerit que debuit fortuna, nos omnes gaudebimus ; si minus, ego tamen gaudebo : Brutus ap. Ciceronem.

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ends of Gods instituting the Priests Office, and a principal Motive to our Pious Ancestors in

▪ Canones R. Edgar.
I. & XLV. ad Spelman.
Concil. An. Chr. 967.
& alibi sapissime.

their liberal Provisions for it^u ; That there might be an Order of men on purpose, to *Pray daily* for all Man-

kind, especially for such as could not daily attend *Divine Service* : So that if we neglect this *daily Sacrifice*, we neither answer the Designs of God, nor of our Benefactors: And as we are not excused by, so we ought not to be discouraged at the Peoples slowness in coming to *daily Prayers*, for their Presence is indeed a Comfort to us, and an Advantage to themselves, but their Absence doth not hinder the Success, nor should it obstruct the Performance of our *Prayers*. The Promise of *Jesus* is made to *two or three* ; and since our Petitions are directed to God, we need not regard who is absent, so long as he is present, to whom we speak : For he accepts our Requests, not by the *Number*, but the *Sincerity* of those that make them : Let our Congregation therefore be great or small, it is our Duty to read these Prayers daily : And every day to do it with such *Fervency* and *Reverence*, as may declare that our Affections keep pace with our words, while we are presenting so excellent Requests to so infinite a Majesty, upon so weighty Occasions: And also we must recite them with
such

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such *Gravity* and *Deliberation*, as may afford sufficient time both for our selves and our People to consider every Petition, and press it with devout Affections, and a holy Importunity, which is the *Life of Prayer*: and if any use these comprehensive Forms without such pious enlargements, it is not for want of matter in the Offices (as I have demonstrated) but for want of Devotion and Zeal in their own Hearts. 'Tis only such as have no true sense of Piety who say the *Liturgy* without Affection; and I am very confident the rude and hasty repeating thereof hath contributed more to the making *Common-Prayer* odious and contemptible, than the Arguments or the Aspersions of its most malicious Enemies; whereas if we our selves would shew that we are sincerely affected and concerned while we Pray by it, we may expect it will be acceptable to God, and of high esteem among all People; so that I wish it may not be said of any of us, as once of *Eli's Sons*, *Their sin was very great, for they made men abhor the offering of the Lord*, 1 Sam. xi. 17.

Secondly, I shall make it my earnest Request to all the *People* of this Church, not to judge of these Prayers by the Character that *Ignorance* and *Atheism*, *Prejudice* and *evil In-*

* Cum oratis Deum, hoc versetur in corde, quod profertur in ore. August. Jungamus verbis sensum sensui affectum. D. Berni. in Cantic. Sermon. 13.

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terests fasten on them ; but to consider them very well, and then they will find the *Liturgy* to be plainer and more methodical in it self, more comprehensive and more sutable to a Publick Congregation, than the best *Extemporè* Effusion, which makes more noise and shew, but is emptier, and of far less weight in the esteem of *God* and all *Judicious Men*. Let none therefore think it a needless and unprofitable waste of time to go to the House of *God* only to hear *Common-Prayer* ; for Prayer is the proper Duty of that place, which is called *the House of Prayer* ; and it is a Duty that is of all others the highest and hardest, and yet the most profitable, if it be devoutly and well performed. So that I cannot but pity and lament the *Stupidity* of those, who either sleep or sit by, heedless and unconcerned, while so great and so advantageous a Scene of Duty lies before them. And I must (for their own sakes) beseech all that are present at these Devotions ; *First*, to compose their bodies into those most reverent Postures which the Church hath suited to every part of Duty, *Kneeling* at the *Confession*, *Absolution*, and *Prayers* ; *Standing* at the *Gloria Patri*, *Hymns* and *Creeds*, and *Bowing* at the Holy Name of *Jesus* ; for a general uniformity in these things doth declare, that there is in us, a due sense of the Divine Presence, a great Obedience to our
Governours,

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Governours, and a sweet Harmony between our Bodies and Souls in the Worship we pay to the Creator of both. *Secondly*, To make their Responses with a loud and audible voice: The *Romanist* cannot bear a part in his adored *Mass*, because it is an *unknown tongue*; the *Separatist* is excluded from all share in this Duty by the *novel* Device of one *tedious Form* without variety or intermission; but the *Church of England* not only allows this Primitive Priviledge to her Sons, but commands it; and surely none will forbear to answer out of Laziness, that consider the Honour and Benefit thereof; nor ought any to be silent out of modesty or shame, it being no shame that men should hear us Pray in *the House of Prayer*, for we came on purpose to Pray, and the only shame is, to be mute and silent. *Thirdly*, Let me intreat them to Ponder the Divine-All-sufficiency, and their own great necessities, before they begin; and to keep their Heart close to every Petition as they go along, and they will find them all so fit to be asked, and so likely to be obtained; so agreeable to their own wants, and to the necessities of all Mankind; that it will be pleasant to ask them, and delightful to expect a gracious answer to them. And if they daily come, and constantly use the *Common-Prayer* in this manner, they will neither be tired with the Length, nor wearied with

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with the frequent Repetition thereof; for it will appear to be the most noble and comfortable exercise that Religion doth afford; it will increase their Graces, multiply their blessings, and fit them for the never-ceasing Service of the *Heavenly Choir*. *May the God of Peace therefore reconcile us to these Prayers, and to one another, giving us pious and zealous Priests, devout and well-disposed People, that we may have full Churches, frequent Prayers, and fervent Charity; than which nothing will more conduce to the Publick Happiness of this Nation, and the Salvation of all our Souls; the Good Lord grant it therefore, for Jesus sake. Amen.*


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PARTITION I.

*Of the former Part of Morning
and Evening Prayer.*

SECTION I.

*Of the Sentences of Scripture Preparatory to
Publick Prayer.*

§ I.  RAYER is not only an excellent means to obtain all blessings, but the very act it self is an Elevation of the Soul to contemplate the beauties of the Divine Nature, that by beholding such transcendent Perfections, it may learn to love, desire to please, and delight to imitate so great and exact a pattern; and consequently, is a Duty of the highest concernment: for it is an Honour and a Benefit to us, and yet it is accepted by God as our homage, and the testimony of our observance. It is a high favour to be admitted to have *familiar converse** with the King of Kings, and a huge advantage to have so frequent access to the fountain of all goodness. But then it is difficult as well as fair, and requires so much attention and serenity, zeal and vigour,

* Job 15. 4. **שִׁחַח**.
Vulg. & Ang. *Preces*.
Prop. sign. *Colloquium*
familiarē. Drusus.
Ὅμιλα πρὸς τὸ Θεόν
ἢ ἡ ἐν ᾧ. Clem. Alex.
Strom. 7.

faith and love, reverence and humility, that it can neither be well done, nor kindly accepted without some preceding Preparation; for these Souls of ours are so clogged with corruptions, disturbed with passions, and so constantly entertained with the vanities which our senses present us with, that we find our minds pressed down, when we would lift them up to God: But as those Fowls whose wings are not proportionable to the weight of their bodies, do usually run some paces before they can rise from the earth to begin their flight; so the Church directeth us, first to prepare our hearts before we begin to pray. The Jews are taught when they enter their Synagogues, to stand silently a while

^a Buxtorf. Synag. Judaic. c. 5.

^b *Quum vultis orare cogitate prius coram quo stetis.* Di& R. Eleaz. Talmud. tract. Berachoth.

^c *Sacerdos ante orationem Praefatione praemissa parat fratrum mentes.* Cypr. de Orat. Dom.

in the posture of Prayer before they begin their Devotion^a; And one of their Masters told his Scholars this was the way to obtain eternal life^b. The Primitive Christians had a preparatory Preface to their publick Prayers^c as long ago as the time of the famous St. Cyprian. In imitation whereof we are appointed to exercise our souls in the Meditation of

these Sentences of Scripture with the Exhortation subjoyned, that we may thereby become more fit to pray. That illustrious Heathen Temple had this Inscription in Letters of Gold, *Γνῶθι σεαυτόν*, that the Worshipers, by a true consideration of themselves, might approach with all humility to their supposed Deities. And surely it is more requisite for us who worship the true God, to reflect upon the vast disproportion between our selves and Him, which is as great as between finite and infinite, holy and impure; and so we may be convinced of the necessity of being most lowly

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lowly and reverent before him. The frailties of our bodies, and the infirmities of our nature, the defects of our faculties, and the misery that cleaves both to soul and body, doth command us to be humble in the presence of God. But that which should lay us lowest of all in our own thoughts, is the remembrance of our sins, which do alone alienate us from God; for he that pitieth our miseries hateth our sins, and he that caused the Leper to be banished out of the City, admitted the lame man to the beautiful Gate of the Temple: *Joshuah* himself cannot be heard till the sin of *Israel* was taken away, and he meets with a check in his devotion for presuming to pray before he had removed the accursed thing, *Josh. vii. 10.* Wherefore our Spiritual Guides present us with these *Admonitions* to repentance, before we begin to pray, lest we should stumble at the threshold, and pray in vain^d, while we remain impenitent; for there is a moral impossibility such Prayers should prevail. The Petitions of sinners are either an heap of contradictions, or a contexture of Indignities against the God of Heaven; for such men bewail that with their mouth, which they love in their heart, and ask forgiveness, where they are neither sensible of an offence, nor will own the pardon as a favour, they accuse themselves for that which they did willingly, and never condemned themselves for, but will reiterate upon the first opportunity: They require things that they hope he will not give, and if they ask any thing seriously, it is either inconsiderable or with evil designs, and so becomes a provocation^e. Now can an all-seeing eye discern this without indignation? Will not an Almighty hand be lifted up to

^d Psal. lxxvi. 18. John ix. 31. Isa. lix. 2.

^e *Quæ nisi seductis nequeas committere diuis.*
Pers. Sat. 2.

destroy them, who both delude themselves, and mock the King of Glory? But lest we should experience the truth of this in our eternal ruine: We are advised to a serious repentance, which will be the best Harbinger for all our Petitions; for if we see our sins, and feel their weight (it is to be hoped) we shall draw near with low apprehensions of our selves, and strong desires after God, with an high opinion of him, and a hearty love to him, with many fears, and yet many hopes; and who can be more fit to pray? What better foundation for those Prayers which must reach as high as Heaven, than Humiliation and Repentance?

§. II. Now the better to dispose us to pray in this manner God himself is brought in speaking to us from sundry places of Holy Scripture: The voice of God brought our first Father to repentance, *Gen. iii. 9.* and it will surely have the same effect on us, for who dare refuse when he invites, that can pardon or punish, save or destroy. He begins first to speak to us in his Holy Word, to whom we are about to speak in our Prayers; so that those who expect God should hear their Prayers, must hearken to his Word,

† *Prov. i. 24. Deus S.B. nos vocat ad seipsum, si nos illius vocem audimus, tum ille item preces nostras ei oblatas. Mid. Tehil. Psal. cxvi.*

especially where the matter is so excellent, and of so great concernment to us, as in these invitations to repentance from the mouth of God himself. It was therefore most prudently ordered, that we

should begin with Holy Scripture; and for the particular Sentences, I may say, they are the plainest and most pertinent that can be found in the whole Book of God, which though it be divine in every part, yet that care is well bestowed which selecteth such portions thereof as are suitable to the occasion: And thus the

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the Reverend Composers of the *Liturgy*, like skilful Physicians, have walked in this Garden of God, which is stored with remedies of all kinds, and have gathered the choicest and most useful, different in operation, but having the same effect, *viz.* To bring us to Repentance. They have chosen many, yet they leave it to the discretion of the succeeding Physicians of Souls, to use such a Sentence every day, as may suit best with their own and their peoples hearts: Which was done with great reason, both because of the various dispositions of mens minds, and also of the different temper of the same man at several times; some are ignorant, others negligent; some obdurate, others tender; some are confident, others fearful; and that which will pierce the heart of the same man to day, will not enter his skin to morrow; that which will now cure the wound, another time neither will abate the pain, nor stop the bleeding: and it may be worth our while to take them in pieces, and see for what kind of persons every one of them may be proper; so that if we come (as we ought) before the Service begin, we may entertain the time with a Meditation agreeing to our present disposition, and such as may put us into the best frame for true Devotion.

The Analysis of the Sentences.

These
Sentences
contain

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| { 1. Support to the fearful, §. 3.
{ 2. Comfort to the doubtful, §. 4.
{ 3. Instruction to the ignorant, §. 5.
{ 4. Admonition to the negligent, §. 6.
{ 5. Caution to the formal, §. 7. | { Psal. li. 9.
{ Psal. cxliii. 2.
{ Jerem. x. 24.
{ Psal. li. 17.
{ Dan. ix. 9.
{ Luke xv. 18, 19.
{ 1 Job. i. 8, 9.
{ Ezek. xviii. 27.
{ Psal. li. 3.
{ Matth. iii. 3.
{ Joel ii. 13. |
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*Of the Sentences proper for those who fear
Gods Anger.*

§. III. **I**F we consider how universally men have deserved the wrath of God, we shall find it necessary for all to fear before him: But if we again observe how exceedingly this Fear dejects and discourageth a tender heart, it will seem necessary to apply a Cordial. Now lest such be swallowed up of over-much sorrow or hindred in their Devotions, let them meditate upon the following Sentences.

Psalm li. 9. Hide thy face from my Sins, &c.] Here is holy *David* presented deeply sensible of his just deservings, and filled with holy Fear: Because though God had promised to remit the guilt of his Sin, yet he declared he would not let him go unpunished, *2 Sam. xii. 13, 14.* however he doth not run away from God, but rather makes a more earnest application to him, that he will please to pass by his offences and to spare him; which is here Metaphorically expressed (1.) By *hiding his face* from his sins, that is,

§ Prov. xxviii. 17.
Avertenti oculos à paupere. Syriaca versio.

not considering them (as the Phrase signifies §) not looking on them so stedfastly as to observe them, or so narrowly as to examine them; for if his pure eyes behold evil, his righteous hand must punish it. (2.) By *blotting* them

§ Dan. vii. 10. Job xiv. 17. *Signatum est in libro memoriarum rebellio mea.* Targum in loc.

out, alluding to that Book ^b wherein God is said to note those sins which he hath not forgiven; now *David* prays that this *Debt-Book* may be crossed, and the score

blotted out, so as never more to appear against him; Let us then in our fears make the same request, and let

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it be our first and chiefest care to get our sin pardoned, removed out of Gods sight, and blotted out ; for when the guilt is once taken away, the punishment shall either be averted wholly, or sanctified and made tolerable unto us, wherefore let us also say,

Paraphrase. [O most righteous Judge of all the world, who canst not but hate all the wickedness which thou beholdest, [hide] I pray thee [thy face from] a strict and narrow observance of [my sins] in this life, lest they provoke thee to punish me here ; [and] because all thy debtors must be called to account at the great Judgment, do thou for Jesus Christs sake [blot out] of thy book of remembrance, the debts I have run into by [all my iniquities,] that I may not be condemned to an eternal prison for them hereafter.

Psalms cxliii. 2. Enter not into judgment with thy servant, &c.] The same holy man observing God had a controverſie with him, takes our Saviours advice, *Matth. v. v. 25.* to agree with his adversary ; and resolving not to stand upon his own defence, he goes in, submits, and makes his peace, not staying till a Judgment was dispatcht to summon him, or witnesses produced to convince him, but rather chusing to supplicate his Judge, *Job ix. 15.* by making application to his infinite mercy ; and there is no need of prosecuting where the party doth let fall his cause and plead guilty : *David* thought this the safest course, and we may well do so too, *1 Pet. iv. 18.* The best in the world, if examined strictly, will be found faulty in many particulars : So that there is no ground for us to contend, who are the vilest and worst of all. Therefore if we fear God will chastise us, we must not pretend we are innocent, and thereupon presume we shall be spared ; but rather confess our evil deservings,

vings, without a Judgment to force us, and let our hope of sparing be founded on his mercy, not our purity: We are sinners, but we may be spared for all that; for if all sinners must suffer, the whole World must be condemned, *Rom. iii. 19.* It is sure God spares many, and though many that are spared are better than we, yet none altogether innocent, none but must be judged with favour and mercy, and if he please to judge us so, we may escape also; however it is the best way, if we fear Gods anger, to pray the Suit may be stopt, saying in this manner:

Paraphrase.] Lord, thou chargest me with many sins, and 'tis likely intendest to punish me for them; I come not to assert my self clear, but before thou summonest (knowing my guilt) I pray thee [Enter not into judgment] neither reckon strictly in justice [with thy servant] who confess I have deserved punishment, but hope thou wilt spare me, who rely only on thy mercy, and that is my best Plea, [for in thy sight] who seest so exactly, and hatest sin so perfectly, by defending his innocence [shall no man] no not the holiest person [living] in this sinful world be acquitted, nor can any [be justified] before thee, without a favourable allowance, which I beseech thee also shew to me.

Jerem. x. 24. Correct me, O Lord, but with judgment, &c.] We are to consider, that the very corrections of God are mixed with so much mercy, allayed by such a supply of inward comforts, and made so tolerable by his gracious purposes in sending them, that we ought not altogether to decline them; for if we feel no smart for our sin, we may more easily run into it again, (*Psal. cxix. 67. Ezra ix. 13, 14.* and consequently go on in it, till we pull upon our selves eternal misery: And the poor humbled Soul, who
sees

sees the punishment of sin to be the being forsaken of God, deprived of grace and glory, delivered up to be a slave to the basest lusts here, and a companion of the vilest persons and horridest Devils hereafter. This man will account a temporal chastisement (which delivers him from all those) a benefit and a favour, and with St. *Augustin* ⁱ will pray to be scorcht and scarified, lanced and bound here, that he may be spared hereafter: From whence you ought to learn instead of fearing and flying afflictions, to desire (as the Prophet *Jeremy* here) to have some gentle correction with Gods smallest Rod ^k with which he strikes his own children, for he is so merciful, that we ought not to be afraid to fall into his gracious hands, only to pray (as the Prophet doth) that he will deal gently with us: Especially if we apprehend some affliction just ready to fall upon us, then we must not absolutely desire God to lay by his rod, but to use it *with judgment* ^l, that is, gently and in measure, with consideration to our weakness, or in a sober and judicial way in *judgment* ^m, not as a furious angry person falls on a man, who values not how nor where he strikes, nor cares if he take away our life. Let us pray therefore that it may please God in his discipline to proceed as a sober and compassionate Judge, to punish us so that we may be amended, and survive the strokes, yea, and be warned by the pain against future rebellions, not so as that we should faint under his hand, and fall into the state of those that are not.

ⁱ Domine, hic ure, seca, liga ut pareas in aeternum.

^k 2 Sam. vii. 14. Heb. **נֶשֶׁת אֲנָשִׁים**
Virgâ hominum infer-
morum.

^l Cum judicio.] modicè
Junius. Heb. *in modo.*

^m LXX. *ἐν κρίσει.*
V. & Vatab. *in judicio.*

Paraphrase.]

Paraphrase.] My God, since thy justice obligeth thee to punish sinners, and I have deserved so justly to suffer, and am so apt to go on in sin till I smart for it; I do beseech thee [*Correct me*] here with temporal afflictions [*O Lord*] that thou maist spare me hereafter, but let not this Correction be proportionable to my deserts, nor to thy displeasure; but let it be inflicted moderately [*with judgment*] and consideration of my infirmities, punish me [*not in thine anger*] as thou dost thy enemies [*lest thou bring me to nothing*] so that I fall under thy hand, and survive not to be amended by it.

A Meditation upon Psal. li. 9. and cxliii. 2. and Jer. x. 24. preparatory to Prayer in the fits of Gods Anger.

O my Soul, what fearful tremblings are these have seized on thee, so that the thoughts of God that have been and ought to be thy greatest comfort, are now become thy terror and amazement! Whence is this miserable alteration that thou canst behold nothing but Judgment in the Father of Mercies, and Anger in the Fountain of Love! What hath provoked him that delights to spare to be resolved to punish! Surely my sins are very many, for it is not a few can incense him; and they have more than ordinary aggravations, for he is not so highly displeased at small offences; and certainly I have often committed them, and long continued in them, for he begins not to frown upon the first misdemeanour. Alas, the case is too apparent! My sins are both very many and exceeding great, frequently repeated and of long continuance. I have despised mercy, and now I am likely to feel judgment. Miserable wretch that I am! I have tired out the patience of a long-suffering Father, and run from the embraces of a loving Saviour,

SECT. I. The Sentences.

II

Saviour, rejected the offers of a most indulgent Holy Spirit; so that now I fear I have stopped up the fountain of his mercy, Isa. lix.2. and unsealed the treasures of his vengeance, Deut.xxxii.34. And I ought rather to wonder how God could spare me so long, than why he should strike me now, since many have been cut off for fewer and lesser Sins: I see I have most justly deserved to suffer the worst of evils, and therefore shall esteem it an incomparable favour to be only corrected with a temporal affliction, if I might be so excused: But it is a fearful thing to fall into the hands of the living God, Heb.x.31. Therefore, O Lord, my flesh trembleth for fear of thee, and I am afraid of thy Judgments, Psal. cxix. 120. yet I know no way to escape them. To deny my sins were impudence, to excuse them will be apparent hypocrisie. To be concealed is impossible, to be found intolerable; I am miserably confounded: But was never any in this case before, that I might receive some advice and comfort from them? Yes surely, the Church hath presented me with a King and a Prophet both dear to God, whose fears were greater though their sins were less, and their danger not so great as mine; yet these (in the midst of their fears) considered their sins as the only cause of these evils, and accordingly they freely confessed them, bitterly lamented, and exceedingly humbled themselves for them; not striving so much to avoid the punishment, as to obtain the pardon of their sins, knowing that the guilt once removed, thou wouldst either totally spare them, or gently chastise them for their good: wherefore they rendred themselves up into thy hands, rather aggravating than extenuating their offences, and yet humbly begging their correction might be in mercy; and they found the benefit of it. Go to then, my Soul, and do thou likewise; thou hast first occasioned Gods wrath by the breaches of his Laws, O do not increase it by distrusting his Gospel: Thou hast forsaken him

him by Sin, run not farther by Despair; for the faster thou runnest from his Mercy, the sooner thou wilt meet with his Justice. Delay no longer, but go in before he send for thee; deliver up thy self before death or any judgment arrest thee, accuse thy self before thou be indicted, and confess thy sins freely before the Witnesses be called out against thee; pass sentence on thy self ere the Judge condemn thee. I cannot expect wholly to escape, but it will be a great favour, if I meet a Sickness instead of Death; losses in my Estate, instead of losing both my God and my Soul for ever. I will not therefore desire my heavenly Father altogether to lay aside his Rod, but only to use it gently, that I may by this smart be warned against those future sins that would bring me to utter ruine: O Lord, rather chastise me than disinherit me, and those Stripes shall be welcom which come in exchange for eternal Torments. For thou who dost change thy Sword into a Rod, I hope, wilt be so compassionate in thy inflictions, that I shall only feel what my distempered Soul needs to recover it, and my Flesh and Spirit can bear; not what my Sins deserve, and thy Justice might exact: Wherefore I will no longer hide my sins, but by an humble and hearty Confession declare, that I hate them more than I fear to fall into thy merciful hands, and I hope hereafter I shall so fear to offend, that I shall be freed from these sad expectations of thy heavy wrath, which wisdom God grant me for Jesus sake. Amen.

*Of the Sentences proper for those who doubt of
Gods Favour.*

§. IV. **N**ot much unlike this is the case of poor doubting Souls, who are discouraged from Confession by misgiving thoughts, as if God were become utterly irreconcilable, and hence they conclude it needless to repent, because they believe the recovery of his favour to be impossible, and truly so it is, if we think it so to be; because while they look upon it to be impossible, they shall never seek after it^a, but it is the design of Satan to make them to think so, that they might never obtain it, nor attempt it: Wherefore to rescue these poor souls from so dangerous a delusion, and to prepare them to ask a pardon in faith, the Church hath selected three portions of Scripture more: The first, ° to shew they are fitly disposed to ask by their contrition: The second, ° to demonstrate God is inclined to give, notwithstanding their unworthiness: The third, ° to prove by a pertinent example they are likely to be received, if they will venture to come.

▪ *Postquam enim adempta spes est, lassus curâ confectus stupet. Arnob.*

• Psal. li. 17.

• Daniel ix. 9.

• Luke xv. 18, 19.

Psal. li. 17. The sacrifices of God are a broken spirit, &c.] Let this dejected Soul view holy David, after the commission of his great sin; who being earnestly desirous to be taken again into favour by God, ver. 12. was surveying his flocks and all his substance, Micah vi. 6, 7. to find some acceptable present to offer, resolving that nothing was too great nor too precious to

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to procure a thing so excellent: But while he looks abroad he remembers, he hath something at home, a trembling *broken heart*, which panted in his breast, and therefore is here expressed by a

Heb. נדכה *Fluctus*
ad scopulum allisos. Ita
signif. Psal. xciv. 5.

word * signifying waves dashed against a Rock: This broken spirit and contrite heart was the most acceptable offering in the

world. Gods Justice in condemning, and his Severity in executing the Sentence of his wrath upon his enemies, was a *mighty Rock*, against which his thoughts had beat so long, that his heart was almost dashed to pieces with fear, and now God shews him that its sighs and groans are pleasanter to him than the melody or the chantings of the Sons of *Asaph*; its pantings and breathings are Perfumes sweeter than the cloud of Incense; its free confessions and exposing it self to shame, make it an acceptable Heave-offering; its tears are a precious Drink-offering, and its flaming desires do make it more excellent than whole Burnt-offerings, and all the Sacrifices of the Temple. The Sorrows of our hearts are far more prevalent than the fattest Oxen of our Stalls, or the fairest Calves of our Lips, neither of which without contrition are respected by God, *Matth. xv. 9.* The Prayers and Tears of sorrowful *Hannah* can fetch a greater and speedier blessing from heaven than the costly Oblations of *Elkanah*, *1 Sam. i. 13.* *David* is resolved to offer this, for this he is sure, God will not despise: which word [*not despise*] is to meet with the fears of a contrite sinner, who because he knows his own heart to be so filthy, deceitful, and vile a thing, cannot believe but God will reject it, as he did the lame and the blind, the sick and maimed sacrifice under the Law: But he assures you that God will not despise it; but there is more inten-

intended ^s, even that he will accept it kindly, as when Christ saith, *he will not cast them off who come to him*; he means he will lovingly entertain them; so here 'tis certain, God will not only *not despise it*, but he will look upon it as the best and greatest gift, though it be from the hand of a Publican, *Luke xviii. 14.* wherefore be not disheartned, for your fears shew you have this broken heart, offer that, and be assured God will embrace it lovingly, treat it tenderly, and keep it safely: Say then,

Paraphrase.] I have nothing in this world so dear to me, but I would give it freely to purchase Gods favour; but though men be thus appeased, yet he must have something he likes better, and truly [**the Sacrifices**] most likely to be accepted [**of God**] who needs no outward things, [**are a broken spirit**] which trembles at his anger, and hateth it self for its sins, and is almost dashed to pieces betwixt fear and sorrow. And I hope thy grace hath given me such [**a broken and a contrite heart**] which I humbly offer, and though to me it seems so vile, yet [**O God, thou**] whose favour alone I do desire, [**wilt not despise**] nor reject it, but graciously accept and embrace both me and my oblation.

Dan. ix. 9. **To the Lord our God belong mercies and forgivenesses, &c.**] If they shall further argue against themselves, that they deny not Gods gracious nature, but that they fear their iniquities have turned his love into hatred, his mercy into fury, and his kindness into indignation: Behold in the next place a free discovery of what God is to miserable sinners. The Jews were then in captivity, had so grievously offended, that *Daniel*, who much desired their restauration,

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Minus dicitur & sub eo magis intelligitur: ut Johan. vi. 37. & alibi.

scarce knew how to plead for them, till at last he finds an Argument in Gods gracious nature; *viz. That mercies and forgivenesses* (that is many, nay, infinite mercies and forgivenesses for numberless sins) were Gods peculiar possession, a principal part of his name, *Exod. xxxiv. 6.* the chiefeſt of his attributes, and inſeparably annexed to his eſſence, and therefore the ſins of his creatures cannot make any change in God : Mercy in the Creatures is by communication from him, but he is the original and fountain which is never dry : To him *Daniel* confeſſeth they are ſinners, but will not grant that therefore they ought not to hope for pardon ſince their evil doings could not riſe his treasures, nor rob him of his attributes, nor alter his nature, which continues the ſame ſtill; and therefore there is mercy to be had. He confeſſes them guilty of all ſorts of Sins; that is, Sins of Commiſſion, and that even to

an absolute *rebelling* againſt God and forſaking of him * by Idolatry; and then alſo of Omiſſion, by neglect of walking in Gods Law,

* LXX. *ἀμνηſίαν*, ita
Vulg. & Varab.

although they were taught and inſtructed in it; ſo that they deſerved no mercy: But God is the fountain of mercies ſtill, and therefore there is yet hope. Other Tranſlations generally read not [*though*] but [*becauſe we have ſinned,*] which is but a further illuſtration of the ſame ſenſe, *viz.* We may ſee and be convinced, that Mercy is Gods peculiar poſſeſſion, becauſe we have done ſuch vile things; and yet he hath ſpared us on purpoſe that we might by our humiliation give him occaſion to forgive us; and this his pity in ſparing ſhews his intention of reſtoring us, and therefore ſhould quicken us to addreſs to him who hath it ſolely in his own power.

Paraphrase.] Why should we (because we have formerly sinned) remain without hope of ever being received, since we know that [**To the Lord**] Jehova, who is peculiarly [**our God**] as inseparably annexed to his Essence, and as his own proper possession [**belongs mercies**] infinite, [**and forgivenesses**] more than our sins can need : and since they are in him, we hope we shall have them, though we are unworthy ; for [**though we have**] sinned by breaking his Laws, and [**rebelled against him**] by forsaking his Covenant, [**neither have we**] done what he commanded us, nor [**obeyed the voice of the Lord our God**] who charged us by his Servants [**to walk in his Laws**] and tread in that plain and pleasant path [**which he set before us**] though all this be true, we do repent of it, but will not despair, because God can yet restore us.

Luke xv. 18, 19. **I will arise and go to my Father, &c.**] To enforce both the former, and encourage these humbled Souls whose desires are too big for their faith, here is a lively example of one, *Luke xv. 18, 19.* whose condition was as miserable, his faults as great, and his reception as unlikely as yours can be, and yet he comes and speeds, that you may take encouragement from him and do likewise. The instance is that of the Prodigal Son, who had voluntarily forsaken his Fathers house, and carried away his full portion, which he wasted and consumed in all manner of riot and excess, never thinking of nor regarding his Father all the time of his madness, till extreme want had restored him to the use of his reason, and put him into his wits again, and then he blames himself for lying still in his sin, which is (*lapsus animæ*) the fall of the

^a Ver. 17. *Ἐς αὐτὸν ἑλθὼν, ad seipsum rediens. Omnes insipientes igitur insaniunt. Tule. quæst. l. 3.*

C

Soul;

Soul, resolving to arise by repentance, or *in his sorrow* (which is exprest by sitting on the ground, *Isa.iii.26.*) in which posture he sees he may remain disconsolate for ever, and be no nearer to his Fathers house; wherefore he resolves to take courage and arise, and shaking off his ineffective grief, to repent and return home: His Father had not called him, nor had he any assurance he should be received; only he knew if he fate still he must starve, and if he were repulsed he could suffer no more: He comes not to make any Apology, but to bring an Accusation against himself, he hoped indeed that his offence could not unty the bands of that dear relation, and therefore calls him *Father*, but confesseth he had forfeited the title of *Son*, and not only broken the Law of Nature, but of Hea-

** Cælum pro Deo ponitur quoniam est ejus habitaculum. Elias Tisb. Psal.lxxiii.9.*

ven, that is, of the God of Heaven *, who expressly requireth this obedience: He could have wished a return to his Fathers Table, but that were presumption

to expect, only he hopes he will not see him starve, and if he be set with the meanest Servants, they have bread enough. But the Father is readier to hear than the Son to desire, and what his unworthiness made him ashamed to ask, his Fathers bounty made him willing to bestow: and he that scarce hoped to be admitted a Servant, is once more owned as a dear Son: This he found, and so shall they that follow his example.

Paraphrase] Why do I sit still in my sin, vainly bemoaning my folly while I am like to starve; surely, I will take courage, and [*I will arise*] by repentance [*and go*] by faith with prayer and supplication [*to my Father,*] who can relieve me, and perhaps may have pity on me. And to move his bowels toward me,

SECT. I. The Sentences.

19

as soon as I see him, I will fall down [and will say unto him, Father] who didst beget me that am now so wretched, I here confess that [I have sinned] by my ungodly courses, [against heaven] and the God that dwells there [and before thee] being so ungrateful for all thy Love, that I justly deserve to be disowned, and left in my misery, for I have forfeited my relation [and am no more worthy to be called thy son] yet I hope thou wilt not let me perish, who feedest thy meanest Servants.

A Meditation upon Psal. li. 17. Dan. xi. 9. and Luke xv. 18, 19. Preparatory to Prayer, when we doubt of the Favour of God to us.

He that hath a considerable Request to make to an earthly King, must not approach without a Present in his hand; but my request is to the King of Kings, to whose Laws I have been disobedient, false to his Government, refractory to his Summons, and ingrateful for his former Favours: And what can I offer to him that needs nothing? What can I give to him, whose both my self and all I have are? His favour indeed is so sweet, so desirable, and so universal a comprehension of all happiness, that I could freely give all I have or may procure for the purchase of it: But the whole world is vanity to him, neither can such trifles blind his eyes, or bind his hands: buy his mercy to the unworthy, or avert his justice from the sinner. I could methinks expose my Body to the sharpest torments, my Soul to the heaviest sorrows, and my Life to the cruellest Tyrant, and would account it a happy purchase, if I were sure of his everlasting mercy afterwards; but it cost more to redeem a Soul, I can give nothing but it is his already, and I can suffer nothing but what I have deserved.

What then? O where shall I have a peace-offering which may not be despised! I am told nothing is more acceptable than a broken Heart; 'tis strange! Can an heart polluted with the guilt, and enslaved to the power of sin, slow to begin, and unable to perform any good; but vigorous to desire, and unwearied to pursue all evil? Can a heart shaken with fears, torn in pieces with sorrow, and even a terror to it self, miserable and poor, blind and naked? Can this heart be a fit sacrifice for so glorious and all-seeing, so holy and pure a God, can be like that which I abhor? Alas, it cannot be! but let me recal that happy word; for he hath said it, who best knows what will please himself, and if he value it, it is worthy, for the true worth of any thing is to be judged by his estimation of it: Who knows but such a broken heart may be a greater evidence of his power and mercy, a fitter instrument of his praise and glory, a plainer table to describe his grace, and draw his image on than any other? Such a heart I have, and if this serve, I am happy, I will give it freely to thee, O Lord, who despisest not the meanest gift, if there be sincerity in the Giver. It was broken before with fear, but it will now be dissolved with love, I am ashamed it is no better, but thy mercy is the greater in accepting it, and it will become better by being thine. O how am I filled with admiration at the freeness and fulness of thy mercies, in comparison of which the greatest humane compassion seems cruelty; I dare proclaim to all, that in thee are all the mercies of the world united, and thou art mercy it self in the highest degree, if my disobedience and negligence, contempt and ingratitude could have separated thee from thy mercy, I had now met thee in fury, taking vengeance without pity, for I have seemed to live as if I had designed to dare thee to turn away thy self from me, and to try thy utmost patience, the least part of which baseness would have turned my best friends in the world against me;

me; but behold the mercy of my God continues still! O let me have the shame of an ingrateful sinner, and let thy name have the glory of an inexpressible pity, even to those who are almost ashamed to ask pardon, yea, let me to whom thou hast shewed such compassion, have the honour to be an instance of thy goodness to all the World: And have I such a Father? Why then do I lie still, with this load of guilt upon my soul, and this heavy burden of sorrow upon my Spirit? What do I get by these vain complaints, but waste my time, and double my misery by sad reflections? I can neither have help from my self nor any Creature, but from my Father alone, to whom mercies are as proper as misery is to me, and if I through fear or sorrow sit still here and starve, I shew not so much pity to my self as he would have for me, if he saw my great distress. Wherefore I will arise and go to him, though I think I shall scarce have the face to ask more, since I spent the last so ill; I shall be ashamed to tell him how base I have been; but as I was not ashamed when I did evil, so I must have shame when I suffer the desert of it: I will go bathed in tears, blushing for shame, accusing my self, and (relying on the bowels of a Father,) will beg only so much mercy as will banish despair, and give me some little hope, and if I may have this I will be content, though I be not entertained with assurance and certain expectations, for the least favourable look is more than I have deserved: Yet behold upon the first sight of the returning Prodigal, who came unsent for, driven home by his own miseries, his tender Father runs to meet him, takes the words out of his mouth, and receives him with all the demonstrations of love, and the caresses of a dear affection: And is my God less merciful? He who hath invited me so often, and promised me so largely? I have done ill to stay so long, but I will go now high in my desires, low in my expectations, sorrowing for my offence, and begging his mercy, and I

hope though I carry no Merits of my own to his Justice, yet I carry misery enough to make his bowels of Compassion yearn upon me, and then I cannot perish. Amen.

Thus we see the Church hath shewed her care of these contrite ones in selecting the most and choicest of these Sentences for them, who are the best, though the least part of the people, and though such are *vile in their own eyes*¹, yet they are dear to God, highly valued by all good people, and tenderly indulged by the Church, who wishes there were more of this blessed temper.

¹ Psalm xv. 14. Old
Translat. Chald. Par.
Viles præ oculis suis.

Of the Sentences proper for the Ignorant.

§. V. **T**HE next sort of men who come to pray, are involved in gross Ignorance, and such are inapprehensive of their guilt and unacquainted with their danger, who know neither what to ask, nor of whom, nor why; so that these had need be instructed before they begin to pray, or otherwise though they come out of custom, yet they will offer nothing but the sacrifice of fools, in regard they either think they *have no sin*, or else suppose a very slight repentance will obtain their pardon; but here is a remedy for both these mistakes.

¹ John i. 8, 9, *If we say that we have no sin, &c.* Those who do not see their sins do need that spiritual eye-salve, Revel. iii. 18. Because they cannot be cured till they know themselves to be sick², if they do not discern that they are sinners, they will account it a reproach to be reputed such, and return the summons of

² *Quibusdam aegris gratulatio fit cum seipso agros esse senserunt.* Sen. Ep. 6.

of God, the exhortation of his Ministers, and the charity of their Reprovers with scorn or anger. There were of old some Hereticks so impudent as to say positively they had no sin ^a: So did the followers of *Valentinus*, *Marcus* and *Basilides*, and others who denied that any wickedness was a sin in them, and some in our days have come too near them; yet many who hate such gross opinions, and will not say so with their mouths, yet through ignorance or pride say so in their heart ^b, which is a language that God understands, and therefore in Scripture to *think* and to *say* are sometimes the same: But the Apostle declares that if *we* Christians, even the best of us should either say or think so, it is a great error, and both false in it self, and dangerous to him that believes it ^c. The Scripture frequently and plainly tells us we are sinners, and if we think we are not, it is because we desire to be deceived, and would gladly seem innocent to our selves: which is so far from making us really so, that hereby we remain guilty for ever ^d because we never seek a pardon: In the Courts of man, Confession is a cause of Condemnation, but if we think it so at Gods Tribunal, *we deceive our selves*, for before him not he that confesses, but he that denies is condemned.

^a Epiphanius in Hæres. Valent. l. 1. tom. 2. & Marcol. l. 1. tom. 3. ὅς ἦτοι ἔχοντων ἡμετέρας, καὶ τὸ ἀμάρταν — δια τὴν ἑμμερτων ἐκλογὴν Clem. Alex. Strom. 3.

^b Ἡ γεὰρὴ τὴν δόξαν πολλάκις ἀπὸ ῥημάτων δεικνύει. Dial. xxx. c. l. xiv. 10. Adrian. Ifagoge.

^c Eccles. vii. 20. Μηδὲ ὅποσον ἀμάρτανεν ἐστὶν ἀνθρώπων. Procopius. Quisquis se inculpatus dixerit aut superbus est aut stultus. Cyprian. de Opere & Eleemosyna. Rom. iii. 20.

^d Sine peccato autem qui se vivere existimat non id agit ut peccatum non habeat, sed ut veniam non accipiat. Aug. de Civit. Dei, l. 14. c. 19.

For if we confess
C 4 our

our faults, we are here assured that two of Gods Attributes will be on our side: First, his *Truth* will then oblige him to forgive us because he hath promised it, *Prov. xxviii. 13.* And if any relying on that promise, do come in and accuse himself, Gods truth will engage him to pardon him, and perform that, now it is promised, which none could have expected, if there had not been a promise for it. Secondly, his *Justice* or *Righteousness* will also plead for us; because Justice being satisfied by Christs Death, desires no further vengeance on the penitent sinner, but grants a pardon as the just desert of Christs merits; or in the Hebrew notion of Justice and Righteousness who put it for Charity and Mercy*. *He is just* may signifie

* Dan. iv. 24. Prov. x. 2.
 March. vi. 1. vide Grot.
 & Hammond. in loc.

the goodness and kindness of God, which is the foundation of our hopes, when we do confess,

and through his mercy we may not only obtain forgiveness of the guilt, but may be cleansed from the filth of our sins also: From all which it appears that he is a fool, who out of laziness, shame or fear doth dissemble or deny his sins, for he is not only deceived, but undone for ever by it, when as by an humble and hearty acknowledgment of them, Gods truth and mercy would have been his Advocates and have procured pardon and peace for him.

Paraphrase] The Scripture declares, and our own conscience beareth witness that we all have sinned, so that [*If we say*] out of pride or ignorance, or do but think in our hearts [*that we have no sin*] to confess or repent of, supposing to be excused the sooner before God, because we do not or will not condemn our own ways, [*we deceive*] not God (who sees all things) but [*our selves*] for we lose our pardon by standing on our innocence [*and the truth is not in us,*] because we speak falsely to the Almighty's face. They

They therefore that conceal their wickedness, God will discover it and condemn them for it, [**But if we**] having observed our selves guilty deal ingenuously, and [**confess our sins**] with hatred, shame and sorrow; he hath promised to give us a pardon, and we may trust his word, for [**he is faithful**] and since Christ hath suffered the vengeance due to such, God is righteous [**and just,**] so that he will not exact the forfeiture of us, but be ready [**to forgive us**] the punishment due to [**our sins, and to cleanse us from**] the stains of [**all iniquities**] which we had committed.

Ezek. xviii. 27. **When the wicked man turneth away from his, &c.]** If the ignorant man do discern any of his sins, yet he is apt to think there is no difficulty to obtain a pardon, if he but acknowledge them and cry God mercy for them: before such the Church lays this place, wherein they may see, that their souls shall not be delivered from death when they confess, but when they turn from their sins, and till then they have not repented: For to *repent* implies a disapproving of what we have done, so as to do it no more; a change of the mind and actions also; when we no longer continue to do that which we grieve that we ever did, and this is here plainly shewed to be the condition on which our sins may be forgiven, viz. if first, we *cease to do evil*; secondly, *learn to do well*; and surely he that confesseth himself to be in a wrong way and grieves for it, will both leave the path he is in, and labour to find out the right: So must the wicked man, or otherwise he doth in vain expect

Metayosa est ut qui errorem suum pristinum intelligit — ab insania se reciperet, — Et id maxime caveret, ne in eisdem laqueos iterum inducatur. L. & Inst. l. 6. Munster Heb. תשובה Matth. iii. 2. h.c. Facite vita conversionem. Isa. i. 16, 17.

expect a pardon from God, who will not forgive one fault to him that intends to commit more, lest his mercy become the support of iniquity, and his goodness the encouragement to the breach of his Laws. And if it seem difficult, that you must forsake all evil, and do the contrary good before you can be accepted; you must consider, the benefit of it is the saving your Souls alive, this will preserve you from a two-fold death (the least of which is worse than bodily death) a dying in sin, and a dying for sin: First, for while

Impii etiam si videantur vivere, miseriore tamen sunt omnibus mortuis, carnem suam sicut tumulum circumferentes, cui in ælicem infoderunt animam, --- quæ intra humum voluitur, & terrenæ avaritiæ cupiditatibus cæterisque vitiis includitur, ut gratiæ cælestis auram spirare non possunt. Ambros. de Cain & Ab. Eph. ii. 1. 1 Tim. v. 6.

you go on to practise these sins, you are really dead ^h though you have a name to live, because you (so long) have no sense of any good, nor motion toward it, nor any union with God, whose departure from the soul of the sinner is as real a death to the soul, as it is to the body to have the soul separated from it. Secondly, by forsaking your sins, God will be moved to pardon ^s you, that so you may not die eternally, whereas the wicked man that lives in his sins, first God forsakes his soul, and then his soul forsakes his body, and so begins his eternal misery ⁱ, where his soul lives only to feel torments, but never more to enjoy any good.

Turn ye then out of that evil way that leads to both these deaths, and your souls shall live in glory.

Paraphrase.] Though I might easily and justly revenge my self on the sinner for all his old transgressions, yet through my Son Chriss Jesus, I do here promise [~~when the wicked man~~] who is walking in the ways of

of death, not only confesseth his fault, but also [turn-
eth away] from those paths, and being really grieved
for what is past abstaineth [from his wickedness] and
never more practiseth those sins [that he hath] former-
ly with so much delight [committed,] if this wicked
man, I say, amend his life [and doth that which is law-
ful] and allowed by my word, so that his ways be good
[and right] in my eyes, I will forgive and set him free,
so that though impenitent sinners are dead in sin here,
and die eternally for it hereafter, [he shall save his soul
alibe] and attain everlasting glory.

*A Meditation upon 1 John i. 8, 9. and Ezek.
xviii. 27. preparatory to Prayer, for the in-
struction of the ignorant and mistaken.*

*Is it possible I should be all this while deluded so grossly,
as to imagine my eyes open, my way direct, and full of light,
when indeed my eyes are shut, my feet are wrong, and
my mind is overspread with the Egyptian darkness of a
stupid ignorance? Thy word (O Lord) is a light to my
feet, not only to shew me which is the right way, but to
let me know when I am in the wrong. But I have given up
my self to false guides, who lest I should enquire after the
right way, would never acquaint me I was wandering from
it; had I followed them still, I had stumbled on the thre-
shold of Hell, while I expected to arrive at the gates of
Heaven. O blessed be thy name, I now see I have been
straying from thee the fountain of all true happiness, and
have been in vain seeking content where it is not to be found,
till the disappointment now drives me to seek it where it
is: Had I not been a stranger to my own heart, I had not
been so far out of the right way. But I have supposed
my self clear, only because I never considered wherein I*

was guilty, and have flattered my self with the pleasing thoughts of my own innocence, so that I have been as secure as if I really had been guiltless. I have been glad to spare my self the labour of a farther enquiry, most foolishly accounting that to be a peace which was no other but want of a sense of my real danger. I find my chief design hath been to seem good, and to persuade my self I was so, that I might be more quiet in the ways of evil, and might neither be accused by my own conscience, nor alarmed by the dreadful threatnings, which I supposed did not belong to me. But alas, how miserable would the end of this self-deceit have been; for thou, O my God, didst see, and wouldst have condemned me for all my blasphemous and repining thoughts against thee, my malicious and envious thoughts against my neighbour; thou heardest all those false and slanderous, vain and filthy words I uttered with my mouth; those deceitful and unjust, cruel and uncharitable works which I committed with my hands thou sawest; yea, all that formality and hypocrisie, ambition and pride, lust and covetousness that lay in the secret corners of my heart, was apparent in thy sight; and what did it avail me not to see them? Thy vengeance would have come as certainly and more terribly, because it was not expected. It is most strange I should never see this vast heap before; but sure I have wilfully shut my eyes, lest I should discern that which I was loth to believe, and unwilling to amend: But now I see my iniquities by thy mercy, and I believe I have offended thee as much by my hypocrisie in concealing them, as by my disobedience in committing them. Therefore now I will ingenuously confess them, because the graciousness of thy nature, the truth of thy promises, and the satisfaction of the Lord Jesus, are sufficient to procure a pardon for me, who (dare so far trust to thy mercy, as to) become my own accuser. Yet, my God, since thou hast so graciously convinced me of the evil and danger of those courses

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courses I have taken, I will not rest in a bare confession that I am in the wrong, but by thy grace will turn into the right way, and utterly forsake all these my follies. Thy mercy indeed is great enough to forgive me upon my humble acknowledgment, but to live in my sins is as inconsistent with my Happiness as with thy holy Laws : And therefore, O my Soul, he that desires thy felicity, will not forgive the old score, unless thou cease to run further in debt. Dost thou not see, while thou goest on in sin, thou art in the way to eternal death, and besides art dead to all sense of divine comfort, and buried alive in lusts and pleasures ? Thy flesh intombs thy wretched Soul, and the grave-cloaths of vile affections bind thee hand and foot from moving towards God, or breathing the pure air of heavenly meditations ; and canst thou like to stay in this filthy place still ? When thou didst not see thy misery, no wonder if thou calledst this dungeon and vault, a Palace ; but now thou must abhor it when Jesus calls, Lazarus, come forth. Dost thou not find the more thou followest these, the less thou lovest thy God, and hast seldomer converse with him, slower motions towards him, meaner thoughts of him ? Return then from these evil paths, for now thou knowest the dead are there. Do not only seek a pardon from him, but desire a communion with him, who is thy strength and life, thy joy and happiness, and he will be so glad of thy recovery, that forgetting all thy former unworthiness, he will only study how to make thee happy hereafter. There is nothing that can hinder thee, unless thou lovest thy sins too well to forsake them, and carest so little for God, that thou hadst rather die without him, than with him live holily here, and happily hereafter.

Of the Sentences proper for the Negligent.

§. VI. **A** Nother sort of men there are, who know it to be their Duty to repent, and yet do from day to day neglect it, and have more need to be excited than instructed, in order whereunto here is provision made (1.) of a cogent Example, (2.) of a strict Command, to put them upon the practice of this necessary Grace.

Psaln li. 3. I acknowledge my transgression, and my sin, &c.] Such who are great, yet careless sinners may well blush to behold one who had been no customary offender, but being once surpris'd in a deplorable instance, never gives over thinking upon it with shame and sorrow, whereas they that are more guilty never concern themselves, The rest of *David's* life was a converse with God, and a strict observance of his will; and if the Jewish conceit of good deeds being weigh'd over against the evil might be allowed;

** Vita anterior simul cum delicto in estimationem venit, & quâ major pars vitæ atq; ingenii petit, eâ judicandum de homine. Asin. Pollio de Persis,*

or if after the manner of the *Persians**, his former life had been considered with his present transgression, surely he might have been excus'd; but he never attempts to hide this one sin in a croud of holy actions, nor goes

about to extenuate it, because it was the first, or but one, or not great in comparison of others, but confesseth it to be very hainous, continually laying it open not only before God, but before himself; that he might recollect with grief and sorrow, the guilt and filth of it, the baseness of the act, and the danger of the event, and fully discover the vileness and horridness thereof. It seems he was not without dreadful appre-

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apprehension of Gods anger, for we fix our eye on what we fear, and cannot get that out of our minds which doth affright us, but it is continually before us. O how doth this reproach our negligence who are guilty of many and great wickednesses, and have no holy actions to set over against them, and yet we either cast them behind our backs, and forget our danger; or if we do sometimes look over them, we do it slightly, and are glad of any occasion to divert us: 'Tis certain God sees them, and will one day set them in array, and muster them up against us¹, unless by looking on them now we learn to abhor and repent of them; for then God of his mercy will for ever hide his eyes from them.

¹ Psal. 1. 21. **יִתְרַכֵּה**
tanquam acies armato-
rum disponam.

Paraphrase.] Let others be unconcerned when they offend, I must and will publish my baseness in offending thee my heavenly Father : Lord [**Acknowledge**] with a sad heart [**my transgression**] of thy most holy Law by this and other wilful acts of wickedness by which I know I have so justly deserved thy wrath, that my eye and mind are fixed on what I have done, [**and my sin**] haunts me continually, gives my conscience no rest, because it [**is ever before me**] and I cannot forget it or cease to fear, till thou hast pardoned it.

Matth. iii. 3. Repent for the kingdom of heaven, &c.] If the shame of such an example make no impression, hear that strict and positive summons from God to all the world to repent, which was proclaimed first by the Harbinger St. *John* in the Wilderness, to those who came to him thither, and after it was published by the Lord Jesus himself in Towns and Cities, to all those that he met with there; this was his first

^m Matth. iv. 17.

Μετάνοια τ̃ φιλοσοφίας
ἀσχη. Hierocles.

first Sermon ^m, and is our first Lesson in Christs School: to be learned not by some particulars, but by all that will be his Disciples: He speaks to all, and to every particular man, *Repent ye*; for he knows this duty necessary for every one: if any say he will not, he despiseth his authority; if he plead he need not, he impeacheth his wisdom; and if he alledge he cannot yet, it seems he dare live in a wilful neglect of his commands. *Tertullian* thinks we ought not to en-

^m *Neque enim quia bonum est auscultare debemus, sed quia Deus preceperit, & ad exhibitionem obsequii prior est auctoritas imperantis, quam utilitas servientis.* Lib. de Pœnit.

quire what need or what good there is of Repentance ⁿ, because the commands of God (by whose favour we hope for eternal happiness) are to have weight with us without any appendent reason, but here we have a reason of the precept added, to shew us he en-

joins not this so much to shew his Authority, as because it is necessary for us, and because our interest requires it, *viz.* because the *Kingdom of Heaven* or of *God* (which is all one, *ant. pag. 18.*) is at hand; that is either the Kingdom of Grace, as it is sometimes taken in Scripture, *Matth. xiii. 24.* And when this was spoken by our Saviour he meant it in this sense, *viz.* that the time being now approaching wherein the Messias and Saviour of the World, was to set up a spiritual kingdom in the hearts of men, it was necessary for all that desired to become his subjects, to renounce those lusts to which they have been enslaved, and to prepare his way by repentance or else they must remain slaves to Death and Hell still: And this reason urgeth us now as strongly as ever, because our Lord Jesus doth every day now by his word, and Embassadors proclaim liberty to us, and offers to become our King,

but

but in most of our hearts Sin hath usurped his throne, which we must first exclude by Repentance, or else we shew that we love the slavery of Satan better than the liberty of the Sons of God, and will not have Christ to reign over us. 'Tis true, he may for a while connive at this affront; yet secondly, remember there is another *Kingdom of Heaven at hand*, even the Kingdom of Glory, which is sometimes called the Kingdom of Heaven, *1 Cor. vi. 9.* and *2 Thes. i. 5.* wherein all that have rejected Christ for their King shall be utterly destroyed, *Luke xix. 27.* and condemned to unspeakable and endless torments. Let this fill such lazy persons with fear, because for any thing they know, the end of all is near, however, it is secret to prevent delay, and will be so sudden when it doth come, that if it surprize us we can never repent again; and if this World should last ten thousand years more it is nothing to us, for this Kingdom of Heaven begins with us when we leave this world by death, and therefore who knows how near the Kingdom of Heaven may be unto us?

Paraphrase.] You who have committed many sins, and do still go on in them, and so are neither capable of that grace which is offered you here, nor fit to appear in that judgment which must pass upon you hereafter; I charge you all [*Repent ye*] of all your wickednesses, confess them seriously, and forsake them speedily, [*for the kingdom*] of Jesus Christ the eternal Son of the God [*of heaven*] is now to be set up in the hearts of all true Penitents, and they who refuse this grace, their death is not far off, and the Kingdom of glory [*is at hand,*] and will surprize them in their trifling intentions to their utter ruine.

*A Meditation upon Psal. li. 3. and Mat. iii. 3.
preparatory to Prayer for the quickening of
such as neglect Repentance.*

It had been well for my Soul, if all this while my safety had been equal to my confidence, for none ever thought themselves more secure, though there was no other ground for it, but only because I was resolved not to take the pains to behold my danger. I have multiplied my transgressions, and lived in sins unamended, yea, unrepented of; and therefore have had the drawn sword of the divine vengeance hanging over my guilty head by the slender thread of my uncertain life which every thing can snap asunder: Yet I have wilfully shut my eyes, chusing rather to feel the eternal smart of it, than to behold this dreadful sight, which would long since have terrified me into amendment, and snatched me from under the approaching ruine. What prodigious folly hath seized on me! What stupid laziness hath benumbed me! Are the pains of escaping greater than the pain of suffering? Or will the blow be lighter because I resolve neither to see it, nor avoid it? Awake, my Soul, awake, while there is a possibility to prevent thy ruine. Thy sins are so numerous and so hainous, that thou canst not be ignorant of them, the threatnings of Gods wrath are so plain and positive, that thou maist see they aim at thee; thy conscience cries so loud, that thou canst not but hear it; and Gods holy Spirit pleads so powerfully, that thou must take as much pains to exclude these Friends, as would serve to turn out thy Enemies: Surely God gave me not wit and understanding to make a plausible cover for the eyes of my conscience, or to contrive bulwarks of excuses to entrench my sins in safety, and yet I unhappy wretch have been ingenious

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nious in nothing so much as in plotting the ruine of my Soul, and designing to perish undisturbed. Behold and blush to see where holy David lies covered with shame, drowned in tears, and not able through fear and terror to take his eye off from that one offence, whilst thou, a far greater sinner, art careless and unconcerned. He sets his sins before his own face, and God throws them behind his back; but I who cast them behind me, and strive to bury them in oblivion, shall have them set before my face, when the sight of them will not conduce to the obtaining of my pardon, but the aggravating my eternal misery: The sight of them indeed is most unpleasant, the object odious and ungrateful, but the benefit will abundantly recompense the trouble, and if I behold them now so as to repent of them, I shall see them no more for ever. I will imitate therefore this holy man, and ever view the guilt and the danger of them, that I may humbly confess them, and obtain a pardon for them: my wretched heart hath taken pleasure in committing them, and it shall have vexation in reflecting on them, for I will not take my eyes off them, till the horrid aspect of my grievous iniquities have humbled my Soul for them, and turned my heart against them. O blessed Jesus (that knowest the necessities of all) thy universal command of Repentance to all men (methinks) seems peculiarly directed to me, who have neglected this necessary Duty hitherto. Thou, O Lord, seest my danger, and pittiest my approaching ruine; I bow my head and heart, and neither can nor dare disobey so gracious and loving advice, so useful and necessary a warning. Thy bare word had been sufficient to command obedience from me who expect salvation by thee, but thou art pleased farther to convince me: I do believe, dear Jesus, the benefit is great, if I shall turn now while thy grace is so freely offered to all people: I know the danger is dreadful, if I defer any

longer, since it is certain thy Kingdom shall come, but uncertain how soon either Death shall arrest me, or Judgment surprise me in such delays, I have cause to bless thee that neither of these have happened unto me, though I have excluded thee out of my heart, and entertained my sins there: Yet, Lord, thou callest still, and now I am making what hast I can, O remember not how long I have stayed, but consider how little time I have left, and by the help of thy grace make my work short and easie, proportionable to my time and strength: I confess I knew before, but I never considered till now, and now I dare not stay; but through thy help I come, O do not cast me off for thy mercies sake. Amen.

Of the Sentence proper for the Formal.

§. VII. **J**oel ii. 13. Rent your hearts and not your garments, &c.] Lastly, if any by daily use of these Offices begin to grow careless, and to rest in the outward ceremony and customary observance of this Confession, we do here present them with the summons which God sent to his people, who in their distresses were ready enough at all the external rites of mourning, covering their head or sprinkling it with ashes, wearing of sackcloth, or tearing their usual garments, sighing and sitting on the ground like Job's Friends; yet all this in Gods sight was esteemed but hypocrisie, without that which these signs were to represent, viz. a contrite heart and a broken spirit, of which David speaks before. The renting of the Mantle was an Emblem of a Heart torn with sorrow, and was one of the highest expressions of a mighty grief, and

• Job ii. 12. *Externæ omnia luctus signa quæ pessimis faciliè exprimi possunt. Codur. in loc.*

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and therefore *renting the garment* was ordered by the Jewish Doctors never to be used but upon the death of a Father, Master, Prince, or Judge, or in a common calamity of Fire or Sword, or upon the commission of the most hainous crimes, blasphemy, burning the Law or the Sanctuary^p, and yet this is not sufficient; for if it be separated from a true repentance, it is but like the punishment of the *Persian Nobles*, whose cloaks of silk were torn, their ornaments ruffled, and hair disordered by the executioner, but their bodies untouched. It would be rather acceptable to God to omit the Ceremony, and perform the thing signified; because that is the Principal, this the Accessary. Rent therefore your hearts [*and not, i. e.*] rather than your garments, be principally concerned about this^q. Though God doth not wholly reject the Ceremony neither, for this [*not your garments*] may signify *not only* your garments^r, which is not rejected when it is accompanied with true repentance^s; think not then to please God by a sorrow that goes no nearer to you than the borders of your garment; it must pierce the flesh, nay, the heart; before you will feel the evil of your ways so far as to amend them^t and turn to God, which is the next part of our duty; and to encourage us to it, the Prophet repeats all those attributes of mercy which God is described by. *Exod. xxxiv. 6.* leaving out all that was terrible, lest any should pretend discouragement from those terrors and stay away. Methinks

^p Drusius in Job ii. 12.

^q Matth. xii. 7. *ex* Hof. vi. 6. LXX. ^r Ελεος & Σπλαγνισμός. Drusius, *Potius quam sacrificium.*

^s Gen. xxxii. 28.

^t Ezra ix. 3.

^u *Nemo enim se adsuescit ad vitandum & ex animo evellendum id quod ei non est molestum.* Plutarch.

a greater sorrow than Ceremony can expresse, becomes us who have offended a God who is [*gracious*] that is, so apt and ready to do us good, [*merciful,*] viz. so full of compassion and pity when we are in misery: A God [*slow to anger*] not easily provoked [*of great kindness*] even to those who have offended, being willing to be reconciled and inclinable to forgive, and one [*that repents him of the evil*] which we deserve, and which he

▪ *Quinque abolent decretum durum; Pœnitentia, Precatio, Eleemosyna, Mutatio & Opera bona. Druf. ex RR. in Jonam.*

once resolved to bring upon us, not out of any change in himself, but because we change: God always resolved to punish the obstinate, and spare the penitent, wherefore when the obstinate

doth repent, no former decree can oblige him to punish him, nay, he is glad of this opportunity to lay by his anger. Who can think he hath ingratfully sinned against such a God, and not have his heart rent with sorrow? And who can behold such a Father, and not run to him with shame for his disobedience, and yet with longing desires, nay, firm persuasions to be accepted.

Paraphrase.] When you seek to God for pardon, be chiefly careful to [*Went your heart*] with a sense of your sin and the fear of Gods displeasure, till you be truly humbled [*and not*] only resting in the outward ceremony of renting [*your garments,*] for the main thing is to amend your lives [*and turn to the Lord*] in your ways, whom you call [*your God*] with your lips; and then doubt not but you may be received [*for he is gracious*] even ready to do good to those that need it, [*and merciful*] to pity all that are in misery, and to forgive their offences; he is [*slow to anger,*] even most unwilling to punish, waiting long because he is desirous to be reconciled, [*and of great kindness,*]

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kindness,] say, when he hath resolved to punish, he is more desirous to spare [and repenteth him of the evil] he purposed to inflict, when we repent of the evil which we have done.

A Meditation upon Joel ii. 13. preparatory to Prayer for such as are apt to rest in the outward part.

O my Soul, thou art surely seised with a strange Distemper, which resists the efficacy of the choicest Remedies ! The Plaster which cures others doth not avail me : I confess my offences every day upon my bended knees, and yet my faith is weak, my hopes of pardon wavering, my sense of Gods love very small ; so that I am almost tempted to live like those who are unconcerned whether they sin or no, because I find no benefit by all my humiliations : And this temptation had prevailed, if I had not seen that (since others receive advantage from these means) the fault is in me, and not in them, nor in the God I serve ; he cannot deny his promises, falsifie his word, nor reject those when they come, who came upon his courteous invitation : O where then is this accursed thing, that restrains Gods mercy, blasts my endeavours, and puts me upon injurious thoughts against heaven, and Atheistical resolutions of totally neglecting these holy things. The matter of my Duty is good, for God commands it ; the benefit is great, for many have found it : But is it done in a right manner ? The failing may be there. Alas, I have been careful to kneel reverently, look sadly, sigh grievously, and tell the Almighty the story of my sinful life with addresser becoming a Penitent : But this comes far short of what God requires, even a broken spirit and a contrite heart ; for I have been so concerned to seem sorrowful,

that I have not endeavoured really to be so. O my God, thou that searchest the heart, thou hast seen my heart untouched in the midst of these pretences: I have not been smitten with the sense of the odiousness of my sins to thee, nor their danger to me, and therefore I have not fully renounced them, nor yet absolutely returned to thee and thy ways; and therefore thou hast not blessed my confessions, which have rather been looked upon by me, as an indulgence to go on (since my former offences were so easily pardoned) than an engagement to forsake my iniquities: But now I see my vileness in making so slight addresses for so great a favour. I discern my folly to cheat my self of so considerable a blessing, and my sloth to slip so many fair opportunities: By my deceitful behaviour before thee, O Lord, I have deceived my self; I am hugely ashamed that having offended so dear a Father, I have not been more really concerned, and having so gracious a God to turn to, I am yet so far distant from him. If I want Pardon or Peace, the blame must lie upon my own negligence, for thou art apt to give, and ready to forgive; long before thou punishest Sinners, but soon intreated to receive Penitents, and dost most joyfully lay aside thy resolutions of judgment, when we perform our purposes of amendment. O my Soul, will not this real goodness of thy God shame thy Hypocrisie? Will it not pierce thy heart, to see whom thou hast offended, and thaw thy hopes, to behold whom thou art turning unto? His Holiness is mixed with Long-suffering, his Justice with Mercy, his Decrees allayed with Limitations: And is it fit to approach him without Love or fear, Hopes or Desires, Gratitude or Admiration? Or is the forgiveness so mean a favour, that it deserves no more hearty applications? Sure enough my Hypocrisie hath hindered my Pardon, wherefore

fore I begin to detest it, and hereafter I will look more to the dispositions of my Heart, than the posture of my Body: I will set him before me whose Love I have abused, and whose Patience I have tired; who is so gracious to spare me, and so willing to be reconciled to me a most ungrateful Wretch; that so when I come to him, I may have my Eyes filled with Tears; my Cheeks with Blushes, and my Heart with sorrow. I will remember who I am that go, that I may be humble; what I go for, that I may be earnest; and who I go to, that I may be full of Faith and Hope: So shall my Addresses not be in vain, but all these gracious Attributes shall be made good to me. Amen.

SECTION II.

Of the Exhortation after the Sentences.

§. I. **T**O these Sentences of Gods Word, the Church hath annexed a pertinent *Exhortation*, lest any should not sufficiently understand these places, or not carefully practise what they know to be required by them: The words of Scripture are first laid down, to shew we impose not this duty of Confession upon you, but that God requires it; and then the Minister proceeds to this pious Exhortation deduced from them; that so what God commands may be rightly understood, particularly applied, and duly practised by all people: And that no man may plead ignorance or forgetfulness, to excuse him from this necessary Duty, we are directed in the following words most plainly how to perform it; which is the first and principal use of this *Exhortation*: But some pious Souls have found out another, *viz.* When they use the Common Prayer in their Private Devotions, to turn it into a Preparatory Prayer before the Confession, with very little variation: In this or the like manner " Almighty God who hast commanded
 " us in sundry places of thy holy Word to acknowledge
 " and confess our manifold sins and wickedness, and that
 " we should not dissemble nor cloak them before the
 " face of thy Divine Majesty: Give us grace to confess
 " our sins, with an humble, lowly, penitent, and obedi-
 " ent heart; to the end that we may obtain forgiveness
 " of the same by thy infinite goodness and mercy, and
 " the merits of our Lord and Saviour, Jesus Christ, *Amen.*
 Which having hinted for their sakes who use the Prayers of the Church sometimes in private, we proceed to explain this Exhortation as it is used in Public. *The*

The Analysis or Division of the Exhortation.

1. A loving Compellation,

2. A profitable Instruction in which is shewed,

3. II. The parts of this Exhortation are three,

2. A profitable Instruction in which is shewed,

3. An earnest Supplication, in which there is

Affirmatively,

Negatively,

The reason, because we are

1. With a sense of sin,
2. A sorrow for it,
3. Resolutions against it,

For pardon

1. In general always,

2. Especially, in publick, where we meet for these four Ends,

1. The person exhorting,

2. The parties exhorted,

3. The thing requested,

4. The manner of doing it

Internally,

Externally,

Dearly beloved Brethren, the Scriptures, &c.

To acknowledge and confess our manifold sins and wickedness,

And that we should not dissemble nor cloak them,

before the face of Almighty God our heavenly Father,

But confess them with an humble, lowly, penitent,

and obedient heart,

to the end that we may obtain forgiveness of the same by his infinite goodness and mercy.

Although we ought at all times humbly to acknowledge our sins before God,

Yet ought we most chiefly so to do when we assemble and meet together,

1. To render thanks for the great benefits we have received at his hands,

2. To set forth his most worthy praise,

3. To hear his most holy word,

4. To ask those things which are requisite and necessary as well for the body as the soul.

Wherefore I pray and beseech you,

as many as are here present,

to accompany me to the throne of the heavenly grace,

with a pure heart,

and humble voice, saying after me.

A

A Practical Discourse on the Exhortation.

§. III. **D**Early beloved Brethren,] The Minister begins with this affectionate and courteous salutation, after the example of St. Paul, St. Peter, and St. John, who frequently begin their Exhortations in this language, the better to engage attention, for which cause it is used here; nor is it an idle Complement, but a significant indication from whence this admonition proceeds, viz. from Love. For he that loves the souls of his people, and hears what God expects from them, and sees the danger of their neglect, cannot in pity suffer them to go on and perish without warning or instruction; and the People may see we have no ends of our own, but are engaged by love to become their Monitors, as they are our *dearly beloved Brethren*: Wherefore the admonitions of Ministers should ever be accepted as the effects of their true affection; yet it proves (too often) otherwise: Flatterers and Dissemblers that will extenuate or connive at our faults, are usually listed among our Friends; but those who discover our danger, reprove our vices, and advise us to amend, these we hate as *Ahab* did *Micaiah*: For men are so foolish or unworthy, as not to distinguish between the reproaches of an enemy and the reproofs of a friend. It is true, when we have done evil, there is some disgrace in both, but the management and design are directly contrary*. Now if any reproof proceed from kindness, surely it must be this which comes from him that is your spiritual Father, yet salutes you as Brethren, and reckons himself under the

* *Probra tam amicus quam inimicus objicit,*
ὁ ἡθ' ἐχθρὸς ἐμμελῶν,
ὁ δ' ἐ φίλ' ἐὺνοῶν.
 Clem. Alex. *Pædag.*
 l. I. c. 9.

SECT. II. *The Exhortation.*

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the same Obligation, and toucheth your Offences with much tenderneſs, only his Maſter hath charged, that he ſhall reprove you, and *not hate you in heart*, Levit. xix. 17. For the neglect of this Duty would argue he cared not to ſee you periſh.

§. IV. *The Scripture moveth us in ſundry places,*] We may eaſily foreſee if the Miniſter did only by his own Authority command us to repent, his words would prevail but little upon many; ſome might deny their guilt, many deſpiſe the ſummons, and others would think to avoid by recrimination: Wherefore the Miniſter comes armed with the Sword of the Spirit, the Word of God; that as the Prophets of the Old Teſtament came with *Verbum Jehova*, the Word of the Lord, ſo might alſo the Priests of the New. And though the perſon may be contemptible, yet it is the voice of God which you hear from him, and whoever be the proclaimer, *where the word of a King is, there is power*, Eccleſ. viii. 4. who dare diſobey when the King of Heaven commands? He that knows the hearts of all, commands all men every where to repent, not only in the places now read, but in *ſundry other places* ^b even throughout the whole Scripture: And miſerable will their caſe be, who reſuſe ſo many, ſo plain, and ſo earneſt calls from ſuch a God: We Miniſters are exhorted as well as you, and we intend to joyn with you, and if we requeſt you to joyn with *us*, it is in obedience to the Commiſſion we have from the King of Heaven, and he that *reſuſeth, reſuſeth not Man, but God*, and that Word of God which now moves you ſo frequently to repent, ſhall be produced againſt you to condemn you, if you obey it not.

^b Iſa. i. 16, 17. c. lv. 7.
Lament. iii. 40. 41.
Act. ii. 38. c. xvii. 30.

§. 5. To acknowledge and confess our manifold sins and wickedness] We need not here be curious in the difference between these words, though [*to acknowledge*] seems to signify the granting something laid to our charge ; as *David* upon *Nathan's* first accusation said, *I have sinned*, 2 *Sam. xii. 13.* and [*to confess*] may import a voluntary act when no man accuseth us, which indeed is the more acceptable and ingenuous ; but it were well if we would but acknowledge our offences ; for God in his Word, by his Ministers, and by our own consciences doth indict us as guilty, and he that soonest owns the truth thereof, shall most easily find mercy. But it may perhaps be more material to take notice of the Epithet joyned to our sins, [*manifold*] which is borrowed from *Amos v. v. 12.* and may denote the variety of our transgressions, like *Joseph's* Coat of many colours ; for we are clothed with the redness of Anger, the paleness of Malice, the yellow of Covetousness, the blackness of Despair, or the green of Presumption ; in these changeable garments are our Souls attired, when we put off the white garments of our Innocence, or else (as the learned Translator of the Liturgy) Πολλαπλασιαις *multiplia*, those iniquities which are so cunningly twisted and weaved together, by that accursed policy which Satan teacheth us, to begin with many small threads of lesser sins, and by uniting these and twining them together, to proceed till we draw iniquity with cords of

^c Isa. v. v. 18. Peccatum trahit peccatum. Di&.
RR.

^d Job v. v. 13. Heb. פתיל flum retortum, unde signif. multis nexibus implicitum consilium. LXX. πολυπλόκως vertit ibid.

vanity, and at last Sin as it were with a Cart-rope ^e. Perhaps we imagine it a piece of commendable craft ^d, to be able thus to contrive our wickedness : But alas, if Gods mercy do not unravel it, it will at last be strong enough to draw us into

into eternal flames. We have used much study and pains to twist our sins together, that one may strengthen the other, and we are now warned by an humble and hearty confession to untwine and separate them again, that so we may not be bound in the bands of death.

§. VI. And that we should not dissemble nor cloak them, before the face of Almighty God our heavenly Father] It is the language of Satans School, that we may cover one sin by committing another, but the Scripture pronounceth a woe against this ^c and sheweth the folly and danger of it, because it doubles the guilt ^e, and hinders the pardon ^g. Wherefore Gods Word teacheth us, that we must neither *dissemble* our sins by *excuses*, as *Saul* ^h and *Ananias* ⁱ; nor *cloak* them with a flat *denial*, as *Gebazi* ^k, lest we be judged as they were. It is the manner of hypocrites and evil men (1.) to *extenuate* them with *dissembling Apologies* and *fair Pretences*, viz. It was the first time; I was surprized; the effects of it were not very evil, others have done worse, &c. Whereas the good man aggravates his sins with all those circumstances that make them hainous, and *St. Paul* calls himself *the chief of sinners*. (2.) To *deny* they have sinned, and reckon themselves among the righteous, as the Pharisee did ^l, while *Ezra* ^m and *Daniel* put themselves in amongst sinners; which is much the sater way: For he that feigns himself better than he is, or denies himself to be sick before the

^c 1 John i. 8, 9.

Isa. xxx. 1.

^e *Negatio iniquitatis duplex iniquitas.*

^g Sect. 1. §. 5.

^h 1 Sam. xv. 15.

ⁱ Acts v. v. 2. 8.

^k 2 Kings v. v. 25.

^l Luke xviii. 11.

^m Ezra ix. 6. *Loquitur de culpis xxi νοιςσων, ne nimium arroganter se ceteris eximere videatur.* Grotius in loc.

Physician,

Physician, keeps his Disease, and loses an opportunity to regain his perfect Health: But remember thou art in Gods Houſe, nay, juſt *before his face*, and doſt thou think with a lie or an excuſe to deceive him? No, no, this is too thin a veil and too ſhort a cover for thy numerous tranſgreſſions, and will avail no more, than for a Thief to deny he ſtole that which is found about him before the Bench. If thou couldſt deny ſo impudently, or diſſemble ſo cunningly, as to deceive all the world, yet do not hope to impoſe upon him that hath a heavenly all-ſeeing eye to diſcern thee, and he would ſhew the kindneſs of a Father in thy pardon, if thou didſt ſhew the ingenuity of a Son in confeſſing: Wherefore do not deceive thy ſelf, nor ſlight this warning, for if you do, be ſure one time or other your ſin will find you out.
Num. xxxii. 23.

§. VII. **But confeſs them with an humble, lowly, penitent and obedient heart,**] The Word of God is not only a Monitor to remember us of our Duty, but a Guide to direct us in the performance of it; it interpoſeth its Authority to command us to repent, and then affordeth its Directions to ſhew how we may repent; and they that would know how they muſt be affected when they confeſs, ſo that they may be ſure to find pardon, cannot learn in fewer and more ſignificant expreſſions, than the Church hath here collected out of the Holy Scriptures; viz. (1.) *An humble and lowly Heart*, viz. when we behold our vileneſs by Sin, till we have a mean opinion of our ſelves, and can be content that God or men ſhould diſeſteem us, ſince we have deſerved it; ſuch a heart the Prodigal had, when he thought a Servants place too good for him, *Luke xv. 19.* ſuch the Publican, *Chap. xviii. 13.* when he durſt neither look up, nor come near; and he that wants it, and thinks well of himſelf after his ſin;

sin, cannot confess heartily, desire pardon devoutly, nor forsake that which he thinks hath done him no harm. Wherefore let us labour to have this right knowledge of our selves and of our sins, and that we may be ashamed of both, let us consider we have shewed much folly and rashness, disingenuity and ingratitude, obstinacy and perverseness by breaking the holy Laws of so great a God, and so gracious a Father, for so small a price; and that we are thereby so miserable, that we shall for ever be disgraced if we repent not. Sin is a more just cause of shame, than any thing in the world; for it shews a man to be a base and abominable person, nay, it makes him degenerate into a beast^a; which if we seriously think upon, it will beget in us a disesteem of selves and a true opinion of our own unworthiness, which is an excellent disposition for the begging or receiving of pardon. (2.) *A penitent Heart*, viz. a sad and sorrowful spirit, which is most becoming one that sees his actions to have been base, vain and dangerous, and therefore must ever accompany us in confession of our sins: Now if we are of ingenuous tempers the Gospel will produce this, for it discovers the wounds of Jesus which we have made, the long-suffering we have abused, the grace we have rejected, and the comforts and benefits we have lost and forfeited. But if we are more obdurate, the Law must effect it, the sight of Gods justice, the consideration of the curse we have deserved, and the danger we are in of endless torments for poor perishing pleasures; these things being duly weighed, will help us to draw water^o before the Lord (as the Israelites did) from the pits of our hearts, and pour

^a Psal. lxxiii. 22.

Οἱ μὲν ἀποκλίναντες
λύκοις ὅμοιοι θηρία,
ἄνθρωποι καὶ ὄνυχες καὶ
βλάβησι. Arrian. iii
Epiet. lib. i. cap. 3.

• 1 Sam. vii. 6. ubi Ch.
Par. Hauerunt aquas &
pateo cordis sui & abunde
de lacrymatis sunt coram
domino resipiscentes.

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them out by the channels of our eyes: And this sorrow for what is past will both make our Confession acceptable, and help us to the third requisite, (3.) *An obedient Heart*, that is, a taking up such a dislike against sin, as to resolve stedfastly, if we can get those pardoned we have committed, that we will never more do that which hath caused so much shame and sorrow to us: And till we have brought our hearts to this, all our Confession and Sorrow are not Repentance, but only a purpose to repent or a shadow of true

ῥ Δόκησιν τὸ ἰνῶ μετα-
νοίας τὸ πῶ δάκρυς αἰ-
τεῖσθαι (υγ). ὁ μὲν ἐφ'
οἷς πλημμυηλῶν πελ-
λάκας. CLEM. Alex.
Strom. 2.

penitence P: Nor will all the rest prevail, either to a removal of the guilt or dominion of sin. Therefore let us learn how to confess; Humility will make our Confession sincere, Sorrow will make it earnest, and holy Purposes

will make it prevalent.

§.VIII. *To the end that we may obtain forgiveness of the same by his infinite goodness and mercy.*] There is nothing more pleasant to us than the contemplation of Gods infinite goodness and mercy; but we are therein apt to forget his Justice, and to think the one will exclude the other. We measure God by our selves, in whose narrow hearts these two dispositions are not at once contained; and hence when we hear of infinite mercy, we are apt to presume of pardon upon any terms: But the Church from Gods Word assures us, that we cannot be forgiven, no, not by this *infinite mercy*, unless we bring an *umble, penitent, and obedient heart*; and that we are to esteem it *infinite goodness*, that we may be forgiven upon these terms: For we must know that Justice (without a Mediator) doth not admit a sinner to second thoughts, nor accept of any repentance at all, and

and therefore it is an high act of Grace, that so holy a God, so justly offended and highly provoked, will be reconciled upon any terms; and we must endeavour to get our hearts thus disposed; for if we be not so prepared, Mercy it self will reject us. Some may here perhaps scruple at the Expression [*to the end*] and question whether in our Confession we ought not rather to aim at Gods glory, than our own forgiveness. Such must know they quarrel with the language of Holy Writ, *Acts* ii. 38. c. iii. 19. where men are exhorted to repent *that they may be forgiven*; and further they do not understand what Gods glory is, if they separate it from his doing good to his Creatures, and representing his excellencies to them: Wherefore to aim at Gods glory and our own forgiveness is all one; for by confessing we own his power to forgive, we shew our trust in his goodness, and hope in his mercy, and desire that the Almighty by accepting and doing us good, may demonstrate himself to be, what we believe him to be, viz. a God gracious and merciful, &c. that we and all the world may praise him for it, and set out his glory for evermore.

§. IX. *And although we ought at all times humbly to acknowledge our sins before God,*] This concession of the Churches declares that the Publick Prayers ought not to excuse any from Private Devotions. These we account the principal but the other we recommend as very useful and necessary; so that we neither encourage the lazy who neglect the Private, nor allow the precise who undervalue the Publick; one ought to be done, so as not to leave the other undone. We find our Saviour and his Apostles (after the manner of the devout Jews) were wont to go to the Temple and Synagogues at the hours of Prayer, and yet both he and they did seek retirements for more private Devotions.

And the Scripture teacheth us to pray *at all times, in all places, and with all sorts of Prayer*,

^a Eph. vi. 18. 1 Tim. ii. 8. Psal. cxi. 1. *er^s, that none might be excused from either, nor can the one be alledged to exclude the other, for*

they are mutual helps to one another. He that hath been most careful in private Confession, will be the fittest for, and most advantaged by the publick; yet he that is so prepared, must not think the coming to Gods House superfluous, because we cannot do this too often, nor too openly, since many of our sins are manifest, and require a publick declaration, and by this open Confession we shall be freer from the suspicion of Hypocrisie in our Closet. We must remember we stand in need of Gods help every moment, and therefore we have reason to beg it often, and we can never beg it in humility, unless we confess those sins that make us unworthy of it: And since we sin daily, a daily Confession is highly requisite, and that not only in these general terms which we use with our Brethren; but in the particular and secret remembrances of those offences which no eyes but Gods ever saw: Nor will they be sufficiently bewailed where the Soul doth not so particularly search out its private evils, the hainousness, occasions and remedies of them; which cannot be performed without a true repentance, and if we have repented before, yet here we must repeat it because of the present occasion.

§. X. *Pet ought we most chiefly so to do when we assemble and meet together, to render thanks for, &c.* These four Duties are so many arguments to prove Confession especially necessary in the solemn Assembly, because they are all then and there to be performed, and yet without penitence none of them will please God; and we learn here (by the way) the several parts of

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of Publick Worship, which is not much varied from the Worship of the Jews, who served God in the Temple by Prayers, Hymns, and hearing the Law, only their Sacrifices are now turned into the offering of Praise, which their own Rabbins had taught should endure for ever. The Heathens came to the same ends also, only their Temples were not the places where they learned wisdom as ours are, but they came thither to glorify God for his excellencies, gifts, and to call for his help; but this account of our Publick Worship exactly agrees with that which St. *Augustine* gives of the Christian Assemblies in his time; for there the Law of God was taught, his Miracles commemorated, his Bounty praised, and his Blessings were prayed for. And who can do any of these well that hath not confessed his offences and repented of them; but this will be more plain by beholding the particulars, (1.) We are to give God thanks for his benefits, but unless we see our sins we may think we need not a Saviour, or are not much the better for spiritual mercies, and that we deserve those that are temporal: How can he praise God for his Son, who will not come to him? for his Grace, that will not use it? or for the hopes of Glory, that never seeks after it? (2.) We should glorify his name by publishing his Excellency in Hymns and Anthems of Jubilation. But how can the impenitent sinner commend that Power which he fears not, or that

Omnes oblationes cessabunt in seculo futuro, sed oblatio gratiarum nunquam cessabit. Kimchi in Psal. civ.

to praise him for his

Τὸ πᾶν ἔνθα δοῦναι
δοῖς, ἢ διὰ πλῆθους, ἢ
διὰ χείρων, ἢ διὰ χείρων
ἢ ἀγαθῶν. Porph.
ἐν ἀποχ. lib. 2.

Veri Dei aut precepta
insinuantur, aut mira-
cula narrantur, aut dona
laudantur, aut beneficia
postulantur. Aug. Civ.
Dei, lib. 2, cap. 28.

St. Paul Eph. v. di-
stinguisheth ὑμνῶντες
from συχαριστοῦντες.

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Holiness which he loves not, or that Mercy that he seeks not after, or that Love which he hath no experience of; the praises of such are next to mocking the Almighty, because their hearts cannot go along with their mouths in the glory they seem to ascribe to him. (3.) We come to *hear his most holy Word*: But if our hearts be not prepared by true penitence, we shall be neither wiser nor better; for sin unrepented of stops the ears of a man, hardens his heart, and fills his mind with presumption and security; it banisheth the Holy Spirit by filthiness and vain thoughts, and puts men rather upon hating and despising the good Word of God, than embracing it, and submitting to it. What part of Scripture can profit such? Its Exhortations they heed not, its Comforts they need not, its Threatnings they fear not, its Promises they value not; they hate its Instructions, and despise its Reproofs: So that the Messenger of God may say in his Masters Language, *Hos. vi. 4. What shall I do unto thee?* (4.) We come to *pray* for what is *needful for our bodies and souls*. But what Prince will accept a Petition from the hands of a Rebel that disowns not his Treason? Much less will the King of Heaven receive his requests whose very Prayer is abominable, *Prov. xv. 8*. If such a man ask for his body, he asks that which he intends to spend on his lusts, and so seems to desire

* Rom. xiii. ult. *οὐκ ἐστιν*
νόμος πλείον. Græc.

God to become the Providore for them, who will not minister fuel to this Flame, unless he intend to consume you. If he lengthen your Life, continue your Health, or increase your Wealth, you will turn the edge of these against God who bestowed them on you, and grow more confident to despise him to your own ruine; so that if he have any mercy for you, he will not hear you. But as to
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begging any thing for the Soul, it may be questioned whether he that lives in sin believes he hath such a Jewel, when he prizes it no higher than a lust, and exposeth it daily on the dunghil of Sin: But if he do believe it, he is so careless of it, that he will either ask nothing for it, or however nothing heartily, because he apprehends not his danger, nor sees his wants, nor cares he whether they be supplied or no, and what good will the repetition of the words of Prayer do to such a person? In fine it is most evident, that though Repentance be at all times necessary, yet it is then indispensably so, when we go about these holy Duties, or we shall not only lose the benefit of them, but meet a Curse instead of a Blessing, and therefore as you love your Souls, and hope to please God in these Duties, despise not this necessary Exhortation.

§. XI. Wherefore I pray and beseech you, as many as are here present,] The Priest saluted you courteously at first, and now again most lovingly intreats you, knowing that men must be courted to their own good: And herein St. Paul leads the way ^y who teacheth us to pray ⁱ 1 Cor. iv. 18. 2 Cor. ii. 8. and beseech you in Christs stead ^z, ^z 2 Cor. v. v. 20.

O despise not the lowliness of the address, but admire the condescension of him that makes it; who can destroy, and yet intreats as if himself and not you were to receive the favour. It is he that speaks by the Minister, to whom you are about to pray in the Collects, and to beseech in the Litany, and remember that he first prays and beseecheth you to repent; so that if you desire your Prayers should reach Heaven, let these Requests sent by Gods Messengers move you all to repentance, for you all intend to pray. Men are very apt to shew their folly,

2 Cor. x. 12. Luke xviii. 11. in comparing themselves with one another, and many think they have not so much need as others to make this Confession; but it is the Law of God, and not others practice, that must be our rule, because we are all sinners; What glory was it to *Tamar* to be more righteous than *Judah*, or to the Jews to be holier than the *Chaldeans*, when both were wicked? We shall never rightly judge of our ways, if we measure them by a

^a Gen. xxxviii. 26.

^b Habak. i. 13. *Id est, minus improbi; illis quidem iustiores, revera nequissimi.* Druf.

crooked stick. But suppose we are better than others, that doth not make Confession needless. Though no man could charge us, no nor our own Consciences, yet is it not safe to plead not guilty, 1 Cor. iv. 4. Job ix. 15. before a God who examines so narrowly, sees so exactly, and remembers so perfectly that the best had need to crave for mercy. This Confession is so general, that it is universally true of all, and so particularly applicable to every mans case, that we invite all to it; the *Pharisee* must not think himself too good, nor the *Publican* doubt himself too bad to make it. The Church doth nor allow of these dangerous persuasions which have puffed some up with Arrogance and Presumption, as if their sins were already absolutely forgiven; for if so, what need they be obliged to a daily Repentance, or to ask for what they have already? But alas, they are pardoned only in their own opinion, and when such false imaginations make men proud, that Pride is enough to reverse the grant, if God had once consented to absolve them. On the other side, we do advise the greatest sinners to repent, rejecting those discouraging doctrines of mens eternal Reprobation, which some think not revertible by any endeavours; for we do not know of any living man,

man, that may not be pardoned; wherefore we pray and beseech the most dejected persons not to be discouraged, because they have staid so long, but to hasten, because they have no more time left; for he only is in danger of being for ever cast off, who hearing these summons doth not obey them: Let no man then go about to excuse himself, for it is the duty of every man present in Gods House.

§. XII. *To accompany me*] The Jews were never allowed under the Law to enter into the Temple, but the Priest alone went in every day ^a into the outer part of it to burn Incense; but to the Mercy-Seat or most Holy Place none might come except the High-Priest once a year, but the people always remained in the outward Court, and prayed there; for which purpose were those Stone-Tables there made, which the Talmud speaks of*. The King indeed was admitted into the inner Court where the Priests did ^f sacrifice, but when a Prince would have entred into the Temple, *Azariah* is commended for resisting him; because the Priests alone were to come so near*. But now we have more freedom, for every Christian is one of Gods House-hold^b, and though the Order of Priesthood is not taken away, yet the privilege of the people is enlarged; so that *Philo's* brag is always true of us^c, every man is now a Priest to offer up his own

*in isto adhuc mundo
miseri penitentia nul-
la sera est, patet ad in-
dulgentiam Dei additus.
Cypr. ad Demetr.*

^a Exod. xxx. 7. Luke
i. 10. Heb. ix. 6, 7.

^e Traët. סקל
cap. 6.

^f 2 Kings xi. 11. 1 Kin.
viii. 22. 1 Chro. vi. 10.

^g Levit. x. 3. Sanctifi-
cabor in propinquis meis.
Montani vers. *Pri-
phrasis Sacerdotum*. Pi-
scat. in locum.

^h Ephes. ii. 19.

ⁱ Συμπας τὸ ἔθνος
ἐστίν. Philo:
1 Pet. ii. 6.

Prayers

Prayers and Praises, and that not without; for we

in Ephes. ii. 18. Gr.

μεγαλυνῶμεν.

in b. iv. 10. μετὰ παρ-

ρησίας. See Acts xxvi. 1.

are led in by the hand to the very Throne of Grace^m by Christ, or the Priest, who is his representative, and have liberty to speak freely for our selves before the

King of Heaven and Earth: Which we ought to esteem as an high act of favour, and most thankfully to embrace it; since we are now no longer to stand without, and send in our Petition by the hands of a Servant, but are admitted, nay, requested to come in our selves, in the company of Gods Messenger, who hath the same errand for himself, and therefore is likely to be the more concerned, and importunate: The Minister is that Embassadour whom God sent to bring you out of your evil ways, Acts xxvi. 18. 2 Cor. v. 18, 19. and O how acceptable will it be to God to see him return with you in his hand, and how comfortable to his Minister, when he can say, *Behold me, and the Children thou hast given me.* Wherefore let him not go alone but be you always present, and join in the Confession; for otherwise if he go without you, he cannot but complain of you *, and must sigh when his Lord enquires for you, which will be more your loss than his;

he hath done his Duty in inviting, and though he lose the comfort of your company, yet you lose the Benefit of his, and the Pardon annexed; because you neglect so precious an opportunity, and you seem to send a daily denial by the hands of Gods special Messenger, when you do not accompany him.

§. XIII. *With a pure heart and humble voice, to the throne of the heavenly Grace, saying after me.]*
The various Rites of washings and cleansings, which

all

all Nations used before they approached to their Temples, were only to mind them of purity of heart, which the Heathens knew to be necessary for all that drew near to God *; wherefore in their Sacrifices the unclean were commanded out by the voice of a Crier P. Much more ought Christians to come with a *pure Heart*, which inward purity we account the principal requisite of the Prayer; but withal we require that the Tongue shall be used as the Interpreter of the desires of the Soul; and therefore it is added that we must pray with an *humble Voice*. This was *Pythagoras* Precept of old ^a to pray with an audible voice, and though the Jewish Doctors allow private Prayers when the lips only move, yet in Publick Worship, God himself commanded open and vocal Confessions, and particularly when the sin-offering was presented, the party was to lay his hand on the head of it, and say, "Lord, "I am guilty of death, I have deserved to be stoned for "such a sin, to be strangled for such and such transgression, to be burnt for these and "these crimes ^r. And to come nearer, we find Publick Confession in the Christian Church ^s, and Injunctions for every man to speak up in his acknowledgments, that so our Repentance may be as visible as our Sins, and that God may be glorified ^u by an open and humble Request, which even a man would expect from his inferior that had offended him.

^o Δεῖνόν ἐστι εἰς πρὸς τὴν
δύναμι καὶ τὰς θυσιὰς ἀπο-
κρίπασιν ἡμῶν οἱ θεοί,
ὅμως μὴ πρὸς τὴν ψυ-
χὴν, ἀλλὰ πρὸς τὸ σῶμα καὶ
τὴν ψυχὴν ὡς πρὸς τὴν
Plato in *Tim.*
^p Ἐχθρὸς ἐστὶ βέλους.
2 Tim. ii. 22.

^a Μετὰ φωνῆς εὐχαρισ-
Pythag. dictum.

^r 1 Sam. i. 13. & Gro-
tius in loc.

^s See Munster on Num.
v. v. 7.

^t Acts xix. 18. *Ordinatur ut suis quisque verbis resipiscantiam profiteretur.* Basil. E. 3.

^u *Homo es & vis rogari, & putas Deum tibi non roganti ignoscere.* Ambrosius, de pœn. l. 2.

In

In other Prayers it will suffice to seal them with *Amen*, and set our name at the bottom; but this must be all in our own words, and under our own hand, to justify God, to take shame to our selves, and to encourage our brethren. The Scripture requires in some cases we should confess our sins to men; but what can we think of those that will not confess them to God, no not in these general terms which may be said by the best of men too truly: Surely these men are either Pharisaical, and suppose they have no sins worth confessing; or Hypocritical, and would not be taken for sinners; or they are Carnal and senseless, neither feeling their load, nor fearing their danger. When the Prince comes by a Prison, all the Prisoners fall on their knees, and every man begs a pardon; but if one or two are silent or stand off, we should judge that they were confident in their innocence, or obstinate in their wickedness, and fearless of the punishment. Such a censure may too justly be passed upon those who either come not to the *Confession*, or do not speak the words of it in that humble and audible voice which the Church requires, and God expects; for he will lose his glory in pardoning thee, if thou hast not first publicly made thy Recantation, and confessed thy guilt with thy own mouth.

The Paraphrase of the Exhortation.

Dearl^y Beloved] this courteous Admonition proceeds from my true affection to your Souls, which you must not despise, because I am one of your [*brethren*,] for I speak not from my self, but from the mouth of God; it is he who in [*the Scripture moveth us in sundry places*] (as well as in those I have now read) seriously to consider our thoughts, words and works, and then [*to acknowledge and confess*] how

how many ways, how frequently, and how sadly we have disobeyed his will and broken his Laws, by [our manifold sins and wickedness] which we have so cunningly and closely twisted together. But the Word of God commands us to discover them, [and that we should not dissemble] the heinousness of our transgressions by plausible excuses or feigned pretences [not cloak them] by impudent denials when we are justly charged with them; for it is the manner of Hypocrites so to do, and it is also dangerous thus to excuse or deny our sins [before the face of Almighty God] who knows our guilt, and will be provoked to destroy us for this Hypocrisie and Presumption, though he be [our heavenly Father] and would forgive us, if we confessed them like ingenuous Children: O let us not therefore any longer excuse or hide our sins [but confess them] as he commandeth us, and in such manner as he directs us; *First*, [with an humble, lowly] heart being duly affected with a sense of our vileness, for our frequent and heinous provocations of so gracious a God, and this we must acknowledge, *Secondly*, with a [penitent] heart, full of unfeigned sorrow, for the comforts that we have either lost or forfeited, and for the vengeance and miseries which we have deserved. And when we perceive that our sins were the cause of all this; that may help us to confess them, *Thirdly*, with a holy [and obedient heart] resolving, if we be now admitted to Gods favour, that we will henceforth forsake them, and carefully observe all his blessed Will: And truly these dispositions are necessary in the confessing of our offences [to the end that we may obtain] that which we seek for, even the [forgiveness of the same] because no pardon can be had otherwise, though God should deal with us never so favourably [of his infinite goodness and mercy] for he

he cannot forgive us on any terms but such as are consistent with his truth and holiness. **[And although we]** who are born in sin, and do every day more or less commit iniquity, in reason **[ought at all times]** every day even in our private Closets **[humbly to acknowledge]** and secretly to bewail **[our sins before God]** who sees the Commission, and hears the Confession of them in the most secret place, **[yet ought we]** not to think when we have done this in private, that it excuseth us from confessing in Gods House; for it is our Duty **[most chiefly so to do when we assemble and meet together]** there; for then we have many Duties of great concernment to perform, none of which can be done so as we shall be profited by them, or God pleased with them, unless we first do truly repent. *As first* we come hither **[to render thanks for the great benefirs we have receibed at his hands]** for life and health, food and raiment, peace and plenty, and especially for our redemption, instruction, sanctification, and hopes of glory; but the impenitent abuse the mercies of this life, and despise those that would bring them to a better life, and therefore cannot sincerely give thanks for either. *Secondly*, we come **[to set forth his most worthy praise,]** but without repentance all the glorious titles given unto God are nothing but complement or flattery; and such men do not believe what they speak of God; for if they did, his power would terrifie them, his goodness shame them, his grace would invite them, and his mercy encourage them to turn to him; and if our Praises work not this, they are in vain. *Thirdly*, we come **[to hear his most holy word,]** which calls upon us in the first place to repent, and if we begin not there, it is likely we shall be deaf to its Exhortations, slight its Reproofs, refuse its Commands, despise its Threatnings, and

SECT. II. The Exhortation.

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and disbelieve or disregard its Promises, and so all will be lost upon us. *Fourthly*, we come to this House of Prayer [to ask those things which are requisite and necessary] either towards our being or well-being, even all that is requisite [as well for the body as the soul:] but if we do not first repent, we know God heareth not sinners, nor will he give them temporal mercies to confirm them in their sin, nor spiritual to trample under their feet: [wherefore] since we are come into the House of God to worship and serve him, and all we can do will be esteemed but a mocking of God without repentance. I the Embassador of that God to whom you intend to pray, even [I pray and beseech you] in his name [as many as are here present] high and low, rich and poor, young and old, whether you are the best of the Congregation, or the worst of sinners [to accompany me] in making this Confession to our great Lord who commanded me to bring you with me, and will most mercifully accept, and lovingly embrace us all. O then come along with me, and confess your sins [with a pure heart] void of all hypocrisie [and] also with an [umble voice] expressing the sorrow of your minds, and accusing your selves in your own words, since you have deserved shame; and fear not that your own testimony shall condemn you, for you are going not to a humane Tribunal, but [to the throne of the heavenly Grace] where he sits who did invite you; and doth wait for you, and will forgive you, do not fear it; neither trouble your selves how to bespeak him who is in heaven, for if you be willing to go with me, I will be your mouth; only you must consent to, and seal every Sentence by [saying after me] this most hearty Confession following.

SECT.

SECTION III.

*Of the daily Confession.**The Analysis or Division of the Confession.*

THis pious Confession is so methodically composed, that it naturally falls into these four parts
 1. The Introduction. 2. The Confession properly so called. 3. A Deprecation of Evil, 4. A Petition for good.

I. The Introduction in which is shewed { 1. To whom it is made } to our Almighty & most merciful Father,
 { 2. By whom it is made, by us } we

1. In general, { that we have sinned,
 { how we have sinned,

{ we have erred & strayed from thy ways like lost sheep ;

1. Of the Cause improving our Original sin,

{ we have followed too much the desires and desires of our own hearts ;

2. In particular,

{ in general Disobedience,

{ we have offended against thy holy Laws ;

2. Of the Effect, doing Actual sin,

{ in sins of Omission,

{ we have left undone those things which we ought to have done ;

{ in sins of Commission,

{ and we have done those things which we ought not to have done ;

3. In a conclusion from both,

{ and there is no health in us ;

III. The

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III. The Deprecation of the Evil,

1. What we would be delivered from, and

2. The reasons annexed to every one

1. From the guilt of sin,

with the reason, because we are

2. From the punishment of it,

with the reason, because we are of those

3. From the power of it,

with the reason, because we are of

3. An Argument to enforce the Deprecation.

1. From the Promises in general

2. The manner of giving them,

3. The person to whom they are given,

4. The persons by whom they are given,

IV. The Petition for Good,

1. Of whom we desire it,

2. Through whom we desire it,

3. What we desire,

1. To live hereafter in

Piety to God,

2. Charity with others,

3. Temperance toward our selves,

4. Why we desire it, or to what end,

But thou, O Lord, have mercy upon us

miserable offenders :

Spare thou them, O God,

that confess their faults :

Restore thou them that are penitent ;

according to thy promises

declared

unto mankind

in Christ Jesus our Lord.

And grant, O most merciful Father,

for his sake

that we may hereafter live

a godly

righteous

and a sober life,

to the glory of thy holy name. Amen.

A Practical Discourse on the General Confession.

§. I. **A** Almighty and most merciful Father,] The Church hath been curious and exact to select such titles for God in the beginning of every Prayer, as are most proper to the petitions to which they are prefixt, and most likely to produce suitable affections in him that useth them; which as it is every where apparent to a considering person, so it may appear particularly in the fitness of these two Compellations to the subsequent Confession. The first is [*Almighty*] being an acknowledgment of the greatness of

him whom we have offended * :

* Gen. xvii. 1. Heb.

יְהוָה לXX.

αὐταρκής, & Job xxii.

15. παντοκράτωρ, Aqu.

ἰκανὸς καὶ ἀλλυμῶ.

Theo. ἰκανὸν καὶ δυνα-

τὸν, h. e. αὐταρκής πρὸς

ἐνδουμονίαν. Speulip-

pus. Ipsa suis contenta

opibus, nil indiga nostri.

Lucretius.

And it denotes his being all-sufficient in himself for his own happiness (as the Philosopher defined him) as also his being able to supply all our wants : And further it notifies his absolute dominion over all the world, and his infinite power to do whatever he pleaseth. So that the consideration of this Attribute shews us

that we have sinned against a God whom we cannot hurt by our sins; we may indeed harm our selves by them, both by stopping the current of those blessings which sustain and refresh us, and by provoking him to let loose his anger to destroy us; And if the shutting his hand of bounty would make us perish for want, sure then the weight of his arm of Power will crush us to pieces; which we must meditate on so long till our hearts are pierced with a religious fear and holy dread of the anger of this *Almighty* God; only this fear must not drive us from him, but draw us more speedily

dily to him, and be as the needle ^b which enters not to stay, but to make way for the thred of a uniting love; for the heart will be the faster bound to (2.) [*the most merciful Father,*] when it is first made sensible it hath offended a dreadful Almighty God. He yet retains the bowels as well as the name of a Father, and is the most merciful of all Fathers. For what natural Parent would not have cast out and disinherited his once dearest Child for the one half of what we have done against our heavenly Father? Yet upon our true repentance he stands ready to embrace us with as much Love as if we had never done amiss. If Fear will move our hearts, here is represented his terrible Power; if Love will work upon us, here is discovered his unspeakable Goodness; and what heart can resist both? His Almightyness is first, but if the terror thereof seal up thy lips, let the hope of his Fatherly pity and compassion open them again. Learn Humility and true contrition from the first, and Faith and Hope from the latter, which are excellent mixtures in a penitent heart, and the best dispositions in the world for a hearty and prevailing Confession.

§. II. *We have erred and Graved from thy ways,*] Gods Laws are frequently in holy Scripture compared to a way that leads to everlasting life, and thither we are going, while we are walking in them. But our sins and iniquities are errings and strayings out of this path. In our lesser, sudden, and unobserved sins we [*err*] and step aside: Vain thoughts, rash and idle words, light and foolish carriages make our way crooked ^c. And

Psal. xxxviii. 16. Job xxxiii. 27. Mat. x. ii.

^b *Si nullus est, timor non est qua charitas intraret, sicut setam introducere filum videmus, sed nisi exit seta non succedit linum; sic timor occupat mentem prior, verum non ibi manet quia ideo intravit ut introduceret charitatem.* Augustin. in 1 Ep. Johan. 40.

^c Heb. *ἵψ* sig. *peccatum & curvum.* Eccl. vii. 13.

17. *Quid Asperum est.*

these happen so frequently that at best we go on but in contorted spiral lines, which is far from the straightness and evenness of our Rule; when these are done out of ignorance they are called *errors*; and though we think them small in their kind, yet they are formidable in their numbers, and next to infinite: But besides these lesser wandrings, we *stray* further, and stay longer, we fall into greater transgressions and evil habits, these are open forsaking of Gods ways, and a plain passing over those bounds which God hath set

2 1 Kings ii. 36. ubi
 תַּעֲזָבָה fig. transire limi-
 tes, ut & Jos. iv. 1. at
 Deut. xvii. 2, &c. fig.
 peccare.

to us as *Solomon* did to *Shimei*^d, and by so doing we forfeit our lives (as he did his) if the divine mercy did not spare us. And thus Malice and Envy, Lust and Drunkenness, Pride and Cruelty, Co-

vetousness and Oppression (especially when by frequent repetitions they are become customary) may be called *straying from his ways*. 'Tis very like, many in favour to their own cause will count their errors no sins, and call their strayings Errors and Infirmities: But the least are committed so often, that they are not to be despised; and the greater are so heinous they cannot be hid; and we should consider, that be the sin what it will, if we repent not, we still wander further, and so an error ends in going astray: To have stepped aside may seem excusable by humane frailty, he must be more than man that doth not so sometimes; but he that sees his error and goes on, is worse than a beast, and wholly inexcusable^e.

^e *Humanum est errare :
 Belluinum vero perseve-
 rare in errore. Cicero.*

We have all *erred* by less and *strayed* by greater sins, but if we hasten our repentance, our strayings shall be forgiven and esteemed as errors, otherwise the lesser evils, if we cherish them and neglect
 repen-

SECT. III. The Confession.

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repentance will increase, and become the utter deserting of Gods ways.

§. III. *Like lost sheep.*] The Church chuseth to express our departure from God, in the language of the Holy Ghost : for God and his Son Jesus are compared to the shepherds, and we to the sheep of their Pasture ^f ; by our sins we become lost sheep ^g , as *David* ^h and those in *Isaiah* confess themselves to be. But Jesus comes to seek and save us, *Mat.* xv. 24. *Luke* xv. 4. Alas how frequently do we forsake the safe fold, the pure streams and the green pasture which God hath provided for us, and wander into a dry and barren Wilderness, where we want all true comforts, and are exposed to a thousand evils. And then these errings and strayings of ours are fitly resembled by a lost sheep, as appears in three particulars : (1.) No creature is more apt to stray than the sheep, which is so heedless that it would never keep right, were it not continually under the Shepherds eye : So while we greedily feed on worldly contents, we daily go forward, not observing whether we are right or wrong, so that we easily fall into offences, and seldom keep long in Gods ways. Again (2.) nothing is more open to dangers when it doth stray than this shiftless creature, which hath many enemies and no defence against them ; the Dog is too swift, the Wolf too strong, and the Fox too cunning for it, so that it becomes a prey to all : Even so poor silly man, when he hath left his good Shepherd, is intangled in the thorns of worldly cares, enlared by Satan, oppressed by wicked men, and pursued by his own conscience, and hath neither policy nor strength enough to contend with, nor swiftness sufficient to fly from these his enemies. *Last-*

^f Psal. xxiii. 1. & c. 3, 4.

^g Joh. x. 1, 2, &c.

^h Isa. liii. 6.

^h Psal. cxix. 176.

ly, the straying sheep is most unlikely of it self ever to return; for supposing it should miss the ravenous enemies, it is so stupid and inobservant that it would stray for ever, unless the shepherd find it and restore it. And just thus (God knows) it is with us, who wander up and down, forgetting whence we are fallen, and ignorant how to return again, changing the kinds of our sins sometimes, but never likely to find the right path, till the good Shepherd of our Souls (who comes to seek that which was lost) cause us to hear his voice behind us; *Isa. xxx. 21. John x. 4.* and we turn and follow him. Thus by this one significant Metaphor, we own God for our true Shepherd, and our selves to be his sheep; poor helpless creatures, apt to stray, and in our wandrings likely to perish by many enemies and great dangers, unlikely and unable ever to return, unless he please to forgive our sin, forget our folly: pity our misery, and come to seek and save us. We feel ourselves near lost already, for we have not minded our Shepherds voice, nor heeded his steps who (as the custom of the Eastern Shepherds was) *John x. 4. Psal. lxxvii. 20.* did himself walk before us, we have not followed him in the right way, but either run on after one anothers bad example, or sometimes chosen the treacherous directions of the Wolf and Fox, before those of our dear Shepherd, to whom therefore we now cry to rescue and restore us.

§. IV. *We have followed too much the devices and desires of our own hearts,*] Confession ought to be a giving glory to God, *Josh. vii. 19. Jer. xiii. 6.* and therefore we must beware ours prove not a dishonouring of him, by charging God himself tacitly with our sins. Our treacherous hearts love the sin too well, yet they would fain lay the blame and shame upon some other.

Adam

Adam will tacitly charge God himself¹ rather than want an Apology to excuse his crimes; and they imitate his example, who lay the blame of their actual transgressions upon their original corruption, thinking they are the more excusable, because they were naturally inclined to it: Let such know the inclinations of our nature do not necessitate us to sin, but we sin by complying with them, by following of them, and by the neglect of Gods restraining Grace; and so no blame can be imposed on him that hath let the *Canaanites* to try us, since he provides and offers sufficient help and defence against them, nor can any excuse be made for us who love them, and strengthen them, and daily make covenants with them. It is our misery, that our nature is so evil disposed; but it is our fault^{*} when we reject Gods directions, neglect his assistance, and take these false principles and vitiated appetites for our guides:

Wherefore we here confess it to be our great fault (not that we have these evil devices and desires, but) that we have [*followed*] them. That which Divines call Original sin, is by the Jews¹ styled the *evil device*, and here most significantly [*the devices and desires of our hearts.*] This is that universal corruption which hath overspread the Soul: While man retained the Divine Image, there was a quickness and comprehensiveness in the intellectual powers to discern what was truly good, a readiness in the will to choose it, and in the affections to make after it. But now the understanding is dull, and shal-

¹ Gen. iii. 12.*Natura hominis proclivis in vitia videri vult, non modò cum venià, sed etiam cum ratione peccare. Lact. Inst. lib. 4.*^{*} *Nemo de vitiis naturalibus, sed de voluntariis penas luit. Aug. Civ. Dei, lib. 12. c. 13.*¹ Gen. vi. 5. Heb.יצר. *Figmentum malum. Vatab.*

low, confuted with wrong notions and buſied in de-
viſing evil, the Will is miſguided in its choice, the
affections unruly in their proſecutions. We ſearch with
labour and induſtry for fine dreſſes and plauſible ex-
cuſes for ſin; and then we begin to fall in love with evil
and greedily deſire it, ſo that our underſtanding is en-
ſlaved to our appetites, and muſt pronounce for it. And
when we have *deviſed* how to call evil good, we are hur-

^m *Hi motus — ſi rati-
one deſtituantur, in præ-
ceptis rapiuntur & rapi-
unt. Macrob. ſom. Scip.
l. 2. c. 16.*

ried on to *deſire* it with the blind-
neſs and violence ^m of unguided
affections that end in ruin. Thus
we [*deviſe*] how to preſent riches
and plenty, eaſe and pleaſure, ho-
nour and eſteem, ſatisfaction and

revenge to our ſelves in ſo pleaſing a garb, that they may
paſs for excellent things, and then we mightily [*deſire*]
them, contriving ways to obtain them, and then purſue
thoſe ways with expence of our time and eſtates, with
continual care, mighty pains, and reſtleſs endeavours;
we ſuppoſe we cannot be happy without them, although
it is moſt ſure we can never have faſt hold of them; the
Child may as ſoon catch the Rainbow, as we theſe fly-
ing ſhadows, which have no reality but only in our
imagination: But it will be well now we have wearied
our ſelves with an endleſs and vain chaſe, if we will be
ſo wiſe as to ſit down, breathing out ſighs, and making
ſad reflections on what we have done; for if we can
conſider, we may eaſily diſcern that our *devices* have
failed, our *deſires* been unſatisfied, our expectations
fruiſtrated, and our pains unrewarded; and therefore
we have good cauſe to confeſs we have followed them
[*too much*] already, and to reſolve to be abuſed no
more, becauſe they lead us into all ſin, and yet yield no-
thing but vanity and vexation of ſpirit, for all our ven-
ture and pains.

§. V. *We have offended against the holy Laws,*
 Our gracious God hath made his Law a Lampⁿ to lighten the darkness of our minds; a Counsellor^o to direct the weakness of our judgment; a Guide^p to conduct our unsteady actions, that we might not miss our way to true happiness: But when we will be our own directors, and call that good which God calls evil, neglecting what he commands, and desiring what he forbids, then we forsake this our guide, we come into a wrong way by our false devices, and we run fast by our greedy and evil desires; and so [*we transgress Gods holy Laws*] as St. John teacheth, 1 John iii. 4. Jam. i. 17. This also is the exact Pedegree of sin, which St. James sheweth to be conceived in the devices of the mind, nourished by the desires of the heart, and produced by following both these; so it was in the first of Gods Laws which was broken by our first Parents^q, and so it is ever since; these evil principles endeavour first a connivence, then a consent, and lastly, even necessitate us to break Gods holy Laws, when once they have gotten the power: But we may observe in this general Sentence, four aggravations of all Actual Sins. 1. They are done against a Law enacted in heaven, and proclaimed over the whole earth, and particularly among us, by divers special Messengers; so that we cannot pretend ignorance. 2. Not only against one or two, but many Laws, and if we search narrowly, it will appear in many things we have broken all; the Law of Nature, the Decalogue of Moses, the Precepts of Christ, and the Injunctions of the Apostles. It is a bad sign when

ⁿ Psal. cxix. 105.

^o Ibid. v. 24.

^p Psal. xxxii. 8.

^q *Oculus videt, cor concupiscit, & Instrumenta operis pergunt ad agendum. Fagius.*

so many obstacles cannot stop us, and it doth increase our guilt when all these Laws will not restrain us.

3. These sins are not against the Laws of any mortal Prince, but against *his Laws* who is the King of Kings, the God of Heaven, whose dominion over us is so absolute, his wisdom so infinite, and his power so great, that *David* (though accountable to no humane Tribunal^r) thought it aggravation

* Psal. li. 4. Hieron. Epist. ad Rustic. Ambros. in loc. Isidor. Pelus. Ep. ita explicant.

† *Nec tam considerat quid iustum est, quam illum qui iusserit, nec quantitatem imperii, sed imperantis cogitat dignitatem.* Hieron. Ep. 14. ad Celant.

enough merely to have offended him; and the lesser the sin be, the greater is the baseness to offend against so glorious a King as he is[†]; where the temptation is so slight, the gain so small, and the resistance so easie, it is highly criminal to break the commands of such a Majesty. 4. These our Offences are against *most holy Laws*, which none of us can

plead against, that they are either unjust or unfit, impossible or unreasonable, because our Consciences testify for them, and our sober Reason approves of them, even when our affections entice us to disobey them. Let us then before our Confession enlarge these particulars by a serious meditation, and it will help us to acknowledge more sorrowfully, and sue more earnestly and resolve more firmly against them.

§. VI. *We have left undone those things which we ought to have done, and we have done those things which we ought not to have done,*] The perfect Rule which God hath given us, doth prescribe us what we ought to do (and those Prescriptions are called the *Affirmative Precepts*) and also forbids us those things which we ought not to do (which Prohibitions

hibitions are called the *Negative Precepts* *.) Now the breach of an Affirmative Precept or *leaving a Duty undone*, is called a sin of *Omission*: The breach of a Negative, or *doing what ought not to be done* is a sin of *Commission*, which division comprehends all the sins that can be committed against the Divine Law, and it is used here, because it is large enough to take in all the crimes of the worst; yet alas it is too suitable to the actions of the best, who cannot deny they have often offended in both kinds. It would be tedious here to insert a particular Catalogue, and if we be in our Closet, and have time, we may find such a Table as will help us to reckon up the particulars both in the [*Whole Duty of Man*, and the *Companion to the Altar*.] And though we be in the Church, yet if we can get any time to be private between God and our own Souls, because there is much deceit in generals, I shall advise that before our Confession we call to mind some sins of both sorts; *viz.* Sins of *Omission*, as neglecting or ill performing of the Duties of Prayer, Hearing, Receiving the Sacraments; as also of matters Moral, the Omission of Alms, Obedience to our Superiours, Charity to our Brethrens Souls, together with our deficiency in the Evangelical Graces of Faith, Repentance, Humility, and Patience. And also that we consider of our Sins of *Commission*, such as Atheism, Apostasie, Blasphemy, Perjury, Rebellion, Anger and Malice, Lust with its supporters Gluttony and Drunkenness, Oppression and Cheating, Lying and Slandering, Envy and Covetousness, which are against the Moral Law, together

* The Jewish Rabbies number 613 Precepts in all (so many as there are Letters in the Decalogue; of which the *Affirmative* are 248 (so many as the Joints in a Mans Body;) and the *Negative* 365 (so many as there are days in one Year.)

ther with those against the Gospel and its Constitutions: And by so doing we shall avoid the Hypocrisy of obscuring our particular sins under a slight and general Confession, which can hardly be said with an *humble, lowly, penitent and obedient heart*, unless we know the particulars and have examined their number as well as pondered the heinousness of them: I may add, that of these two sorts the least is enough to condemn us, and yet there are degrees of guilt, those of Commission being of a deeper dye; it is worse to do evil than to neglect that which is good, because in the first there is a real mischief; and yet it is easier to avoid a sin, than to perform a duty, and that cannot be repaired as this may. Therefore sins of Omision are punished by withholding of Blessings, those of Commission by inflicting Curses^a.

^a *Excisionem anime 23 vicibus minatus est in Negativis, & solum tribus in Affirmativis, viz. non observanti Circumcisionem, Gen. xvii. 14. Pascham, Exod. xii. 15. Sabbatum, Exod. xxxi. 14. Fagius ex Aben Ezra. Transgressio præcepti Affirmativi penitentia deletur, Negativi tantum penitentia suspenditur in diem expiationis. Dict. Rabbin.*

omit what we ought to do, is to do what we ought not. He that gives not Alms, is always covetous, often cruel, and sometimes a murderer^b; he that repents not hates God, and loves Sin, he is obstinate and presumptuous in that

^b *Qui succurrere perituro potest & non succurrit occidit.*

that neglect: And further he that wilfully omits a duty, or carelessly passes it over, shall shortly fall into a sin, because he useth not the means which God hath appointed to secure him; whereupon the Church appoints sins of Omission (though in their nature lesser) to be first confessed, because by these we forsake God, lie open to temptation, and fall into all actual and positive wickednesses. Let us not then neglect religious Duties, lest we shortly have greater offences to confess; and on the other side, think not you can put on the strict observance of duty, as a cloak for your wicked life, for if you live in sin, it is not religious offices can expiate your guilt; and though perhaps we may be constant in our Publick and Private Devotions, yet let us not scruple to make this Confession; for if we consider the deadness of our affections, the unfixedness of our thoughts, the hardness of our hearts, and the sad mixtures of Hypocrisy and Pride that cleave to us in all holy offices; we shall see we have left undone the best, the most acceptable, and Evangelical part of every Duty; so that all truly good men do acknowledge God might justly reckon their ill Performances for total Omissions. Wherefore this part of the Confession is needful for all, and will be useful to all, if said with these reflexions.

Curve ad preceptum leve, ne forte (scilicet) omisso tradet te in manum majoris. R. Nathan de Parr.

§. VII. And there is no health in us,] The sicknesses and diseases of the Body, are by the Holy Ghost used to represent the sinful distempers of the Soul: Infectious Sins are likened to the Plague; filthy and odious Iniquities to Leprosie; such as disquiet the Conscience to Pains and Wounds; Heresie is the Gangrene, 2 Tim. ii. 17. Envy the Consumption, Prov. xiv. 30. Pride the Tympany, Jude 16. of the mind, &c.

Now

Now the poor Penitent having surveyed himself within and without, presents himself before the great Physician of Souls, and acknowledgeth his want of *health*, he finds the Head sick with evil *devices*, *Isa. i. 5, 6.* the heart faint with pursuing evil *desires*, and the whole Body (from inward corrupt principles) overspread with *Egyptian* Ulcers: So that if Jesus ask him to what part he shall apply his Plaster, he will answer, not to his Feet only, but to his hands and his Head, nothing but a *Panarion* can cure him: The head is heavy with Ignorance, and dizzy with confused Thoughts; the Eyes blood-shot with Wantonness, distorted with En-

² Τὸ ἐπιθυμῶν ὁφθαλμοῖς. 1 Joh. ii. 16.

vy, and inflam'd with covetous desires ²; the Ears are deaf to Gods Word, but itch after vanity and

Novelties; the Tongue blistered with Lies and Slanders, kindl'd at the flames of Hell*, streaming forth filthy or blasphemous

Evaporations; the Heart is cloven with Hypocrisie, decayed in the heat of Zeal and Charity; the Hands are feeble, and soon weary of well-doing; the Stomach is over-charged with Surfeiting and Drunkenness, and nauseates all sober Reproof; the Knees are stiff with laziness and Irreverence in Gods Worship; the Feet often lame, and always trembling in the ways of Holiness: This is the sad account of our Infirmities and Diseases, some of which are almost contrary to others, yet all agreeing in this, to hasten our death, if we hasten not to him who alone hath Remedies for us: And when we are before him, we must not deny them for their multitude, nor conceal any for their loathsomeness, for this shame will make our

^b Plerosq; tamen hoc opus ut publicationem sui, aut suffugere, aut de die in diem deferre, pudoris magis memores quam salutis velut illi qui in verecundioribus corporis partibus contractâ vexatione, conscientiam medentium vitant, & ita cum erubescentiâ suâ pereunt. Tertul. de Pœn. cap. 6.

Cure impossible ^b, and is not to

be indulged, unless we love our Credit better than our eternal Safety. But if any of these Plagues are not yet broke out upon you, and you do thence conclude your soundness, I shall desire that you would first examine your selves by these Symptoms, which if you find you may suspect either you are not in health, or will not long continue so, 1. Decay of the spiritual Appetite, when the Soul doth not hunger and thirst after righteousness, and desire the sincere milk of the Word: A healthy Soul cannot be long without

^c Matth. v. 2.6. ¹ Pet. ii. 1.

such nutriment, and in the want thereof is no more satisfied with worldly delights, than our craving bowels are with pleasant Musick; but to be indifferent whether we have it or no, is a bad sign, and to nauseate it is a worse. 2. An ill Digestion, when the Word doth not enlighten us, nor Sacraments engage us, nor Prayers spiritualize us, nor Reproof amend us, when Mercies do not quicken our Love, but increase our Security; when Afflictions do not bring us to Repentance, but fill us with Discontent; when these Divine things are putrified, and Venom and Corruption extracted from them, it is time to take heed, for a Disease is not far off; which may be also gathered from 3. A general Lethargy and Disability in the members of our Body, and faculties of our Souls, for the discharge of their several parts in Gods Service, we may then fear a spiritual Lethargy, although perhaps the Tongue be active still, *Pro. xxvi. 14.* and *c. xiii. 14.* and is exercised in speaking of Religion; nay, though many seemingly passionate wishes be added; that we may always walk aright; yet if the Hands hang down, and the Knees and Legs be feeble, if the work be still undone, this Soul is in no Athletick Constitution. 4. Consider if there be not a Superfluity

of

of Humours, if the Choler of Passion, the Phlegm of Sloth, the Melancholy of Despair, or the Sanguine of Levity and Voluptuousness do too much abound, we are in the borders of a Disease. Are we not too hot with Partiality and violent Zeal, nor too cold with Atheistical Indifferency, too moist with discouraging Griefs, nor too dry with unfruitful Vanity? But it is to be feared a little examination will discover some, if not most of these Symptoms in us all, and were there but half as much to portend a mortal Sickness to our Body, we should not stay for an adviser, but run

a — *Veniens occurrere morbo.*

— *Serò medicina paratur cum mala per longas invaluere moras.*

to or presently send for the Physician ^a. Let me but desire as much care here, where the distemper is in the nobler part, and the Danger Death eternal. If your Soul be ill, your better half is dying,

and if you love your selves, make hast to *Jesus* for speedy help. It may be the signs are not yet so evident or so formidable, but by being not regarded it will gain strength and take root, and perhaps despise a Cure at last. *Aristides* died of the bite of a little Weasel, which he neglected till it became incurable, and then cried out in a desperate rage [*O me miserum, &c.*] Miserable Wretch that I am! if it had been a Lion I had sought a Remedy. Happy are they that dress their green Wounds, and purge out their noxious Humours betimes, so shall they not languish under a tedious Sickness, nor be tormented with the pains of an irresistible Gangrene. I have enlarged into this Allegory, because it may improve our Devotion, yet the literal and more direct sense may not be neglected here. Behold therefore the Penitent (after the full view of his many and grievous sins) looking round about to find whether there be any way to escape,

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escape, or means of deliverance; but being disappointed, he humbly acknowledgeth *there is no health* that is, as the word doth often signifie in Scripture, no * Salvation, or means of help among the Sons of men. We can destroy our selves, but in God is our help, *Hos. xiii. 9.* In vain do we hope for Salvation from great or small, *Jerem. iii. 23.* For no man can deliver himself nor his brother, *Psa. xlix. 7.* Salvation alone belongeth to the Lord, *Psal. iii. 8.* so that being compassed with so much guilt, and finding no help on earth, it becomes us in this fear, with *Jehosaphat, 2 Chron. xx. 12.* to flie to heaven and say, We have no might, O God, against this great multitude of Transgressions that is set in array against us, neither know we what to do, but our eyes are upon thee our only refuge and last hope, and unless we find health and help in thee, we must inevitably perish: For there is neither help nor health in us; we cannot deliver our selves.

§. VIII. But thou, O Lord, have mercy upon us miserable offenders.] When we have thus discovered our deplorable condition, we must not run away from God by the entertainment of despairing thoughts; for it is impossible to escape him^f, and yet by attempting to flie from God, we run into the evils we fear, and hasten from him that alone can help us. Let us come

* *Psal. cxlvi. 3.* --- *In quibus non est salus.* Vulg. *Qui servandi facultatem non habent.* Vatab. *Salus & omnia,* [*ap. Lxx.*] *Psal. cxxxii. 9.* & alibi ambigüe usurpantur pro Sanitate & Salute, unde *Psal. cxix. 155.* in Vet. Transf. *Health*, in Nov. Transf. *Salvation* is *far*, &c. & per Metonym. *salus* pro *mediis ad salutem necessariis*, unde *Psal. xlii. ult.* Vet. Transf. *Help of my countenance*, Nov. Transf. *Health of*, &c. ita hoc loco. *No health is in us.* ponitur pro *No help in us.* Ita D. Hammond.

^f *Non est quo fugias à Deo irato, nisi ad Deum placatum.* August. in *Psal. vii.*

G

there

therefore, but not saying with the Pharisee [*I thank thee*, Luke xviii. 11.] but with the Publican [*Lord be merciful*] as the Church from his example hath taught us : Let us not ask any favours till we have first begged a removal of the evils which are upon us, viz. The Guilt, the Punishment, and the Dominion of sin ; which are here so contrived into three Petitions, that every one is joyned with a Motive to enforce it, so that our misery pleads for Mercy, our free Confession cries for a removal of the Punishment, and our hearty Reformation begs deliverance from all our contracted Indispositions. The first thing in our view is, that we are [*miserable sinners*] our misery is so plain we cannot overlook it, so great we cannot but feel it, and therefore we are taught to beseech our God to pity us, for Misery

is the proper object of Mercy.^a
*Misericordia est alienae
 miserie quedam in no-
 stro corde compassio, qua
 utiq; si possumus subven-
 ire compellimur.* Aug.
 Civ. Dei, l. 9. c. 5.

That benign Attribute is ever looking upon the Creatures present sufferings, without reflecting on the deserts of the sufferer, it is moved with the sight of a distressed

person whatever be the cause of his Calamity. Therefore when nothing else in God can give any comfort to a poor sinking sinner, then he can lay hold of his Mercy. The Publican that dares not look up to heaven can yet say *Miserere*. And as Mercy is the sinners chiefest comfort, so it is that Attribute that

^a Rom xi. 32. Heb. viii.
 12. Psal. li. 1, 2.

moves God to forgive and pardon^b, so that to beg for mercy and desire forgiveness are all one ;

as in that eminent Penitential Psalm, *David* begins with *Have mercy on me*, and immediately explains it by the removing his offences : In like manner here we pray for pardon in our *Have mercy on us*, because Mercy is the Almoner to distribute this principal act

of

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of Divine Bounty, and grants out all Pardons. It is not from any desert in us, but a meer compassion of our distress, and a pure act of Free Grace that disposeth God to take away sin, *Isa. xliiii. 25.* We have no Friend in the Court of Heaven to obtain it, but Mercy, and no argument to plead for it but Misery; if we come and say, we have prayed, fasted, waited, *Isa. lviii. 3.* we seem to apply our selves to Gods Justice: But he that from a heart secretly groaning under the apprehensions of its distress, cries out for Mercy because he is miserable, he shall pierce Mercies ears, and cause her to open her compassionate eyes to see, and to stretch out her gracious hand to help, and if she be thy Advocate, she will cause the bowels of the Almighty to yearn upon theeⁱ with the same affection that the tender Mother did when she heard the cries of her poor sprawling Infant under the merciless Sword^j of the bloody Executioner: But then you must be sure first to view your Sin and Danger fully, that you may be fully convinced of your misery, and cry in a pungent sense thereof most earnestly, *Lord have mercy*; otherwise this will be a feigned cry, and an intolerable abuse of this sweet Attribute; for what can provoke God more, than to call Mercy forth (which is ready enough to come) and then through our Impenitence, Laziness, or not discerning the need of it, to send it back empty? Alas, such are more miserable, because they see not their misery^k, and they are never like to be delivered from that misery, because by these feigned calls they have so often mocked God, and affronted this their only Friend, that if at last

ⁱ Jerem. xxxi. 20.

Heb. *סוף* prop. sign. *viscera matris*, Reg. iii. 26. *vel involucra quibus factus in utero continetur*; at sepe pro *miseratione Dei*.

^k *Nihil est miserius misero non miserante seipsum.*

they call in earnest, when Death is before their eyes Mercy then will not come.

§.IX. Spare thou them, O God, that confess their faults] The elder Brother that knew the fidelity and constancy of his service expects a large reward; but the poor Prodigal that was conscious of his offences, will esteem it a high favour to escape a severe chastisement, and utter exclusion from his Fathers house and presence; they that are not sensible of their guilt, fear not punishment, and esteem a deliverance scarce worth the asking. But he that considers the multitude of his own offences, and Gods abhorrency of them, he that remembers the terrours of his Threatnings, the strictness of his Justice, the fierceness of his Anger, when he begins; and the impossibility of avoiding

¹ Joshua viii. 20. *Non erat [יָדָם] in eis manus ad pugnandum vel pedes ad fugiendum, R. R. at LXX. Vulg. & Masius, Non erat iis locus, ut Deut. ii. 37. Ch. Par. Jun. & nostr. Vers. Non erant in eis vires. Ita Drusius.*

that stroke which no place can avert¹, no hands resist, no feet fly from, nor no strength endure. To this poor Soul Gods pity is desirable, and he accounts it a great mercy he hath not yet found the weight of Gods wrath, and begs earnestly he never may feel it, or however not sink eternally under it; he can pray as heartily

before the stroke come, as others when the smart extorts it from them. When the Israelites heard the cry of *Egypt*, and saw the slaughter of so many first-born^m, they then thought the sparing of their

lives to be a Mercy worthy the celebrating with a Pass-over. The true Penitent esteems his Life a favour, and all on this side Hell Mercy, and the condemned Malefactor will be as thankful for a Reprieve, as another for a great Pension and high Preferment: The

poor

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poor sinners request is no greater than to be *spared*, and his Argument is not because he is not guilty, or deserves no stripes; that would accelerate the stroke, to abate such daring confidence, and convince such horrible falshood: Nothing is to be gotten from God by standing on our innocence, but the way is to *confess our faults*; for one great end of Gods temporal Judgments on sinners is to force them to do him justice, by racks and tortures to extort a Confession from them that have the cunning to conceal, or the impudence to deny their wickedness. Thus God opened the mouths of *Joseph's Brethren* ⁿ, of *Adonibezek* ^o, and *Manasse* ^p, and made them to display their former and almost forgotten cruelties, and thus he forced *Pharaoh* himself to cry *Peccavi* ^q, who hoped God would cease to punish, when he had obtained his end, and brought him to Confession.

Neither ought we to stay till some Judgment summon us, but let us of our own accord ingeniously confess our sins. Racks and Strapadoes are for obstinate Rogues; no merciful humane Prince would use them to one that with tears pleaded guilty, and begged a pardon, much less will the Father of Mercies: what need is there of any further witness? The humble sinner accuseth himself, clears Gods Justice, and casts himself wholly on his Mercy, and doubtless he shall be spared, especially because it is to be hoped, that he that hath seen his danger, and so speedily and fully confessed his fault, designs never more to prove disobedient, if he may now be spared. And since the chief end of Punishment is to

ⁿ Gen. xlii. 21. & xliv.

16.

^o Judges i. 6.

^p 2 Chron. xxxii. 12.

^q Exod. ix. 27.

Satis est, h. e. satis jam lucratus est Deus poenis suis, cum jam culpam nostram agnoscimus. Fagius in loc.

^r Matth. xxvi. 65.

Habes confitentem reum.

*Nemo prudens punit
quia peccatur, sed ne
peccatur. Senec.*

prevent the sin¹, doubtless God will not be hard to be intreated to spare him, that is in the way to amendment, and whose own prudent fears have done that which otherwise a sharp Judgment must have wrought. Let us then be so wise as to go in upon the first apprehensions of Gods displeasure, and take Sanctuary in his pity, and we shall not be punished temporally, unless with designs of mercy, however not eternally.

§.X. *Restore thou them that are penitent*] Though we are apt to account those beggars saucy and troublesome, who from one request granted are encouraged to make a second and more considerable: Yet God (whose Rule is (*Habenti dabitur*) *To him that hath shall be given*) is well pleased with it, nor will he interpret it impudence, if after we have prayed for a removal of the guilt, and a deliverance from the punishment of our sin, we put up a farther and greater request, even to be *restored*; for it is not a single mischief which sin doth us, besides the stain it leaveth, and the wrath it deserveth, it doth alienate the mind of God from us, and ours from him; so that after *David* had prayed against the fore-mentioned evils, he also desires to be *restored*, *Psal. li. 12.* It will not suffice *Absolom* to be called home from banishment, unless he may see his Fathers face. *2 Sam. xiv. 32.* So if a truly pious man were sure never to smart for Sin by any positive evil; the bare privation of the Divine Love would be intolerable, and its suspension a grievous burden, and he that truly calls God Father, will not be satisfied without a restoring to his Favour, which Sin had deprived him of: The word [*restore*] is also used for the rebuilding a ruined and depopulated City, *Dan. ix. 25, &c.* which is the sad Emblem of

of a Soul laid waste by Sin, which defaceth its beauty, dismantles its strengths, and brings down its highest and noblest faculties, evening them with the ground, fitting them for converse with low and base things, making of a defended City a heap. Which when we consider to be our case, how can we but weep over our own Souls, as *Nehemiah* over the ruins of *Jerusalem*, never ceasing to pray that by the Holy Spirit it may be re-edified, and restored to its former beauty and strength: Either of these Metaphors afford useful Meditations; but it is most probable this Petition refers to that clause of the Confession [*there is no health in us*] and signifies our desires to be restored to health, according to Gods Promise, *Jerem. xxx. 17*. It is not enough that we die not by Sin, but we desire we may not lie languishing under the remains of so sad a Disease, but may have a perfect Cure. Some distempers so universally corrupt the humours, that the abatement is no recovery, for they make way for a worse, unless the Body be well cleansed after them:

So do many sins blind the mind, harden the heart, *Heb. iii. 13*. weaken the faith, undermine the hope, embase the affections, quench the actings of Gods Spirit, and give the tempter advantage against us; so that a bare Pardon will not fit us either to serve or enjoy God,

till the remaining ignorance, security, distrust, worldly-mindedness and deadness be purged out, and we be fully restored: But nothing will move God to do this, unless you be sincerely *penitent*; that is, add to your Sorrow and Confession real purposes of Amendment; he may pity the miserable, and may spare him that acknowledgeth his offence; but he will re-

ἡ ἰσχυρὰ καὶ μάλωτος ἀπολείπονται ἐν αὐτῇ (i. e. in anima post peccatum) ὅς ἐστι μὴ πρὸς ἐξουσίαν καλῶς, πάλιν καὶ ὅς οὐδὲ μαστιγώδεις, ἐκείνι μάλωτος ἀλλ' ἔλκη ποιεῖ. AIT. in *Epiſt. l. 2. c. 18*.

store none but him that reforms, for he that sees the heart knows that to seek only pity or deliverance, proceeds from Self-love at best, and sometimes from love to Sin; as the crasie Epicure desires health, that he may renew the prosecutions of his lust. But he that seriously desires to be restored, hates sin for it self, not for its evil company, and he that doth so is truly penitent; but they that only desire a freedom from misery and punishment, and are not grieved for these remains, will soon fall again into sin, and God who knows that, may justly deny them the peace which they use so ill. By this also it appears, that men do in vain complain of the dregs of their old corruptions, who have not truly repented, for God will leave these *Canaanites* on purpose to vex such half Repenters, which

• Numb. xxxiii. 35.

Sæpe includent vos & introitum & exitum negabunt vobis. Jos. xxiii.

13. *Cantè & tellè primo vos irretire conentur, deinde palam urgebunt vos, donec occacati estis. Masius.*

will hinder them in religious Duties", and when they grow weary of resisting them, then they become *snare*s in their way, secretly to entrap them, and by degrees *scourges* in their sides, violently to drive them, and lastly *thorns* in their eyes, putting out the light of Conscience it self, that they may sin without fear. O do not therefore cease repenting as soon as you can believe or hope a Pardon; but let that hope encourage you to repent more, and to cast out all the reliques of the old leaven, watch and pray till you be restored to the same clearness of Judgment, earnestness of holy Desire, freedom of Will, power over your Affections, composedness of Soul, and tenderness of Conscience which you had before you fell, for till then you are not out of the danger of your Disease.

§. XI. According to the Promises declared unto mankind in Christ Jesu our Lord,] It might well be deemed an high presumption in us that are offenders against God to ask so many favours of him, but that he hath prevented this censure, by interposing his Promise that he will do what we desire; which Promise is a sure foundation to build our hopes upon, because by it we have a title to that, which we could not expect before; for God being truth it self, is obliged to make his word good, and by his Promise gives his Creature a kind of right to the thing promised *, or if he be not bound to us, he is obliged by his own Justice and Veracity †, but this doth not abridge his freedom, who could discern before all that could fall out, and yet freely obliged himself; so that his Promise is no more than a declaration of what he can do, and sees fit to be done, if it had never been promised. Wherefore we cannot please him better than to urge him with his Promises, because then we only desire what he judges fit to be granted; nor must we measure the Almighty by the scant measures of men, who love not to be charged with what they do not intend, or are not able to perform; but there is no unforeseen accident can occur to alter the determination of an all-seeing and immutable God, his Servants have always pleased him and obtained their suit, 2 Chron. vi. Chap. xx. 9. when they have pleaded a promise in a particular temporal concern:

Much

* Gr. ὑπόσχεσις Promissio. Ἀλλ' οὐκ ἐστὶν πῶς κατέχει τὴν ὑπόσχεσιν. ὁ πλὴν ἐπαγγελίαν δεξάμενος. Eustath. Iliad. β.

† Deus non nobis fit simpliciter debitor, sed sibi ipsi. Tho. Aquinas.

‡ Numb. xxiii. 10.

Homo ex quatuor causis solet promissa negare, vel quando fallaciter quid promissit, vel quando promissi poenitet, vel quando offenditur ab eo cui fit promissio, vel quando nequit persolvere, hæc omnia à Deo absunt. E. Fag. in loc.

Much more shall we in these which are of so great weight, and so often repeated in the Book of God, and so fully agreeable to his eternal purposes and constant desires. These Promises are indeed conditional, and we ask them not absolutely, but upon the condition on which they are made, *viz.* as hoping by Gods grace that *we are penitent*, or else our request could not be *according to his promises*. But in these words are three grounds of our hopes. (1.) Because the Promises are *declared*, he hath not only purposes of mercy in the secrets of his unsearchable breast, but he hath made Promises, and communicated and published them by word and writing, from time to time, before Heaven and Earth, Angels and Devils, and all Men that are, or were, or ever shall be. Now if he had not intended to perform them, they should not have been divulged before so many witnesses; but since they are declared to all, they are a summons to all, and shall be fulfilled to all that do go in to God, bringing his gracious Proclamation in their hands. (2.) They are made *to mankind*, for the Apostate Angels were permitted (as they fell, so) to lie to eternity, though in their naturals they far excelled us; but Jesus graciously snatched hold of us *, and made a Covenant with us, so that though we are offenders, we are salvable; though despicable, yet

* Heb. ii. 16. Gr. ἐμ-
λαβάνεταί. See D. Ham.
Aunot.

we are such as the Promises are directed to. We dare not pretend to any infallible revelation of our peculiar interest in them, nor do we plead any particular engagements made to our persons by name; yet since they are made to all, we are thankful we are not particularly excepted, and do hope we shall have a share, for we believe Mercy on purpose contrived the Promises so large, that no repentant sinner might want encouragement;

we

we apply them modestly to our selves, not because we are better than others, but because we have as much need as any; and even when we see our selves the chief of sinners, we may take comfort in the universality of the Promise, because we are of *mankind*; but those who presume and grow arrogant with the conceit that they have more right to them than any others, are like that vain person who offered his Prince a great sum of money, to be permitted to salute him familiarly every day, that men might suppose him a Confident of the Kings. The better sort of humble Christians being thankful for lesser favours, which are also commonly more real, though less plausible. (3.) We hope in these Promises, because they are made in *Christ Jesus*, for he first clearly revealed them to us, *2 Tim. i. 10.* he procured them of God, and sealed them as a Mediator between both, wherefore they are made in him, *2 Tim. i. 1.* And because they are made in him, *1.* We believe they shall be faithfully performed, they are *Yea* and *Amen*, *2 Cor. i. 20.* that is, they were really intended, and shall be certainly fulfilled. Christ is the first, *Gen. iii. 15.* and great Promise, and God having given him already, hath both evidenced his love to us, and manifested his reality in promising, and his resolution of performing all the rest in due time, *Rom. viii. 32.* And further, it is surer comfort that they are made in *him* than if they had been made immediately to us; for so, whenever we had broke any condition, we had lost our title to all that was promised^b, but our venture is deposited in a safer bottom, even in him that fulfilled all that God required.

by

^b *In pactis si vel tantillum ex dictis pars altera transgrediretur, rupta sunt fœdera. Thucyd.*

by the performance of the greatest first, and depend on the perfect obedience of Christ Jesus, whose complete righteousness shall justify the claim of every true penitent, notwithstanding his own many failings.

2. We believe because they are made *in him* they shall be dispensed to us with much mercy, not like those made upon Mount *Sinai*, which could only benefit him that had at all times, and in all instances obeyed, for what comfort were that to him that owns himself a sinner? But these are from Mount *Sion*, and to be fulfilled by our gracious Redeemer whose merits are the ground of our hope and faith. He that made them looked on Jesus, and through him with mercy on us, and we hope for his sake to receive our portion. This clause is the exercise of our faith, in pleading the Promise through Christ, and could not have been omitted; for Faith must ever regulate our repentance, as well

ἡ πίστις ἐν ᾧ ἡ μετα-
νοία ἔστιν κατὰ δόγμα.
Clem. Alex.

as Repentance must strengthen our Faith^c, and these two must not be separated. The desires of a pardon without this are but like

the Petitions men offer to merciless Tyrants, rather to declare their grief, than in expectations of any help. To see Sin, and not to see the Promise, terrifies the Conscience, and turns into the amazed flight of trembling *Cain*, or the final despair of wretched *Judas*, and produces nothing but hideous groans, such as are rebounded from the hollow Caverns and infernal Prisons of damned Spirits. Wherefore I advise all that would repent, not to dwell so long in the dark meditations of their own vileness, as to be unable to endure the splendor of Gods Grace and Mercy: For though a serious apprehension of sin will make that bitter, yet nothing can make God sweet, but that Faith which represents him willing to receive all those that humbly come to him,

§. XII. And grant, O most merciful Father, for his sake,] To be delivered from all the evil and mischievous consequences of sin hath been thus far the subject of our Petition, which we now enlarge by the praying for somewhat which is really good; so that here again for our encouragement we call to mind, that our God is a most *merciful Father in Christ Jesus*, on whom the penitent is taught to look, and because he intercedes for us, we ask it for his sake through whom God is merciful, and we have a promise we shall prevail, *John xiv. 13.* If we asked these things for the sake of any Saint or Angel, we could have small hopes of success, for they are obliged to God for themselves, they depend upon him, and by him are what they are, and the Saints have received all they have for Christs sake; so that if they could hear us (which is unlikely ^d) they would detest any derogation to the honour of that name to which they are so much indebted. But our Church both here and in every Prayer we make enjoins us (as the Scripture also doth) *John xvi. 23, 26.* to ask all things in the name and for the alone sake of Jesus, thereby to confront that folly and impiety of many Mediators so stily defended by the Roman Church, not so much because they believe it, as because they gain by this *Diana, Acts xix. 25.* 'Tis certain we must not come in our own names; for the very Heathens thought it unreasonable to approach their Gods without a Mediator: And hence the *Platonists* feigned their numerous Demons, who conveyed the notices of human Affairs (especially Prayers) to the Superiour Deities: This multiplying Mediators

^d Isa. lxiii. 16. Job xiv. 22. Codurcus ibid.

^e *Jani nomen cunctis precibus præponere solent, viam enim vobis pandere Deorum ad audientiam creditis. Arnob. in gen. l. 3.*

in

in the Heathens may be a pardonable mistake, but it is inexcusable in Christians, who know, it was never allowed by the Jews to use the intercession of any Creature^f, and that *Daniel* prayed then for the Lords sake, *Dan. ix. 17.* and that there is but one Mediator. *1 Tim. ii. 5.* and Jesus is he, *1 John ii. 1, 2.* Nor is there one example (as themselves confess) of any in Scripture that prayed by the mediation of Saints or Angels. The Jews were taught indeed in imitation of *Daniel* to use the name of *Adonai* in their Prayers, which they called the Key to *Jehovah*, the Storehouse to contain, and Steward to dispense all blessings, the same which we affirm of Christ. but the Jews are scandalized to this day at the many Mediators of the Romanist, and so would the Primitive Christians have been also, who all declare against it, as might be largely proved; but that of Gregory Neocæs. may suffice^h.

Adonai est clavis quâ patefit aditus ad Jehovam in sua essentia quasi latentem, est Thesaurus quo ea quæ in ñ condita sunt nobis impertiantur, est Oeconomus qui omnia dispensat, &c. Port. Lucis.

Qui rectè Deum invoccat per filium invoccat. Greg. Neocæs. in *Ex-dices.*

No man rightly calls upon God the Father, but by the Son. I might add more for the confutation of this error, if it were not better

and more seasonably done by others already, so that we may leave this, when we have observed the impudence of those ignorant and malicious persons, who charge the Liturgy as favouring of Popery, when every little Collect doth disown and declare against one foundation Article of their Faith; nay, by consequence against all that are superstructed, viz. *Merits, Pilgrimages, Shrines, Images, Indulgences, Penances of Satisfaction, &c.* because we adhere only to the Merits

rites of Christ Jesus, acknowledging our own unworthiness, but believing that he, as our Redeemer, will procure our pardon, and as our Advocate will obtain grace to help us to walk in the ways of God.

§. XIII. *That we may hereafter*] The very Method of this exact Confession directs us in our Repentance to look three ways successively, 1. Inwards for Humiliation. 2. Upwards for Pardon, And 3. Onwards for Amendment, of which Order we must not break nor disjoyn the Connection: For he that first looks up to God, before he hath seen his Sin, will but mock the Almighty; he that first looks forward will but deceive himself, and not be able to proceed: Again, he that looks inwards and not upward will despair, he that looks upward and not inwards will presume, and if he do both see his sin, and seek for mercy, but looks not onwards to amend, he doth but dissemble, and of all the rest we must be careful of what we are to do *hereafter*, because the discovery of sin and the offer of forgiveness are only to engage to a future reformation. Which consideration respects two sorts of persons who are apt to neglect this principal part of true Repentance; 1. The *dejected Penitent*, who is so taken up with the sight and oppressed with the sense of his sins, that he cannot look forward, and spends all that pretious time which is allowed for amendment, in sadly poring on what is done, so that he finds no leisure to consider what should be done. The Church bespeaks these (as once God did *Joshuah*) *Chap. vii. 10. Arise, why liest thou here on thy face?* *Job vii. 20.* Your sorrow cannot undo what is done, you have seen your own ways, now turn unto Gods, *Psal. cxix. 59.* Set your sins before you to keep you humble, *Psal. li. 3.* But not to weaken your hands from doing Gods Will,

Lam.

Lam.iii. 40. When this sorrow hath made you hate sin, and long for peace with God, it hath proceeded far enough, and to continue this corroding Plaster, is to protract and hinder the Cure. Experience tells us that many good men suffer for want of this advice, who fearing they should grieve too little, study to increase their sorrow by ever beholding the dark side of the cloud, which fills their hearts with benumbing fears, their heads with unworthy jealousies, and all their duties with distrust and unbelief: Whereas if they would set themselves to work, and oiling their wheels with love and hope, leave their desires of pardon to Jesus to sue out, they might find more convincing proofs of the Divine Mercy in his assistance of their endeavours, than ever they shall gain by fruitless sighs and tears, sad wishes and empty speculations.

2. The *dissembling Hypocrite*, who also looks not forward, not because he fears he cannot (as the former) but because he resolves he will not amend his life; only finding his Conscience terrified and uneasy, he would say or promise any thing to be quit of the present smart; but this proceeds rather from a fear of suffering for evil, than a hatred against doing it: And such mens cries for mercy, are only to stop the mouth of their Accuser, without any resolutions of becoming better if they procure their quiet; nay, perhaps they do it in hopes to sin hereafter with less opposition. But the miserable wretches deceive and tire themselves in an endless circle of sinning and repenting, striving for a little false peace, that they may do that which will renew their trouble, and then they repent again (as they call it) though indeed

they never repent, because they never amend; and in this are
 Ἰ Αἱ δὲ ζωεῖς καὶ ἐπὶ
 ἀμήλοισι μετανοοῖαι οὐκ ἔν
 ἔστι καὶ δὲ παρὰ τὴν πέρας τῶν διαφορῶν, ἢ μόνον τῶν ζωοῦντων
 ἐπὶ ἀμείνων. Clem. Alex. Strom. 2.

worle

worse than the most blind and obdurate sinner, because they see they have done amiss, and yet will do it again. O let such consider this [*hereafter*] and know till they both desire and endeavour a change in their manners they cannot be forgiven.

§. XIV. **Live a godly, righteous, and a sober life,**] The Jews call that place, *Mic. vi. 8.* the Law in three words, *Justice, Mercy, and Humility*, and *S. Paul* hath given us both Law and Gospel in

as few in *Tit. ii. 12.* ^k from whence this Petition is taken; for the principal end of Christs coming,

^k ἵνα ᾧσεβας καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν.

of the preaching of the Gospel, and of the communications of Gods grace he there shews to be that we may live (1.) *Godlily*, in observance of all duties of Piety to God; (2.) *Righteously*, in discharging all offices of Justice and Charity to others; (3.) *Soberly*, in performing what relates to our own Bodies and Souls, which is *the whole Duty of Man*. And surely he that confesseth he hath offended in all, and desires forgiveness of all, must needs pray for the amendment of all that hath been amiss, or his Repentance cannot be sincere. The true Penitent takes not out such Duties as comply with his interest, and omits the rest, nor craves allowance in those sins that agree with his constitution and design, and forbears the rest, but forsakes all iniquity as displeasing to God, and as that which Jesus smarted for, and which will deprive him of Grace and Glory. Those therefore that would excuse their injustice and uncharitableness to others, or their own voluptuousness by a strict Devotion, have never truly repented, nor those who with there were no more required than outward Justice, that they might take liberty in other matters. God allows none of these commutations, nor yet

this Church who orders us to pray for Religion, Justice and Sobriety all together. Some of them perhaps may please us better, but they all alike and only together please God: If we seek our own ease, we chuse what we like best, but if we truly love God, we must embrace all, for they all depend on one another, and he that breaks or leaves one link loose, weakens as well as shortens the whole Chain. But let us view the particulars, 1. A *godly life*, which may challenge the first place, in regard the observations of Piety are the foundation of Justice and Sobriety, and the neglect of these opens the door to all manner of wickedness¹: How should

¹ *Hec primæ scelerum causæ mortalibus agris Naturam nescire Dei. Sil. Ital. Sublatâ Pietate tollitur Justitia. Cicero.*

he that is a Rebel to his Prince be just to his Fellow Subjects? The first then is the Fear of God or a *godly life*, and it is the giving God

his due inwardly and outwardly. (1.) Inwardly, in that compleat Precept of loving him before all, above all, and more than all things, in giving him the chiefest place in our thoughts, in our will, understandings and desires; so that we admire nothing more than his wisdom, fear nothing more than his threatnings, and design nothing more than his glory^m. This

^m Deut. vi. 5. Matth. xxii. 37. *Toto corde ut omnes cogitationes, totâ animâ ut omnem vitam, totâ mente ut omnem intellectum in Deum conferas. Aug. de Doctr. Christi.*

is that loving God with our whole heart, when we confide in his Truth, hope in his Mercy, rest on his Omnipotence, and wait for his Bounty; and if thy heart be thus disposed, it will discover it,

(2.) In outward significations, viz. Endeavours to know him, speaking honourably of him, in a readines to praise him, to pray to him, and worship him on all opportunities publick and private. This is the sum of the first Table of the Law, where-

in we are commanded to love and own, honour and fear God exclusively to all others: To worship him in purity, to reverence his name, and all that bears the impresses of it, and to observe religiously those solemn times dedicated to his service, which is called walking with Godⁿ, and worthy of him^o; and such a godly life is suitable to those Confessions we make of his Wisdom, Power, and Mercy, and doth express we are really grieved for walking in contrary paths. 2. A *righteous Life*, which is more than a Negative can express, and is by some falsely confined to the doing no evil to our Neighbours. ^p The Heathens said, *Do not to others what you would not have done to you.* But Christ changeth it into the positive^q, and the Christians besides avoiding all wrongs and injuries, did that to others which they would have wished done to themselves; and therefore the sum of this is, we pray that we may never do that to our Neighbours which we would be loth to suffer, as hurting his Body, impairing his Estate by force or fraud, disparaging his Name at the first or second hand; and further, whatever we would wish should be done unto us, if we were abused or oppressed, sick or sorrowful, in danger or necessity, we pray that we may do the same to them that are in such circumstances^r; and as we expect loving Relatives, chaste Yoke-fellows, obedient Children, faithful Friends and loving Neighbours, that we may be such in

ⁿ Gen. v. v. 22. C.P.
Ambulavit in timore coram Domino.

^o 1 Thes. ii. 12. *Agias-
tes Oeē.*

^p *Justitia in eo sita est,
ut abstineatur alienis
neque noceatur non no-
centi. Ita Porphy.*
*Quod tibi fieri non vis,
alteri ne feceris.*

^q Matth. vii. 12. *Ideo
mibi placent Christiani,
quod que sibi fieri ve-
lint, ipsi aliis faciunt.*
Severus Imperat.

^r Το δὲ χεῖρόν τιναίς
ἀρετῆς ὡς τὸ συμ-
φερόν τῷ πλείοντι ἐστὶν
ἢ δικαιοσύνη. Andron.
Rhod. in Arist. l. 5. c. 1.

all these relations: In a word, that we may benefit

Vir bonus prodest quibus potest, nocet autem nemini. Cicero.

all, and hurt none; but be a common good to all we converse with: And this will be most

pleasing to that God who is the common Father of all, and the Judge of all the world.

(3.) A *sober Life*, which contains all that prudent care a man ought to take of his own body and Soul, in observance to him that created, redeemed, and preserves both; for though in common speech Sobriety be opposed to Drunkenness, the word [*σωφροσύνη*] is of larger signification, importing a prudent moderation of our natural desires of meat or drink, ease or pleasure, that the mind be not by them hindered in the pursuing of what is truly good: So that every man who is no Drunkard is not a sober person, for neither the gluttonous Epicure nor lascivious Wanton do live sober lives. The full sense of this request is, that we may be temperate and abstemious, modest and chaste, full of mortification and self-denial, that we may use meat and drink to serve our natural needs, and fit us for Gods Service; not to pamper us for the Devils Saddle, not to indispose our mind, weaken our body, or shorten our lives; that we may use none but lawful pleasures, and those so moderately, that they may not make our spirits vain, engage our affections, engross our thoughts, nor be esteemed as our chiefest good; and if God

1 Cor. vii. 29. Ut non frui. Aug.

grant us this command over our appetites, we shall never neglect our watch; nor give our enemies

advantage, nor shall we at any time be unapt for our duties to God or Man. This is a brief account of this most comprehensive Petition, every part of which sure we shall put up heartily, when we have seen our

ingra-

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ingratitude to God, our injustice to our Neighbour, and our carelessness of our selves; together with the vengeance we deserve for all this. Now, if ever, it will appear high time to leave those evil and dangerous ways, and to return into these pleasant and safe paths for our everlasting good: And that we may heartily ask this, we must first get a firm resolution to set about these Duties, lest we mock God; and secondly, we must see our own insufficiency, lest we deceive our selves by thinking we need not the assistance of Divine Grace. If we purpose firmly, we do our endeavour, but if we beg the assistance of Gods Spirit we declare our humility, and are like to stand fast in those resolutions; and this we may assure our selves, that it is his desire as well as ours, that we should live such lives. He hath long waited to hear this Petition from us, so that when we ask it heartily he will be sure to grant it, and rejoice over us in that he is likely to reap the fruit of all that Jesus hath done for us.

§. XV. *To the glory of thy holy name.*] This Conclusion may either have respect to all the Petitions before, or it may particularly be applied to the last: In the *first* sense it is a declaration, that (though we shall be happy in having all these Prayers heard, yet) we are not so devoted to our own advantage, as to aim no higher, but we believe it will tend to his Glory as well as our Good. Nothing by us can be added to make his Perfections more glorious in themselves; but by such incomparable testimonies of Grace and Mercy, his Goodness will be more clearly manifested to us and all men; for we consider that his delivering us from Death to Life, retrieving us from fears of Hell to hopes of Heaven, his changing us from Sin to Grace, and doing all this for rebellious Wret-

ches that he could easily destroy. This will be a great Manifesto of his Glory to all the world, for all

▪ 1 Tim. i. 16. Gr.
 * *Evangelizatus. Gloria ejus
 est scintilla lucis divi-
 na cedens in utilitatem
 populi ejus. R. Jehud.
 l. i. Cofri.*

that see will admireⁿ; and be encouraged to repent and turn to this most merciful God, and we our selves shall ever remember with joy and delight, that we have found in him a most free

propensity to pity the miserable, unspeakable kindness to help the unworthy, and omnipotent power to rescue the perishing from the jaws of eternal ruine; and with these holy thoughts, the flames of gratitude will ever be preserved upon the Altar of our hearts, and from thence daily will ascend a cloud of hearty Praises and Gratulations. Or *secondly*, it may be annexed to the last Petition, *viz.* that we may not only do good, but do it well, having an eye to his glory, *Rom. xiv. 5, 6.* not our own estimation, or to obtain the praise of men: That we may live *godlily, righteously, and soberly*, not to our own credit, but his *Glory*, and when we have done all, may in gratitude cast all at his feet, to let all the world see, by whose Long-suffering we are spared, by whose Mercy we are forgiven, and by whose Grace we are reformed: And that our holy Lives hereafter may shew, that we are so in love with God and his ways, that we esteem it our chiefest Happiness to be like him, and walk in them all our days.

§. XVI. Amen.] There is in the Liturgy as well as Holy Scripture a twofold *Amen*, the one Affirmative in the end of the Creed, the other Optative in the end of Collects, and particularly of this Confession; so that
 * Futur. Niph. [DN] here it is an Adverb of Wishingⁿ,
 per Apharez, [DN] unde Lxx. *Quoq.* Vide Full. Miscel. l. i. c. 2.

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a serious desire that God would grant all our Petitions.

Thus the Jews used it at the end of their Hymns ^y and Prayers ^z, and in that CVI. Psalm the people are particularly charged, when they had heard that Psalm read, to say *Amen* after it: And the ^a Rabbins enjoined the saying it after every little Prayer, as a thing pleasing to God, and profitable to Men; comparing it to the setting our name to an Epistle writ in anothers hand, which then becomes ours when we sign it ^b.

The same Doctors in the Talmud also reprove three sorts of *Amen*, (1.) *Pupillum*, when like children they speak it to that they understand not. (2.) *Amen surreptitium*, when by carelessness they say it before the Prayer be done. (3.) *Amen scitile*, when by sleepiness and yawning they cut it in two parts: By all which it appears they would have it pronounced zealously and reverently by all the people. From the Jews our Lord took it, and by placing it at the end of his own Prayer, *Matth. vi. 13.* declared he would have us Christians to subjoin it to all ours; and accordingly it appears the Apostles ordered it, for the most ignorant (who could only join with others that prayed for him) was appointed at the end to say *Amen* ^c. Which we may the rather believe they ordained in the Church, because we find the Masters of *Israel* appointed those who could not nor read, to go to the Synagogue ^d, and hear what others then prayed, and by saying *Amen*

^y 1 Chron. xii. 36.

^z *Ea voce testati sunt omnes se probare ea quæ recitantur.* Grotius.


^a *Quicumque finitis singulis precatiunculis dicit Amen in hoc seculo, dicit etiam Amen in seculo futuro.* R. Jehud. Tanch. *Ille facit ut redemption nostra acceleretur.* Alter RR.

^b Buxt. Synag. Jud. c. 7.

^c 1 Cor. xiv. 16.

Gr. *ἰσῶτα*

^d Buxtorf. Synag. Jud. cap. 5.

H 4  heartily

heartily to their Prayers, they made those Prayers (as they taught) to become their own. From the practice of the Apostles, it is sufficiently proved to have descen-

** Nos simul Amen dicimus. Irenaus. Si pro ipsius Salvatoris pacto in consensu duorum quodcumq; petierint fiet, quid igitur futurum ubi ex tot tantisque populis in unum congregatis, una vox respondeatur acclamantium Amen. Athan. Ad similitudinem celestis tonitruum Amen populus reboat. Hieron.*

ded into the constant use of the Church in all Ages*; so that all know the People in the Primitive times, used in the conclusion of all Publick Prayers to answer with an *Amen* loud as a clap of thunder. And I wish our times (which pretend to so much zeal) had never laid aside this holy custom, which besides the prescription of Antiquity hath the records of Scripture to produce for

its observation. I wish I might be a happy instrument to restore the use of it. Let us, I beseech you, reassume this most useful Conclusion, and all speak it heartily and audibly, to testify both to God and Men, that we have all one Lord, one Faith, one Hope, and one Mouth: And as we pronounce it let us reflect on all the Sentences of the foregoing Prayer, (especially such as vain thoughts hindred us from attending) and sum up all our desires in one devout *Amen*. Lord, let all and every of these things be granted to us. If you forbear to say *Amen* out of dislike to the Prayers, do but study them, and I am confident you will be reconciled to them; If you omit *Amen* out of negligence, pray consider how you can expect God should accept that Prayer which you never owned nor consented to. You might as well be absent, if you join not with the Minister. And therefore that God may say *Amen* to all our Prayers, he grant us Grace to say it devoutly unto our own: *Amen*.

The Paraphrase of the Confession.

O most glorious and dreadful Lord God, who art [**Almighty**] in thy Power, and of absolute Authority, able to destroy us, and yet willing to spare us, and thereby hast shewed thy self a gracious [**and most merciful Father,**] thy pity encourageth us to confess unto thee with shame and sorrow ; That [**we**] thy poor creatures [**have erred**] and daily gone aside out of thy right paths, by frequent, sudden, and unobserved sins, [**and strayed**] many times into voluntary, deliberate and habitual transgressions ; whereby we have stayed longer and wandred further [**from thy ways**] of pleasantness and paths of peace, where we might have been so safe and happy : And now we are [**like lost sheep**] without our good shepherd, exposed to many secret, subtil, and powerful enemies, unable of our selves to resist them or fly from them, and unlikely ever to return to thee, unless thou come to seek and save us. O Lord, we now find to our sorrow that [**we have followed too much**] and too long after false guides, even [**the devices**] and false principles of our corrupted understandings ; yea, we have been led headlong after our mistaken choice by the blind affections [**and desires of our own hearts,**] and thus by forsaking thy conduct, and pursuing all that a mistaken judgment could devise, or a wicked heart desire [**we have**] daily in thought, word, and deed, most grievously [**offended against thy holy Laws,**] though we were not ignorant of them, nor can we make any exceptions against them. Who shall plead for us, that have been fully instructed in our Duty, and yet through laziness, forgetfulness or worldly-mindedness we have very often [**left undone those things**] which
our

our Duty to God, our love to our Neighbours, and the Care of our own Bodies and

† Here reflect upon what you read S. 6. and 14. calling to mind what you have omitted of your Duty to God, your selves, or others.

Souls required †? All [**which we ought to have done**] in the most sincere and cordial manner, but these we have either omitted, or else performed so slightly, that they might almost as well have

been left undone; by which thou hast been provoked to give us up to the deceits of Satan: So that [**we have**] besides these sins of Omission frequently [**done those things**] also which have tended to Thy dishonour, our Neighbours hurt, and to the prejudice of

‡ Here remember your sins of Commission (as hath been said) and call to mind your breaches of the second, third, sixth, seventh, eighth, ninth, and tenth Commandments.

our own Bodies and Souls ‡, the least of [**which we ought not to have done**] to have gained the whole world. O thou Physician of Souls, our heads are full of evil devices, our hearts of base desires, our lives are overspread with the loathsome sores of actual

transgressions, [**And there is no health in us,**] nor power to help or save our selves out of this misery: 'Tis true, we have wilfully brought our selves into this estate, [**But thou, O Lord,**] who seeest our distress, [**have mercy upon us**] let thy bowels yearn upon so wretched a spectacle, and forgive that horrid guilt that doth amaze us; for though we deserve no pity, yet thou knowest we are [**miserable offenders**] like to be eternally condemned by thy Justice, if thou dost not pardon us, and certain to perish under thy Vengeance, whensoever thou beginnest to punish us: But for thy pity and compassion sake [**Spare thou them, O God, that**] (knowing they have deserved thy wrath, and fearing before it comes) do of their own

own accord [**confess their faults**] in hopes to find mercy and a deliverance, if not from temporal judgments, however from eternal. Although, O Lord our God, when thou hast removed thy judgments, unless thou also take away the security and presumption that our sins leave behind, we shall want thy favour still, which is our only happiness: Therefore we further pray [**Restore thou**] that health and peace; freedom and strength we had before we did offend; for we now relent and are of the number of [**them that are penitent,**] and resolve if thou wilt cleanse us from the dregs of these corruptions, never to do the like again. We confess we have no merit to deserve these things, and so no ground in our selves to expect them; but we hope thou wilt grant us all these requests, O thou God of truth, because they are [**according to thy promises**] which thou madeest so freely, and resolvest so fully to perform. O Lord, thou hast openly [**declared**] and proclaimed these thy gracious intentions [**unto mankind,**] on purpose that such poor sinners as we (who are not excepted) might not despair, but lay hold on those comfortable Promises which are made [**in Christ Jesu our Lord,**] who purchased this favour for us; and in whom thou art reconciled to us; so that we not only hope for a pardon, but mindful of his intercession, we beseech thee further to give us thy holy Spirit. [**And grant, O most merciful Father, for his sake**] who is now pleading in heaven for us, [**that we**] who have earnest desires and unfeigned purposes to amend, though we cannot satisfy for the time past, [**may hereafter**] give all diligence to [**live a godly**] and religious life in observance of all our duties to thee; that we may love and fear thee, honour and adore thee, believe in thee, and rely upon thee, long for thee, and delight

light in thee above all the world, daily seeking to know thee, praying for thy help, praising thee for thy mercies, and waiting in hopes of the eternal enjoyment of thee; that by serving thee we may be enabled also to lead a [righteous] life in all justice and honesty, love and charity to our Neighbours, hurting no man in thought, word, or deed, but ready to relieve and help all to our power, doing ever unto others what we would have done to our selves. And *lastly*, grant that by thy divine aid we may live a temperate, a chaste, [and a sober life,] mortifying our lusts, moderating our desires, and restraining our appetites, so that we may avoid all carnal delights that would cloud our reason, engross our thoughts, pollute our bodies and souls, or unfit us for thy service; which if thou shalt please to do for us, thy Mercy in forgiving our grievous sins, thy Pity in delivering us from apparent ruine, and thy Grace in strengthening us to live a reformed life, will not only be our advantage, but turn [to the glory of thy holy name,] which shall be praised by us and all the world for these incomparable testimonies of thy unspeakable loving-kindness to us poor sinners both now and evermore. And in token of our earnest desire of all this, we unfeignedly sign it by heartily saying [Amen,] Lord grant it may be so.

SECT.

SECTION IV.

Of the Absolution.

§. I. *Of Absolution in general.*

SIN doth abridge the Soul of its free Converse with God, binding it down by its terrors, and holding the wicked fast in its chains unto the Judgment of the great day, wherefore it is compared to a Bondⁿ, and sinners are said to be holden in its Cords, *Prov.* ^{† Acts viii. 23. Græc. *Quidestemon adixias.*} v. v. 22. but since Christ came to loose these Bonds, *Isa.* lxvi. 1. they are now prisoners of hope, *Zach.* ix. 12. because Jesus hath the keys of Death and Hell, and he can loose whom he pleaseth, by forgiving, that is, *absolving* and unloosing those Bonds. But because he is now invisible and imployed in heaven to intercede for us, before his departure he appointed his Apostles to supply this place, giving them Commission, *Matth.* xvi. 19. and xviii. 18. *John* xx. 22, 23. by a visible and external, application of this power, to support the spirits of all true Penitents, till himself should come to ratifie their *Absolution*; upon which ground the Bishops and Priests of the whole Christian Church have ever used to absolve all that truly repented, and at this day it is retained in our Church as a part of the daily Office; which being so useful, so necessary, and founded on Holy Scripture, needs not any arguments to defend it, but that the Ignorance and Prejudice of some makes them take offence at it, and principally because it hath been
so

so much abused by the Papal Church: So that it may perhaps help the Devotion of many, if we discover the true meaning of *Absolution*, and the mistakes of our Adversaries on both sides; as well those who make it nothing, as those who urge it *instar omnium*; those who would rob us of it, as those who would ensnare us by it. (1.) The true Judgment of the Church of *England* concerning Absolution, may best be gathered from the Liturgy, in which are three Forms of Absolving set down: The first *declaratory* here, which is a solemn promulgation of Pardon by a commissioned person, repeated every day when the whole Congregation confess their sins, wherein they are assured of forgiveness, if they repent and believe; and this is fitted for a mixt Company of good and bad men, where many Hypocrites feign Repentance; but this Absolution gives no encouragement to such, only it assures all that there is a Pardon, and shews on what terms it may be had; so that to those who truly do repent it is present Remission, to those that do not, it is a Monitor that they may repent; it comforts the godly, and allows not the wicked to presume, no nor yet to despair: And this being pronounced to all the people, every one is to take his portion. The second Form is *Petitionary* in the *Communion-Service*, where the Minister lays down the Promise, and on that ground, by virtue of his own Office, begs of God to make that Promise good, and this is more than the Prayer of another person; because the Minister, who is sent to assure men of Pardon, upon their Faith and Repentance, when he sees such lively signs of both (as most shew at the Lords Table,) may with authority and confidence request Almighty God to forgive them who in all likelihood are come up to his own terms: As a Captain when a besieged Town hath yielded upon the Articles sent by
the

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III

the General, may confidently require him to seal them. So that holy Matron came to St. *Basil*, and desired from him *Remission of her sins*, and when he answered, God alone could forgive, she answered, *I know that, and therefore I desire the Prayers of you his Officer may be presented to him for me.* And we read in Gods Word of this Petitionary Absolution, *Acts* viii. 24. *Jam.* v. 15. which is something more than the former, because at the Holy Sacrament, our sight of sin is clearer, our sense quicker, and our fear greater; so that then we need more comfort than to be told barely there is a Pardon, and are fit to receive more, because there we shew more signs of Repentance. The third is *Judiciary* in the *Office for the Sick*, wherein the Priest having declared there is a Pardon, and prayed for the sick person, doth by Gods Authority, and as his Substituteⁱ, declare him [whom he believes truly penitent] loosed from the guilt of his sins by Christs merit. But this so high and solemn Office is not by our Church prescribed to be performed but only to a weak or dying man, nor to him but upon his hearty Confession, and being full of fear and sorrow; and when he shall desire to hear his Pardon from the Priests mouth, before he go to Gods Tribunal: In such case out of pity to this dejected Soul, and to fortifie him against the Agonies of Death (upon evidences of his true Repentance) this Absolution may be given: If the Priest be deceived^k, the man is no worse; if he be not deceived, he is the better by having the comfort of his Pardon antedated in his need. Now by all this it appears, that our Church neither refuses to give Absolution, after the solemnest

ⁱ *Quantum in se est sacramentum reconciliati-
onis homini impendit.*

^k *Deus non semper sequitur judicium Ecclesie, quæ per surreptionem & ignorantiam interdum judicat. Pet. Lom. Sent. l. 4.*

lemneſt manner in ſome caſes (as ſome among us have fancied) nor yet applies that Form to every Confeſſion, as the Romaniſts generally do, who ſcarce ever uſe the two firſt ſorts of Abſolution. To this brief account we ſhall add theſe Conſiderations. (1.) Thoſe who think the Prieſt ought not to abſolve any perſons, are groſſly miſtaken : For why then did Chriſt repeat

* Mat. xviii. 18.
John xx. 23.

this Commiſſion ſo often ? Are all thoſe Lines wholly insignificant*?

They muſt take them ſo to be who phancy this but a perſonal

Priviledge dying with the Apoſtles : The Primitive Church did not ſo underſtand them, for it is eaſie to prove that Abſolution was uſed frequently in the three firſt Centuries, and therefore why may not we uſe it now, ſince penitent Sinners need comfort now as well as any did then, and why ſhould the Remedy ceaſe while the Diſeaſe remains. Chriſt gave the power of theſe Keys to all the Apoſtles and their Succeſſors ; and S. Pe-

¹ Acts ii. 38.

² 2 Cor. ii. 10.

³ Εὐ αἰσθησὶν Χερσίν.

⁴ 1 John v. v. 16.

ter abſolved the penitent Jews ¹,

S. Paul the ſubmiſſive Corinthi-

ans ², and S. John applies it to all

Minifters ³ ; and why ſhould any

be offended at our exerciſe of it

upon a weighty occaſion. If it be objected, Luke v. v. 18. that God alone can forgive ; we grant it, that none but God can abſolve in his own right ; but it is certain, that this power may be communicated to an Angel, Exod. xxiii. 20, 21. or to Men, for the Apoſtles were men (though holy men) and they had it ; God reconciles, but unto us (ſaith S. Paul, 2 Cor. v. v. 18.) is committed the Adminiſtration of it. He the Lord, we the Stewards of theſe Myſteries ; nor does this invade Gods Prerogative any more, than it would impair the Kings Priviledge (of pardoning condemned Malefactors) if

one of his Attendants shall by Royal Appointment deliver the Pardon sealed to him that must have the benefit of it. It is therefore no absurdity to say, *God pardoneth* ° when the Minister absolveth according to the Evangelical conditions of Pardon, and if any be not forgiven upon it by God, it is not for want of right in the Priest, but for want of penitence in the party; and no doubt in such case, if the Minister judgeth to the best of his skill, he doth his Duty: Though where Faith and Repentance is wanting, God himself will not forgive; nay, where men grow worse, he revokes his own purposes of Mercy, as well as the Ministers sentence: But we may suppose he will the sooner forgive, when his commissioned Servant hath piously and prudently proceeded so far. But (2.) we do lament to behold this sacred privilege abused by the *Roman Church* to serve the ends of Pride, Avarice, and carnal Policy. And first we disallow that Arrogance of fixing this Power to *St. Peter's Chair*, or those Authorized by it: Because we know all the Apostles had as much right to absolve as *St. Peter*, *John xx. 22, 23.* and from them it descended (say we) to Gods Ministers, not only to (him that calls himself) Christs Vicar. Secondly, we detest that accursed Simony which they use, to sell Pardons, prostituting the Top-Jewel of the Priestly Mitre for filthy lucre; and not only so, but by this means they cherish Vice, fill the World with Atheism and Profaneness, disgrace Religion, and ruine many Souls who rely upon such broken reeds, I mean, bought Pardons. Thirdly, we disclaim that *Machiavillian Policy* of making Absolution an Art

° *Deus quoque peccata dimittit per eos quibus dimittendi tribuit potestatem.* Ambr. in Luc.

¶ *Crescit enim ibi multitudo peccantium cum redimendi peccati spes datur, & facile itur ad culpas, ubi venalis est ignoscentia gratia.* Arnob. l. 7.

to advance the Priests in estimation with the common-
People, and to give them opportunity to pry into the
secrets of Princes; for under pretence of exercising a
Spiritual office they aim at Temporal things, and to
these ends they enjoin *Auricular Confession*, place the

^q *Sacerdos est Judex
condemnare vel salvare.*
Bellarm. de Pœn. l. 3.
c. 2.

*Attritio virtute clavi-
sim fit contritio.* Cor.
Gl. ad Dist. 1. de Pœn.
*Negatur remissio iis qui-
bus noluerunt sacerdotes
remittere.* Bellarm. sup.
^r *Oprat. Milev. in Par-
men. l. 5.*

^s *Homines autem in re-
missione peccatorum mi-
nistrium suum exhibent,
non jus alicujus potesta-
tis exercent.* Ambros.
de Spir. San. l. 3. c. 19.

^t *Vid. Biel. in 4. Dist.
14. Quæst. 2.*

^u — *Secundum quod
potestas mihi tradita se
extendit — & quantum
P. Martin.*

Priest in Gods Throne ^q, as the
Audian Hereticks of old and *Do-
natus* Disciples ^r did; contrary to
the ancient Church of Christ ^s,
nay, to their own Opinions ^r and
Practices ^u in former times, and
therefore we may and must de-
clare our abhorrency of these evil
uses of Absolution, though in that
sober, moderate, and useful man-
ner we do perform it, we do not
vary from the prime intention of
Christs Commission, and the pra-
ctice of Antiquity; Absolution
was instituted by Jesus, and if it
have been corrupted by men, we
will cast away the Corruptions,
not the Ordinance, it self.

debeo & possum. In vet. form. Indulg.

§. II. *The Analysis or Division of the Absolution.*

The Absolution contains these three things,

1. The Commission, in which is shewed,

2. The Execution of it, by declaring

3. The Application, or a direction to Prayer, shewing,

1. From whom it comes, { That God who is

2. On what occasion,

3. To whom, Ministers,

4. For whom, his People,

5. About what,

1. Who giveth, { 2. What is { from the given, viz. { Guilt and Deliverance { Punishment

3. To whom, { 1. How many { 2. How qualified,

1. For what we must pray,

2. Why we must pray for these, viz. that we may have

3. How we must pray for them,

1. Able, { 2. Willing,

Almighty God, the father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he should turn from his wickedness and live: And hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the Absolution and Remission of their sins. We, viz. Almighty God, pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel. Therefore let us beseech him to grant us 1. true Repentance, 2. and his holy Spirit, that those things may please him which we do at this present, and that the rest of our lives hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

A Practical Discourse on the Absolution.

§. III. **A** Almighty God, the Father of our Lord Jesus Christ,] There is nothing in the world more desirable than the peace of a good Conscience, especially to those who have felt the smart of a Conscience disquieted by sin. The pardon of sin, which removes those terrours, is most welcom news to such, and the Messengers most acceptable, *Rom. x. 15.* but he that hath been truly humbled, will make a stop

* Luke i. 34.

Gr. πῶς ἔσται τῷτο, non dubitantis sed admirantis. Grot.

(either out of doubting or admiration *) when a Nathan is sent from God to tell him of a pardon, *2 Sam. xii. 13.* he wishes it might be according to that word; only

the greatness of his desires awaken some little Jealousies, lest the Message be too good to be true, and therefore such an one may ask us by what Authority we do this (*Matth. xxi. 23.*) we answer we are but deputed Servants (*Heb. v. 4.*) in all we do, much more in this transcendent part of our Office, *2 Cor. v. 8.* We shew them our Commission from Almighty God, whose power none can question, it being a part of his name, *Exod. xxxiv. 7.* to be the pardoner of iniquity, transgression, and sin, viz. of all sorts in thought, word and deed. His Laws indeed forbid sin, and his word decrees punishment for it, but this doth not

tie his hands, nor take away his priviledge * to forgive, by which indeed he shews himself Almighty * [*Ἄυτοκράτωρ*] supreme Lord

* Deus cum legem poneret, non ademit sibi omnem potestatem: sed habet ignoscendi licentiam. Laſſant.

* Imperatori licet sententiam revocare reumque mortis absolvere, & ipsi ignoscere, quia non est subiectus legibus quæ habet potestatem leges ferre. August.

of all the world, above us and his own Laws, so that he can dispense with them: He that bound can loose without appeal or controul, *Rev. iii. 7.* We come from him who is the offended Party, and the Judge, who if he please to forgive, can do it so fully, that neither Men nor Devils can call you to a further account, *Rom. viii. 33.* Now if this term of *Almighty* prove dreadful as representing an Almighty Justice who remits not without blood, *Heb. ix. 22.* so that the poor Soul ask (with *Isaac, Gen. xxii. 7, 8.*) *Where is the Lamb?* I answer, God hath provided; and in the next words, *Behold the Lamb of God, Jesus Christ;* for this *Almighty God is the Father of our Lord Jesus Christ,* and in him the Father of mercies and God of all comforts, *2 Cor. i. 3.* For being satisfied with that all-sufficient Sacrifice, God now can be just and yet forgive us, *1 John i. 9.* He that sends us, can pardon by his Supremacy easily, may do it by his Covenant in Christ Jesus justly, will do it through his love in him certainly. And now methinks the pious man should be transported with Ecstasies of Reverence and Love; Reverence to this mighty God, Love to this merciful Father. Behold that glorious God whose anger thou hast provoked, and whose Commissions for thy final ruine were issuing out to be executed by the destroying Angel; he is now the Father of Jesus, and for his sake, and at his intreaty hath sealed thy Pardon, and cancelled that Warrant signed for thy Execution, *Ezek. xviii. 4.* and sent thee a full and free Absolution by the hands of a Messenger of Peace; what posture is lowly enough to receive it? What Love great enough to return for it? O blessed change! Now thou seest what Jesus hath done for thee; look not so much at the Hand that brings it, as the Power that sent it, and the Merits that purchased it: So shall

thy Faith be firm, thy Comfort sweet, and thy Peace durable; so that nothing but wilful renewed affronts against him that sent it, can alter thy Pardon, abate thy Joy, or disturb thy happy Peace.

§. IV. *Who desireth not the death of a sinner,]* These are the very words of God himself, *Ezek. xviii. v. 23.* and for better confirmation they are again repeated, *Chap. xxxiii. 11.* and are strengthened by an Oath, which he is pleased to take by his Life, that is,

* Num. xxiii. 19.

Οὐ γὰρ εἰ ὅρκον πρὸς ὁ
Θεός, ἀλλὰ καὶ εἰ αὐ-
τὸν ὁ ὅρκος ἐδέχαιτο.
Philo.

^a Deus loquitur nobis-
cum lingua filiorum ho-
minum. RR.

(that will not have us swear but upon weighty occasions) would not have added, but because the belief of this is the foundation of all Religion, since no man can begin to seek to God, till he believe that he delights in Mercy, *Heb. xi. 6.* and is willing to receive those that turn to him. Wherefore let us not doubt

¶ O beatos nos quorum
causa Deus jvat! O
miserrimos si nec Deo
jvanti credimus. Tert.
de Pœnit.

ε LXX. Μὴ θελήσει
θελήσω. Vatab. Num
desidero aut volo?

himself, *Heb. vi. 13.* Not that he needs such bonds^{*} to keep him to his Promise, but for the confirmation of our Faith, and as a condescension to our Infirmary^a. Indeed all Gods words are most true, but not many have an Oath annexed as this hath, which he

so great and necessary a truth confirmed with this Oath^b, who assures us he wills not the death of a sinner^c: He doth not will nor desire it, as we do those things which we have pleasure in, but is even forced to it against his inclination. Which gracious nature

of God is here set before the sinners eyes, to discover what probability there is for his granting out such a Commission, because he that desireth not the death of sinners, is very likely to offer them a Pardon: It is indeed

deed only said he *wills not their death*, but this Phrase means, *he desires the life* even the everlasting life of all Penitents^d: So that if the hopes of Remission will support them, and give them encouragement to seek for happiness, they shall find enough in him.

^d *Negatio mali in SS. notat accumulationem boni. Joh. iii. 18. Joh. xi. 26. vide 1 Tim. ii. 4 1 Thes. v. 9.*

To do good is the nature of God, he doth this willingly and readily, without the consideration of Merit or expectation of Reward, but Punishments are ex-

torted from him^e by mens wickedness; and when he inflicts them, he expostulates with himself like an indulgent Father about to correct a disobedient Child^f: So that it is no incredible thing, that he should send a Pardon.

^e *Lam. iii. 33. Non afflixit ex corde. Vatab. Non est proprium Dei affligere & castigare homines, sed alienum. Annot. ejusdem.*

^f *Hosea xi. 3. Ezek. xxxiii. 11.*

It is the device of *Satan* to picture the Almighty so dreadful, that he may be a terrour to his Supplicants, to make men fear, and hate, and flie from him, rather than serve him with delight. But God is Love, and especially kind to men^g, who have no reason to dishonour him by dismal apprehensions of him. Remember I

^g *Οὐδὲς Θεὸς ὀνείδης ἀνθρώποις. Plato. 1 Joh. iv. 8.*

befeech you, the Price paid for you, the Covenant made with you, the Promises given to you: Call to mind how justly, frequently and easily he might have cut you off, if he had not designed to be reconciled; and think of the earnestness of his Invitations, continuance of his Patience, the arts of his Providence, and all other means used to preserve you; and then blush at your selves for having ever had hard thoughts of God, or doubting he would not *absolve* you: Whoever hath so conceived of God is as bad as an Atheist;

for one takes away Gods Being, and the other his Goodness, as if like the *Scythian* Deities^b, he rejoiced in humane Sacrifices; yea, we our selves had rather be reported to be dead than traduced living; but though this unbelief do attempt to dishonour God, the mischief lights

upon it self; for God is glorious still in Mercy, and he that does not believe it, is void of Love and Hope, weak in Faith, full of Fears, and dismal expectationsⁱ; and when he that is persuaded of Gods Mercy, can rejoice in hearing this Absolution; the other quarrels with

the Messenger, or suspects the Maker, and tortures himself with endless scruples.

S. V. But rather that he should turn from his wickedness and libe,] We must be cautious while we endeavour to prevent Despair, that we encourage not Presumption; and lest any should think, when they hear of Gods kindness to sinners, that he will allow them their sins, *Rom. vi. 1.* this is added to shew that he so desires our Happiness as the End, that he desires our Holiness as the way thither: He would have us live, *viz.* in eternal Glory, but his desires cannot be accomplished, if we continue in our wickedness, because then God is obliged in Justice to destroy us; therefore he labours to turn us from those evil ways which end in death, and to bring us into the safe paths of holiness, which are the beginning of heaven upon earth; for the felicity of heaven is but an addition to, and the perfection of holiness. In vain then does any trust to this Mercy of God who lives wickedly still: For what Father would spare his obstinate Child,

^b *Melius esset nullos credere Deos, quam esse putare, sed sanguine casorum hominum letatos existimare. Plutar. de Superst. Scyth. & Gall.*

ⁱ *Et faciunt animos humiles formidine divum, Depressosq; premunt ad terram. Lucret.*

Child, or what Prince pardon his rebellious Subject, but upon condition they will not renew the same crimes? It is possible indeed to obtain a Pardon from man, when the offenders mean not to reform; *Cæsar* was stabb'd by *Brutus* a reconciled enemy, whom he had adopted for his Son; *Cicero* was beheaded by *Popilius* whom he had saved from publick Justice. But the all-seeing God knows your purposes, and can tell what you will do hereafter; so that you may deceive your selves in hoping for forgiveness while you turn not from your wickedness; but you cannot deceive him to make him really grant it, he will not make his mercy the support of your iniquity; nay, it would undo ^k sinners, if he should too easily forgive; such Mercy before true Repentance would make sin cheap, and encourage men to do wickedly. Wherefore he sends his Embassadors to proclaim his gracious intentions of saving you, lest any should grow desperate with *Cain*, *Gen.* iv. 13. and as the hardened Traitor, resolve to die in their Rebellion; but these Ministers of God are first to turn (*Acts* iii. ult.) men from their iniquities, and if they prevail in that, they have a Pardon ready sealed, and can assure them of life everlasting. That God who punisheth unwillingly will freely forgive, it is most evident he had rather give you life, and will rejoice if you accept it, and if you miss it, it is because you had rather sin and die, not because he had rather you should so perish.

§. VI. And hath given Power and Commandment to his Ministers,] Whoever hath a just Right and absolute Authority, may either exercise it in person, or depute

^k Τάχον διεπαύσθη-
ναι, ἡ πρὸς καλὴν γίνεσθαι
τοῖς διεπαυμένοις
καταφρονέοντες, ὅτι ὡς
ἐυιάτω τὸ κακόν, δίδ-
τερον ἢ φυλατίζοντες
ἀπειπσεῖν αὐτοῖς, ἐν
αὐτοῖς ἔσονται. Orig.
περὶ ἀρχ. l. 3.

depute others by communicating to them their power to act subordinately, and then these Substitutes have a Ministerial Right, so far as their Commission extends. A Temporal Prince can do thus, and chuse which of his Subjects he pleaseth, to act in his Name and by his Authority. Much more may the God of Heaven do so, and we are taught whom he did chuse, *Mat. xxviii. ult. viz.* The Apostles and their Successors, who are his Embassadors, *2 Cor. v. 20.* his Ministers and Stewards of Divine Mysteries, *1 Cor. iv. 1.*

¹ Heb. xiii. 17. *Græc.*
ἰγέρουσι. *1 Thess. v.*
12. Gr. ἐγγιστάμενοι.
² Lev. x. 13. *קריב*
Propinquū Dei. Fagius
in locum.

³ Jud. ii. 1. *Ch. Par.*
Ascendit Propheta in
legatione à coram Do-
mino.

⁴ *Προσβόμους καὶ δι-*
αγέλας τὰ τε ὧσα
τε ἡμεῖς τοῖς ἁν-
θρώποις ἀπατά, καὶ τὰ βα-
σιλεῖς ὅτι εἰσιν ἁνθρώποι
καὶ αἱ. Philo de Plant.
Noe.

Δαίμονες — Divino-
rum sunt patefactores —
Traducunt divina ad
nos & nostra vicissim
ad divina perducunt.
Jamblich. de Myster.

Supreme Power of the sender, in disallowing the Subordinate Power of those that are sent. A condemned man may be told of a Pardon intended to him, but he will then believe and humbly rejoice in it, when his Princes Herald approacheth with it in his hand:

And

may, the Presidents of Souls¹, and the familiar Friends of God², the Scripture calls them *Angels*³, because they have the same employment which the Ancients ascribed to Angels⁴, to convey messages between God and men, to present their Prayers unto him, and bring back the news of his Love, and especially to bring this Pardon to the Penitent, yea, to proclaim it even to the impenitent. Wherefore let those that despise the Priest, or who invade his Office, or allow no difference between a Pardon pronounced by him and an ordinary person, take heed of contemning those whom God so highly honours, and beware they intrench not upon the

And should not we shew as much reverence and joy upon the news of a greater Absolution; as that learned Professor did ^p, who ^p Dr. Reynolds. though in some things he dissented, yet in this of Absolution was so clear, that he desired it on his Death-bed, and kist the hands of his Brother-Professor ^q who at his ^q Dr. Holland. earnest Request had absolved him.

But besides their *Power*, as the Embassadors of Christ, they have a special Charge and *Command* to restore them that fall, *Gal. vi. 1.* to comfort the feeble-minded, *1 Theff. v. 14.* and under the Allegory of Shepherds, *Ezek. xxxiv. 4.* &c. are severely threatned, if by their neglect, the diseased, broken and scattered ones of the flock shall perish; and certainly if sinners grow desperate because they know not of a Pardon, it will be heavily charged upon these Shepherds, who do not proclaim this (as we do in our Church every day) to bring such to a hearty Repentance. A *Power* we have always, but when there is any truly humbled, then we have an expresse *Command* to loose them of their bonds.

§. VII. *To declare and pronounce to his people being penitent, the Absolution and Remission of their sins,*] As the Priests of the Law were to pronounce a Blessing upon the offerers, *Numb. vi. 24.* &c. So those of the Gospel are to dispense the Blessing of Absolution unto the Penitent. And we *declare* it in this daily Form according to the power which God hath given us; but upon great need and especial occasion, are ready more solemnly to *pronounce* it to those that are prepared for it, according to the particular charge we have received; and in both cases we can assure those that truly repent, that the guilt of their sin shall be absolved, and the punishment remitted:

ted: But God himself will not forgive any but those that are *penitent*, and therefore his Servants cannot, whose power in this is limited and regulated by Gods Will. Indeed we cannot see the hearts of men, nor infallibly determine of the Sincerity of their repentance; but yet we see external signs of it, Prostration, Confession, and in some, Sighs and Tears. Wherefore Charity

1 Cor. xiii. 7.

Iustus est occulta de manifestis præjudicare, quàm manifesta de occultis prædamare. Tertul. Apol.

Ἐὶ δὲον τὴ ἀνδρείῳ
τὸ ἀδικῶς ἀπολύσαι, ἢ
τὸ ἀδικῶς ἀπολέσαι ὁ-
σίοτερον. Antiphon.

Credulitas error est magis quàm culpa, & quidem in optimi cuiusque mentem facillimè irrepit. Cicero.

truly penitent, and some of them much dejected, and these must not starve for fear others surfeit, lest we *destroy the righteous with the wicked*. Wherefore we hold out a daily Pardon, but we sufficiently exclude the ungodly, because we declare it only belongs to the *Penitent*. Yet though the Minister is to judge charitably, the People are to examine impartially, because though the Servant cannot, yet the Master can distinguish between the penitent and impenitent. And though the Minister shall have a reward for his Charity, the obstinate Sinner shall not have the benefit thereof. Let it therefore be your care to examine your hearts and repent truly, that so you may not only have a Pardon from man, but from Almighty God also; for he that truly repents, and then

comes

ty obligeth us to judge favourably in dubious cases, and it is better to commit an error on the right hand of Mercy, than a horrid crime by Cruelty; and good men, especially Ministers, out of tenderness should hope the best. The Rabbins say in the cause of Bloud, if one have the casting voice, he must ever take the merciful side, and give his suffrage for sparing; and the same reason holds here, especially because in a mixt Congregation, many are

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comes humbly to receive this Absolution, shall have God sealing it to him.

§. VIII. *De pardoneth and absolbeth,*] The unjust Steward for flattery and advantage, doth in his own name by private Compacts, diminish and remit his Masters Debts, without his consent, *Luke xvi. 5, 6.* and those Priests are false Stewards to the God of Heaven, who in the same manner acquit sinners. But whatever the Priests of the *Roman Church* may get by such fraudulent dealings, sure I am God keeps so exact a Debt-Book, that he will lose nothing, only the credulous Debtor shall suffer by his rash belief, when he is called over to a new reckoning; but because Fidelity is the most necessary qualification in a Steward, *1 Cor. iv. 2.* we do not pretend to do this in our own names; but being to publish a Pardon, we do it *in nomine Domini* (not *we* but *he pardoneth*) for it is Gods sole Priviledge to forgive sins: The Scribes and Pharisees called it Blasphemy for any to pretend to this power, *Luke v. 21.* and the Fathers of the Christian Church prove Christ to be God, because he forgave sin ^u, which none can do but God ^{*} and his Son Jesus who is also very God, and purchased this mercy of Absolution with his own blood ^v; wherefore we give to God the things which are Gods, and plainly declare, he is the Author, we the Dispensers only of this favour, the Witnesses and Messengers to bring certain news thereof ^z. The fu-

^u *Ergo qui remittit Deus est, quia nemo remittit nisi Deus.* Hilar. in Mat. Can. 8.

^z *Ἀποθήματα ὅς ἀφ-
είναι μόνω τοῦ Θεοῦ
δωτόν.* Chrysost. in *1 Cor. xv.*

^v *Ille solus peccata dimittit qui pro peccatis mortuus est.* Ambr.

Veniam peccatis quæ in ipsum commissa sunt, solus potest ille largiri qui peccata nostra portavit. Cypr.

^z *En, fili, certifico te remissa tibi esse peccata; hujus me testem habebis. Vade in pace.* Fer. in Mat. ix.

preme

preme Judge, he from whose Sentence is no Appeal, pardoneth thee; fear not then the state of *Agag* whom *Saul* had pardoned, but God had not; whereupon *Samuel* hewed him to pieces in the midst of his vain hopes that the bitterness of Death was past. He pardoneth that hath no Equal to examine or approve, much less Superiour to disanul his actings: Our Absolution

^a *Tunc enim vera est absolutio Præsidentis, cum æterni arbitrium sequitur Judicis. Gregor. Hom. 26.*

therefore is profitable when the persons are meet to receive it^a; but the stamp of God will make it currant in Heaven it self. The Priests Pardon is not complete till it be ratified there; while we

are holding out this Absolution, he that knows who among you are true Believers and really Penitent, will to such seal their Pardon in Heaven, which will make ours to be valid: For it is our great Master that absolveth, because what we do is pronounced in his Name, dispensed by his Authority, offered on his Conditions, and confirmed by his Approbation.

§. IX. All them that truly repent and unfeignedly believe his holy Gospel,] Repentance and Faith are by Christ; *Mark i. 15.* and his Apostles, *Acts xx. 21.* made the conditions of all the Gospel-Promises; and without them no Absolution can be had. Those that have these no man can condemn, but without these no man can acquit. It was therefore a great arrogance in those Ecclesiasticks in St. *Jerom's* time, who

^b — *ut vel damnent innocentes vel solvere se noxios arbitrantur. Hierom. Com. in Mat. l. 3. Ne Angelus nec Archangelus potest, nec Dominus ipse, si peccaverimus nisi poenitentiam deferentibus non relaxat. Ambr. Epist. 28. ad Theodos.*

imagined they could save or destroy at pleasure^b, and it is as great a vanity in any to believe a Servant acting contrary to his Masters known Will. Wherefore

if any by Hypocrisie shall think to surprize an Absolution; or if he that dispenseth it, act by Prejudice or Corruption, it will be insignificant, because it is he must ratifie the Pardon, who can see whether these qualifications are in him that receives it or no, and though we hold out this Act of Grace to all, yet our Master pardons none but such as do repent truly and believe unfeignedly; and how many soever do so, though they have been the worst of sinners, they shall every one be forgiven. Let us then take care to come,

1. With an *humble, lowly, penitent, and obedient heart*, sorrowing and being ashamed, fearing exceedingly, confessing humbly, and resolving heartily against all sin; let us beware that a hard Heart, a customary Confession and hypocritical Pretences do not ruine our Hopes, and blast our Desires; for he only pardoneth the real penitent. 2. Let us bring with us an *unfeigned Faith* in his Gospel, trusting in the assurances of his Promises, persuading our selves of the necessity and excellence of his Laws, and confirming our Souls in the expectation of his Rewards; and this Faith unfeignedly will (1 Tim. i. 5.) open the door of Mercy: But for that bold challenge which some make to the Promises and the Benefits of the Gospel, while they are void of Hatred to Sin, or love to God; it is only feigned to stifle the accusations of Conscience, to ward off the threats of the Law, and to give the man liberty to sin. God will never accept such to Remission, who have no other ground for their Confidence, but only because they had persuaded themselves of a falshood. Remember you come to him for Pardon *that searcheth the heart*, and strive that your Repentance may be true, your Faith cordial and sound, and learn by this order first to repent of your former evil ways, before you entertain too particular confidences

dences of Gods Love and your Interest in Jesus: For when you have truly repented, the more firmly you believe, the greater will be Gods Glory, the sweeter your Comfort, and the sooner will your Absolution be confirmed. Though your Iniquities are heinous and innumerable, if upon the sight of them, you do condemn your self, with real purposes of amendment, and notwithstanding your unworthiness, do trust to the Merits of Jesus, and believe all the gracious Promises of the Gospel, I doubt not to assure, this your Repentance and Faith, shall pass the Test of God himself, and your desires shall be satisfied in his Mercy.

§. X. **Wherefore let us beseech him to grant us true Repentance and his holy Spirit,**] The Duty of a Minister chiefly consists in Instruction and Exhortation^e, the first to convince the

^c Act. ii. 40. Gr. *δέ-
μψήσατο καὶ παρεχέτω.*

Understanding, the second to engage the Affections; both which parts of this Office the Priest doth here exercise; for hitherto he hath testified there is Remission to be obtained; and now he exhorts to seek for it. In this Paragraph we are directed how to obtain, in the following we are encouraged by the benefits to be had thereby. Now this present Exhortation is a conclusion inferred from all the former parts of this Absolution, which in this word [Wherefore] are urged as so many Motives to quicken our addresses, viz. 1. Since God who is full of Power and Mercy would not the death of us sinners, but desires we may live; therefore we may cheerfully come to him for help who will be as well pleased with the opportunity of giving, as we with the mercy of receiving. 2. He hath commissioned Ministers to be the Heralds of his willingness to forgive, wherefore let us in answer to this gra-
cious

cious Proclamation, go in and submit to him, who though he be the offended party, first sent to us to be reconciled. 3. He hath assured us he will absolve none without *true Repentance*, wherefore let us beg of him who requires this condition, to give what he requires ^d: Upon all these considerations let us beseech, &c. If we now make not our applications, it will be a despising his Love, slighting his Message, and sending back his Servants empty. O let us earnestly pray for true penitence, we are encouraged by his gracious nature, engaged by his courteous offer of a treaty, urged by necessity, as being not like to be forgiven without it. Further, we must ask these favours of him, from whom comes every good and perfect gift, Jam. i. 17. and if we consider what we ask, viz. Repentance and the Holy Spirit, we shall easily discern they must not be sought any where else. *Repentance* is a change of the notions of the Mind, the choices of the Will, the actings of the Affections and Passions, induing us with new Joys and Sorrows, Hopes and Fears, Desires and Aversions: So that it is a kind of new Creation ^e, and he alone that brought life out of death, and light out of darkness, can bring us from the death of sin and darkness of iniquity, to the life and light of holiness and piety ^f. We can fall down by our own weight, but we cannot rise out of this narrow pit without help, nay, we sink lower, for our hearts are as backward to repent as forward to sin, and by frequent Commis- sion we love Sin more, and are more loth to part with it; yesterday we mistook by accident, to day we desire to be again in such circumstances, to mor-

^d *Domine, da quod jubes. & jube quod vis.*
D. Augustin.

^e Eph. iv. 24. Ἐνδύσασθαι τὸ ἰσχυρὸν τοῦ Θεοῦ.

^f *Nulla sine Deo mens bona.* Senec.

8 — *Vivēsq; acquirīt eundo.*

row we shall run into them^s, so that we must seek *Repentance* from God, and his *Holy Spirit* also, which is therefore called *His*, because it only proceeds from him. Now these two being both so necessary for us, and of so incomparable advantage to us, let us humbly on our knees beseech God to grant them to us; which word [*Grant, Acts ii. 18.*] denotes a free act of Grace from a Prince to his Subject, though few offending Subjects can have a Pardon granted upon their Repentance; yet God deals so with us, and hath not only promised to forgive us when we do repent, *John vi. 37.* but to give us grace that we may repent, *Acts v. v. 31.* and if we have this gracious assistance, no doubt we shall repent truly, and not fall into *Ahab's* Hypocrisie, *Israel's* Treachery, *Psal. lxxviii. 34.* nor *Judas* his Despair. O let us pray for *his Holy Spirit* of Grace which will open our eyes to see our sins, soften our hearts to mourn for them, and strengthen our purposes to amend them; and this is true Repentance, yea, this is an unfeigned Faith also (which is here understood though not expressed;) for Faith and true Repentance are so inseparably joyned, that in Scripture Repentance is put for both^h, because he that is truly humbled and really purposed to amend, doth ever trust in Gods mercy; or else Faith is left out here, because when we pray for his Holy Spirit, it is, that it may produce in us all Graces, especially Faith which is that gracious fruit of the Spirit of Adoption, *Gal. iv. 16.* by which we call God Father, and as such rely on him. 'Tis certain if we can prevail with God for his Holy Spirit, it will bring Faith and all Graces with it, and will assist us to do good: When Repentance hath taken us off from our evil courses, this will keep out

out those lusts which Repentance began to exclude; but observe Repentance goes first, for we must not expect this holy Dove will abide in impure places¹, since even the unclean Spirit expects his House to be swept and garnished, *Mat. xii. 44.* We may then hope to have our Prayers for Gods Holy Spirit heard, when Repentance hath prepared his lodgings in our hearts.

¹ *Pietas inducit Spiritum Sanctum. RR.*

— *Ad candida tecta columbae.*

§. XI. **That those things may please him which we do at this present,**] Having thus taught you who to pray to, and what to pray for, it remains that we shew the great advantages of having these Prayers heard, that so you may not put up so weighty Requests without such hearty Desires and zealous Affections as are suitable to them. For this one Petition granted will procure you, (1.) Present Acceptance, (2.) Future Assistance, (3.) Endless Happiness; but if you pray not so devoutly and earnestly as to obtain *Repentance and the Holy Spirit*; your Absolution must be cancelled, your Services rejected, your Souls continue polluted here, and be condemned to endless misery hereafter: So that we hope your own interest will quicken you most passionately to beg for them: to which purpose consider them severally. 1. If your Confession, Prayers, and Endeavours be such as can prevail with God to give you a *true Repentance and his Holy Spirit*, then all the Duties now performed shall be *acceptable*, particularly and in the first place, that which the Minister is about, *viz. the Absolution*; this shall be confirmed by God, and he will assent to it, so that your Pardon shall be inrolled in heaven, and then all other Duties that we and you do, shall be pleasing to God, and beneficial to you; our mutual and *common Prayers* shall be answered,

our *Praises* accepted, our *Hearing* shall be converting and salutiferous, our *Communicating* an infallible Conveyance and irrevocable Seal of Grace and Peace. But without Repentance all our Prayers and Praises

and all we do ^k shall be rejected as a mocking of God: Without his Holy Spirit also all our

Services are harsh and unpleasing, flat and dull in Gods account; it is this good Spirit that makes our hearts and tongues agree, this enlightens our minds to see our wants, quicken our memory to remember them, toucheth our hearts with a sense of them, confirms our faith that God can supply us, and enlarges our affections to beg the relief of them. In a word, this Spirit of God helps us to ask, inclines him to give, and fits us to receive all we pray for; so that God is not pleased when we worship him without it, *Gal. iv. 6. John iv. 24. Rom. viii. 26.* and denies nothing

¹ Τὸ ἅγιον πνεῦμα,
Luk. xi. 13. is τὸ ἅγιο-
ν, Matth. vii. 11.

when we have it: Yea, our Saviour accounts ¹ it the same, to give us the *Holy Spirit*, and to give us all *good things* that spring

from it. And now who would not earnestly beg for such a *true Repentance*, as might invite this *Holy Spirit* into their hearts, which will be the Seal of their Pardon, and make all they do well-pleasing to God: To please him is the Christians highest aim; it was *David's Prayer*, *Psal. xix. 14.* and the greatest blessing the Priest could wish, *Numb. vi. 24, 25, 26. Psal. xx. 3, 4.* that Almighty God might accept them. Poor *Socrates* after many a tedious step in a virtuous but afflicted

^m *An diis placent que
fecit nescio, hoc autem
scio m scio me sedulo hac
egisse ut placerent.*

state ^m, could not tell whether he had given content to his Deities or no: But whoever of you have the grace of Repentance and

and the Holy Spirit, are not in those uncertainties ; but have *Enoch's* testimony, *Heb.ii.5.* that you do please God.

§. XII. And that the rest of our life hereafter may be pure and holy,] This is the *second* Benefit and Motive earnestly to pray for these things ; for so you shall not only be welcomed at present with a gracious smile, but all your lives long be reputed as the Friends of God, and by his help shall be preserved *pure* as a true Repentance hath made you, and *holy* as those are who are under the guard of the Spirit of Holiness. Pray therefore with all your heart for a true Repentance, or else as soon as your Soul is washed it will return to its impure wallowings, and all your labour is in vain hitherto ; for a feigned Repentance sends this *Abalom* away for a while, but upon the next interview it will hurry us with more passion into its embraces : Whereas the deep wounds of the true Penitent make Sin hateful to him while he lives, and he that gets on a white garment with so much pains, will not easily sully it, but carefully preserve it *pure* as his tears have made it. And upon the same ground be you also very pressing for the *Holy Spirit*, which if you can obtain, you shall not only be preserved from the spots of Sin, but shall shine with the luster of a holy Life ; our goodness is apt to vanish, *Hos.vi.4.* we are wavering and soon weary, unless we have that establishing Spirit, *Psal.li.14.* which *David* prays for, and then all Duties will be easie. Our love and the sense of his assistance will carry us so chearfully through them all, that they shall be our pleasure, not our burden : And when we are arrived to this, nothing can bribe us to forsake them. O happy Soul ! which is thus begun to be restored to that Purity and Holiness

n 2 Pet. ii. 22. Laterem lavare.

which are part of Gods Image, *Eph. iv. 24.* and parcels of the Divine Perfections: Blessed is he that is so far advanced, that God is not like to forsake him, because he hath made him holy, pure, and a fit Temple for the inhabitation of his Spirit; nor is he likely ever to forsake that God, whose Mercy hath saved him, whose Grace doth refresh him, whose Ways please him, and whose glorious Bounty (which Faith discovers) doth still allure him to press forward to nearer Unions and unseparable Connexions: No state under the Sun is to be longed after and wished for like this, which a true Repentance and Gods Holy Spirit brings us to.

§. XIII. So that at the last we may come to his eternal joy, through Jesus Christ our Lord, *Amen,*] There is nothing more desirable than the sweet Peace of a good Conscience, but only the End and Perfection thereof, even that Happiness which is infinite and endless, which the Scripture calls an *Eternal and Everlasting Joy*, *Isa. xxxv. 10. Chap. lxi. 7. and Chap. li. 11.* which Men nor Devils cannot lessen or interrupt, much less take from us. If God give us *true Repentance*, it will preserve us from the Sins which forfeit this Joy; and if he add his *Holy Spirit*, it will safely conduct us into those paths of Righteousness which lead to that bliss, where we can desire no more, because we have all that is desirable. There are no Cares to disturb, no Fears to allay, nor Sorrows to abate those Ravishments of Delight for ever; there is Joy which far surpasseth the half-sad and mixed Pleasures of this World, being nothing else but pure Delight, which pleaseth by its own Excellence, and by having no Fears nor possibility of Defiance in degree or continuance: We taste something of it in the pleasing calm of a strong Faith, and a quiet Conscience, and chearful expectations of Gods Love; but this is but the Landschape of our heavenly *Canaan* which

which Jesus hath purchased for us, and God the Father will grant unto us, and the most Holy Spirit will be our • Guide thither. The whole glorious Trinity will put us into possession thereof, and then rejoice over us to all Eternity. The Father who forgave us, the Son who died for us, and the Blessed Spirit who wrought effectually in us, will communicate this their joy with us, and to us for ever. And *lastly*, to shew that you thankfully follow these Directions of the Ministers, and have in your own heart and thoughts most devoutly petitioned God for a true Repentance and his Holy Spirit (by means whereof all these incomparable Benefits may redound to you;) in testimony, I say, hereof, you sum up all in a Petitionary *Amen*, desiring it may be so, and assenting also to the truth of all this: It is most true, and therefore so be it unto you. *Amen.*

• Psal. li. 14.

LXX. Πνεῦμα ἁγίου
μαρτυροῦ.

The Paraphrase of the Absolution.

Be it known unto every one of you that hath confessed his sins with an humble, lowly, penitent, and obedient heart, that [**Almighty God,**] supreme King of Heaven and Earth, whose Royal Prerogative it is, fully to acquit or finally to condemn, he being [**the Father of our Lord Jesus Christ,**] is now by his Merits, of an angry Judge become a tender Father, and hath solemnly sworn he is one [**who desireth not**] neither taketh pleasure in [**the death**] or damnation [**of a sinner,**] though never so justly deserving it, [**but rather**] chuseth to have opportunity to shew mercy, and therefore he useth all possible means [**that he**] who hath sinned [**may turn from his wickedness**] which would bring him into condemnation, that by

leaving these paths of death, he may be forgiven [and libe] in Holiness and Comfort here, and in everlasting Joy hereafter. [And] to confirm this and keep penitent sinners from despair, he [hath given Power] by virtue of his Supreme Authority, [and Commandment] for the Exercise of this power on special occasions [to his Ministers,] which are lawfully chosen to be his Embassadors, ordering them [to declare] at all times his willingness to pardon, [and] to [pronounce] Absolution more particularly [to his people being] grieved and truly [penitent] for all their offences (as you now from your hearts seem to be :) Know ye therefore that we are authorized in Gods name to bring to such this Message of [the Absolution] from the guilt, [and Remission] of the Punishment [of their sins :] and by virtue of the Power and in obedience to the Command given to us by God, we do now proclaim, that not we, but [he] that can do it by his own right, [pardoneth and absolveth] both from guilt and punishment [all them] that are qualified for a Pardon, by those conditions which are by him required, even them [that truly repent] and grieve for all their evil ways, longing to be delivered from them, and seriously purposing to amend them; these shall never be condemned, if they will trust in his mercy [and unfeignedly believe] the Promises of [his holy Gospel,] particularly accepting this Message of his Love therein manifested. [wherefore] since God is so able and willing to pardon, and hath sent his Ministers to offer a Pardon to the penitent and believing, O let us not lose the benefit of so gracious an offer, but [let us] all, since all are sinners, go together to the Throne of Grace upon this courteous summons, and [beseech him] earnestly [to grant us true repentance,] such as he can work in us, and
such

such as he will accept to our forgiveness; and having
 thereby cleansed us from by-past sins, let us most heartily
 beg the help of his Grace [and his Holy Spirit,]
 to purifie our Hearts, strengthen our Faith, and bless
 our endeavours of Reformation; which Petitions we
 must ask fervently, (1.) [That those things may
 please him,] even our Absolution, our Prayers, and
 all the other Duties [which we do at this present]
 perform in his House: [And (2.) that the rest of our
 lives] which formerly have been so sinful, [hereafter
 may be pure] from wickedness, sanctified [and holy]
 in all points: [So that (3.) at the last] when Death
 puts an end to the tedious sorrows and short contents
 of this mortal life [we may come to his eternal joy,]
 which is unconceivable and endless, without mixture or
 diminution; and which is so much above our deserts
 that we could not hope ever to obtain it, but [through
 Jesus Christ our Lord,] who by his Death purchased
 this Pardon, by his Intercession prevaileth for Grace,
 and at his Ascension took possession of this eternal Joy
 for all that are truly absolved; to which we all say
 [Amen.] Lord be it so unto us. *Amen.*

SECTION V.

Of the Lords Prayer.

§. I. **W**Hat hath hitherto been performed by the Church, was rather a Preparation to Prayer than Prayer it self, for this Confession and Absolution answers to the Heathen Washings, and those the Jews used before they approached their Altars: So that we may say the first place is by us assigned to the first and chiefest of all Prayers which should have stood in the front of all; but only that till we had repented of our disobedience, we ought not to call God *Father*, and till we have his Pardon, we cannot with comfort call him so. He that hath been in Rebellion must have his offence forgiven before he presume to petition for Acts of Grace; so we being predisposed by Confession and Absolution, begin with this Prayer. And sure this deserves to be first, since it was made by Jesus, and endited by his Divine Spirit, to be a Guide to, and a Part of our daily Devotions *,

* Luke-xi. 1. λέγετε.
Matth. vi. 9. ἕως ἐν
ὁμοῖς λέγετε. Vid. LXX
in Numb. vi. 23. ἕως
λέγοντες.

† Debet Benedictio ista
proferri lingua sancta,
cum nomine Dei proprio.
Fagius in loc.

to be used as oft as we need our daily Bread, saying these words, or praying in this manner, which is all one; as when the Jews are commanded to bless after this manner † they do keep both words and language in the Pronunciation. This Prayer Christ had delivered in his first Sermon, Matth. vi. but it seems his Disciples

Disciples did not then understand it for a Form ^c, so that the next year they requested him for such a Form as the Doctors among them were wont to give to their Scholars, to be a badge of their relation to such a Master; and then *Luke xi. 1.* our Lord prescribed this set Form, which for Words and Phrases he took ^d out of the Jewish Forms with little variation ^e, to shew how far he was from all affectation of Novelty in Devotion: And certainly we may discern in it a lively resemblance of its Author, who was the highest and lowest, the greatest and the least, God and Man: The Comprehensiveness of it is the admiration of the wisest ^f, the Plainness suiting still the meanest capacity; for it is so clear that all may understand it, so short that any may learn it, so full as to take in all our wants, and so exact as to shew us what we should be ^g, as well as what we should ask, and is the Epitome ^h of the Gospel. Herein we glorifie God in desiring his Honour may be made manifest, and are mindful of our selves in praying for all Graces, Reverence and Fear, Sanctification and Purity, Submission and Obedience active and passive, Faith and Love, Diligence and Zeal, Constancy and Perseverance: And for our Bodies we beg Food and Raiment, Health and Strength, Riches and Friends, a good Name and a long Life, so far as they are good for us. We look back to our Sin past, and humbly crave Remission; we look forward,

first

^c See Mr. Mede, Dia-
trib. on *Mat. vi. 9.*

^d *Tam longè absuit Do-
minus Ecclesiæ ab omni
affectatione non necessa-
riæ novitatis.* Grotius.
^e Vide Capelli not. in
Crit. Sacr.

^f *Quantum substringitur
verbis, tantum diffun-
ditur sensibus.* Tert.

^g *unusquisq; nostrum sic
discat orare, & de ora-
tionis lege qualis esse de-
beat noscere.* Cypr. de
Orat.

^h *Breviarium Evangelii.*
Tertul. de Orat.

first to our Duty, engaging our selves in purposes of holy Charity, and then to our Danger, earnestly intreating his preventing Grace and Pity may preserve us from Sin and Punishment; the Snares of men and Devils: Finally, we look upwards in an humble acknowledgment of his Goodness, his Greatness, and just deservings of all Honour and Glory from us and all the world. In this one Form as we represent all our Wants,

1 Quot simul expunguntur officia? Dei honor in patre, fidei testimonium in nomine, oblatio obsequii in voluntate, commemoratio spei in regno, petitio vite in pace, exomologesis debitorum in deprecatione, sollicitudo tentationum in postulatione tut. l. e. Tertul. de Orat.

so we exercise all Graces; here is our belief of his Goodness, our persuasion of his Love, our desire after his Holiness, our subjection to his Authority, and hope of his Kingdom, our willingness to suffer, and readiness to do his Will; here we declare our dependence on his Providence, and contentedness with his Dispensations, our Penitence for former sins,

and resolutions of Amendment, our sense of our own Frailty, and our trust in his Mercy and Grace, and all this ending with acts of Faith and Love, Joy and Praise, Devotion and Adoration: So that this Divine Form is fitted for all times, and all places, and all persons. The Ignorant must use it, because he may understand it; the Knowing, that he may understand it better; the Sinner, that he may be holy; the Holy man, lest he become a sinner; the Rich prays thus for the sanctification of his gifts; the Poor for the supply of his wants; in Private it extends to particular needs, in Publick it unites us all into one soul, and

2 Non singulis privatam precem mandavit, sed oratione communi & concordia prece pro omnibus iussit orare. Cypr. Epist. 8.

makes us equally desire * others good with our own, being en-

dited

dited in a Publick Stile, so that though it be useful every where, yet it is especially fitted for the Assemblies of the Church, where all Antiquity used it as the Salt of all other Offi-

ces¹, and we in imitation of ^{1 sal omnium divino-}
them: For our Church prescribes ^{rum officiorum. Durand.}
it here after the Absolution, for

Repentance; after the Word of God read, and the recital of the Creed, for assistance in Holiness, and Confirmation in Faith; in the Letany for Deliverance from evil; in the Communion-Service to dispose us for a penitent hearing of the Laws of God; never too often, nor never superfluously (as you shall see afterwards:) For how can we too often join his most perfect Prayers to ours that are so imperfect, since by him both we and our Prayers are alone made acceptable? Those that presented Petitions to the *Roman* Emperours drew them up by the Direction of some judicious Lawyer: But we have this sacred Form from the *Wonderful Counsellor*, who came out of the bosom of his Father, and knew his Treasures as well as our Wants; he best could inform us what was fit for us to ask, and what most likely for him to grant; he was to go to Heaven to be our Advocate there, and he hath taught us to use this here, that there may be a Harmony between our Requests and his. What Zeal and height of devout Affections are sufficient to offer up this Prayer, which was drawn up by the great Master of Requests, and orderer of all intercourse between God and Man? How sure is this

of acceptance^m, which is stamped with his Image, signed with his Hand, and sent in his Name? His Power will make it preva-

^m *Animata suo privilegio ascendit cælum, commendans Patri quæ Filius docuit. Tertul.*

lent

*⁂ Dum Prece & Ora-
tione quam Filius do-
cuit ad Patrem loqui-
mur, facilius audiamur.
Cypr.*

therefore reverently
be heard.

lent, and Gods Love to his dear
Son most acceptable ⁂; for what
can pierce the ears or melt the
heart of a tender Father, more
readily than the Voice of his
only and beloved Son; use it

and heartily and doubt not to

The

The Division of the Lords Prayer.

S. II. The Lord. Prayer hath three parts :	1. The Preface or Compellation, expressing,	{	1. Charity to Mqn.	{	Our Father which art in heaven, Hallowed be thy name : Thy Kingdom come : Thy Will be done in earth, as it is in heaben :	
			2. Faith in God,			
			3. Fear of God,			
	2. The Petitions, which concern	{	Either Gods Glory, by	1. The Reverence of his Attributes,	{	Give us this day our daily Bread : And forgive us our trespasses as we forgive them that trespass against us : And lead us not into temptation : But deliver us from evil :
				2. The Exercise of his Authority,		
				3. The Fulfilling of his Will,		
				Or our own Good, in		
	2. Remission of sins past,					
	3. The Conclusion or Doxology, being an Acknowledgment of God	{		3. Deliverance for the future from	{	Sin, Punishment,
				1. As Supreme,		
2. As Omnipotent,						
3. As Gracious,						
			4. As Eternal,			the power, and the glory, for ever and ever. AMEN.

A Practical Discourse on the Lords Prayer.

§. III. **O**ur Father which art in Heaven,] This was the usual Preface to the Jewish Forms of Prayer, who stiled God, their *Father which was in Heaven* °. But since they owned not God *the Son*, they could not justly call God *Father*, and being in bondage to the Law ^p, they were Servants rather than Sons, and such (by their own rule) might not call their Masters by the name of Father. So that this Appellation suiteth us better, who are by Jesus adopted to be the Sons of God, and by his Spirit (who obtained that Priviledge) we are taught to cry *Abba, Father*, Gal. iv. 6. He that is the eternal Son of God himself, who hath alone right to this name, hath put the words in our mouths: And what fitter words to begin our Prayers than these two which include the principal requisites of Prayer, Faith, and Charity. No man can call God his Father but by Faith, and he must be in Charity that can add *Our Father*, which cannot be said devoutly but by him that is free from wrath to Man, or doubting concerning God, 2 Tim. ii. 8. 'Tis certain God is our Father, for he hath created us after his own Image, and begotten us again by the washing of Regeneration, he feeds and cloaths us, preserves and provides for us; he teacheth us what is right, and correcteth us when we do amiss, and finally he hath done like a Father in providing an eternal Inheritance for us,

2 Cor.

• *Pater noster qui es in cælis fac nobis gratiam.*
Sed. Tephil. Lusitan.
Deus noster qui in cælo unicus es. In Lib. Mus.
^p Gal. iv. 6. *Servus & ancillis non permissum Abba vel Imma dominis suis dicere.* In Gemara.

2 Cor. xii. 14. even such as men make for their Children &c. He hath ever exprest a Fatherly Love to us, a Care of us, and Tenderneſs towards us; And this Jeſus obligeth us to acknowledge, *Iſa. lxiii. 16.* that while we call him Father, we may be grateful to him, and have the affections of Children upon us when we come to him in our needs, truſting in his Mercy, perſuaded of his All-ſufficiency, rejoicing in Hope, and filled with Love and Joy and comfortable Expectations, becauſe we are going to *Our Father*. And leſt if we were uncharitable to our Brethren, that unlikeness to God ſhould confute our calling him *Father*, *Matth. v. v. 45. Pſal. cxlv. 9.* who is loving to every man, we muſt by adding [*Our*] ſhew a univerſal Charity to all the world, not arrogantly conſining this Priviledge to our ſelves, and out of Pride or Paſſion excluding others from it; but we muſt comprehend all men within it as our Brethren, Sons of the ſame Father, making a common Prayer to the common Father of all Mankind; not looking ſordidly to our ſelves alone, but as members of the ſame Myſtical Body, *1 Cor. xii. 25.* having a feeling of each others wants, and deſiring the preſervation of the whole, rather than our private Satisfaction; we muſt therefore when we begin this Prayer, lay aſide all Malice and Envy, and with loving Hearts, joined Hands, and united Voices, addreſs our ſelves as ſo many dear Brothers and Siſters to *our Father*, ſo ſhall we cauſe the Angels to ſing *Ecce quàm bonum!* *Pſal. cxxxiii. 1.* *How pleaſant a thing it is!* &c. and no Muſick will be more pleaſing in the ears of our heavenly Father. But many Children have gone to their earthly Parents in their needs and found no relief, becauſe they had no means to help, and many

L could

⁹ 2 Sam. vii. 19. C. P.
Talis enim eſt proviſio humana.

could no otherwise know the Love of their dear Fathers, than by a Sigh or a Tear, *O my poor Child, I cannot help thee*; whereas we need not fear such returns, for our Father reigns in *Heaven*, the Center of all Happiness, so that he can do what he pleases, *Psal. cxv. 3.* for Omnipotence and All-sufficiency are annexed inseparably to that Royal Throne. And here our Lord Jesus presents us with the Seat of his Glory, to mind us to acknowledge his Dominion and Power, and to adore his Infiniteness and Immensity; for he whom we pray to hath all things under him, to be ordered by his Will; and all Creatures, even millions of blessed Angels, to execute his Commands. Which should heighten our minds to ask things more excellent than the perishing vanities of this world: This remembrance that he is in heaven should strengthen our Faith in his Power and Mercy, for what shall we his Children want on Earth, who have a Father in Heaven that can do all things, and who is so full of Goodness, that he is not moved by all his Glory to despise us; but whatever advantages he hath, his Love makes them all ours? He is in Heaven now, and intends to bring us thither to him; yet while we are upon Earth we must approach with lowly addresses and all reverence; because we come before him who is in *Heaven*, and adored by the blessed Angels with low prostrations and veiled faces.

§. IV. *Hallowed be thy name,*] The Glory of God which is the principal end of our Creation, ought to be the first of our desires, and we are doubly obliged to pray for the Honour of his Name, both because he deserves it upon the account of his glorious Perfections, on which ground all men are bound to adore the Name of God; and also because he is *Our Father*, and so he may expect peculiar Honour from us. If we so much

much desire the Honour of our natural Fathers ^r, that no good Children can endure to hear them reproached, how much more should we long after our heavenly Fathers Glory, and pray that none might abuse his sacred Name, which (if we be his true Sons) will

be unsufferable to us; how can we but desire it may be treated by us and all men at all times with that Reverence and religious respect that befits so great a Majesty? He is separated from this lower World as far as Heaven is above the Earth, and therefore his Name is to be esteemed as no common thing, but as separated and set apart from all other Names; which is the meaning ^r of *hallowing* of it, the regarding it as a thing truly excellent; it is in it self so *holy* that it cannot be prophaned by Men nor Devils, so as to lose any part of its essential Purity, even as the Suns illustrious Beams cannot be polluted with the evaporations of a filthy Dunghil. The Blasphemies of Hell it self can do no Prejudice to Gods Name, any more than the barking of Dogs and howling of Evening Wolves do to the splendor of the Moons shining. And for this cause it were needless to pray that Gods Name might either be or remain holy; but only that since it is *holy* in it self, it may by us and all men be looked on as infinitely above us and used with Reverence and an awful Regard. Now this Name of his, is himself and all that is his, it is himself as he can be known ^r by us, for it signifies his Attributes, and all that his Name is called upon, all that represents him

^r Nullum probum intolerabilius ignominia parentum: Quis non commotus est? —

— Καὶ θεοδόξαζοντες ἡμεῖς ἡ, ὅταν κυριεύῃ μὴ ἡ πατρὸς καὶ. Grot. ex Eurip.

^r Levit. xx. 24. Deut. xxvi. 18, 19. Sanctificatio est separatio per modum excellentiae. R.D. Kimhi in Isai. lvi. 2.

^r Rom. i. 19. Gr. Τὸ γνωστὸν Θεῷ.

to us, or relates to him, his Works, his Worship, his Sabbaths, his Vicegerents and Officers in Church and State, and all that is given to him or his; and since we cannot behold Gods essence which is incomprehensible, our Reverence to him will appear by our respect to his Name, which is all we have of him with us here on earth. Then *his Name is hallowed* by us and all people, when we love his Goodness, trust in his Mercy, believe his Promises, fear his Threatnings, acknowledge his Wisdom, adore his Power, and live answerable to his Attributes; when we praise him for his Works, speak well of all he doth, and worship him with Humility and Faith, true Affections and hearty Desires; when we keep his Sabbaths, obey Kings (his Substitutes,) respect Ministers (his Messengers,) love his People, and inviolably preserve all consecrated things; and finally when we demean our selves towards God and all that is his, as may suit so great a Majesty, and so gracious a Father. And further we must be careful, since we are called by the name of Christ, that we do not profane that holy Name, 2 Tim. ii. 19. by wicked lives, but strive to shew our Re-

⁂ Sanctificetur Nomen
tuum per opera nostra.
—Quocunque tempore fa-
cimus quod bonum & re-
ctum est, sanctificamus
nomen eius magnum.
Drus. (è libro Musar.)
in Matth. vi.

Ἀγιαστέον τὸ ὄνομα τοῦ Θεοῦ
οἱ πάντες ὁμοθυμαδόν. Cyril.
Alex.

verence and Admiration of so ho-
ly a Name * by becoming holy,
and by separating from all Sin, as
his Name is separated from all
Pollution; it becomes us who are
honoured with his Name, in what-
ever we do, or speak, or think, to
be careful (that by defiling and
abusing our selves) we cast not
dishonour on him that hath con-

descended to such a relation. O let us beware we do no-
thing wilfully to occasion Religion to be slandered by
the Enemies thereof, for otherwise our Lives will be a
contradiction to our Prayers.

§. V. Thy Kingdom come,] It is the Observation
of every good man, that although God is, and ever
shall be a glorious King * what-
ever become of this lower world;
yet the Devils hate him, wicked
men rebel against him, and the
better sort do not fully submit to
him; while the great King of
Kings seems to connive at it, seldom exercising his
Power to subdue, or his Justice to punish and destroy
his Enemies, so that the whole world abounds with
Impiety and Confusion; and then what wonder if
the Children of God, who know their Fathers Power
and Goodness, do earnestly desire he may more visibly
reign among them, for his Glory and their own
Good, yea, for the benefit of all the world; for his King-
dom is *Regimen Paternum*, and consequently it is our
Interest and our Happiness, and
therefore our Prayer; for when
our heavenly Father doth thus
exercise his Authority, then his
faithful Servants shall be secured from their Enemies,
supplied in all their needs, and satisfied in all their
desires. Now the *Kingdom of*
God or *Heaven* * signifies either
his Kingdom of Grace, or that
of Glory. 1. His *Kingdom of Grace* we pray may
come in a double sense, first, by an outward Profession,
viz. that the Gospel may be embraced in all the world,
even there where now they are slaves to the Devil
and their own Lusts, by those who are Servants to the
Prince of darkness, *Ephes. ii. 2.* doing his Work, ob-
serving his Laws, and paying him Tribute, by Sacri-
fices as their liege Lord: We pray that these poor
Souls may be converted, believe and be baptized, re-

* Psal. x. 16. and

Psal. xxix. 10.

*In diluvium Deus sedit,
h.e. perditis omnibus
creaturis, tamen regnum
ejus manet. RR.*

* *illi deputamus quod
ab illo expectamus.*
Tertul.

* Vide supra, Sect. I.
§. 6.

nouncing their old Master, and professing themselves Subjects of Jesus and of the great King of all the world. (2.) We pray his *Kingdom of Grace* may come by a real Subjection where his Sovereignty is owned; because without this an outward Possession is but like the Mockery of the cruel Jews, who saluted him *Hail King*, and then smote him on the face, and so doth every professed Christian that lives wickedly. Wherefore we pray, that his Kingdom may be within us as well as among us, *Luke xvii. 21.* and whereas now his Laws are broken, his Messengers despised, his People abused, and his Enemies cherished; that by the power of his Grace in all our hearts, our unruly Passions may be tamed, our rebellious Lusts mortified, and our naughty Desires extinguished, till we all own his Authority, fear his Displeasure, and obey his Edicts as we ought to do: And if any be so obstinate as still to refuse him for their King, *Luke xix. 14.* we pray that our Lord Jesus would exercise his Royal Power in punishing all such, that others may see and fear, *Psal. lviii. ult.* Every good man desires for himself that this righteous Prince, *Psal. xlv. 6.* may subdue every opposing thought in his heart, *2 Cor. x. 5.* and may have the absolute Command over all the members of his Body, and faculties of his Soul; and then he hopes his corruptions will be restrained, his Graces quickned, and his whole Soul in much better order; he knows if Christ rule in his heart, he shall have more Freedom, Comfort, and Peace, than ever he had before. It were happy for the Christian World and every truly pious Soul, if our Fathers Kingdom were set up in all our Hearts, since we all own it with our mouths, *Lord, let thy Kingdom of Grace thus come.* Secondly, the Children of God pray for his *Kingdom of Glory, viz.* for that visible and glorious manifestation

manifestation of the Kingdom of Jesus, when he shall come to dispense a final Pardon to his faithful Servants, to admit them to be sharers in his Joy and partners in his Kingdom, and to pronounce the fearful doom upon his obstinate and miserable Enemies, to make them suffer the just deserts of their wilful opposition and desperate Rebellion, in inexpressible and eternal Torments. In which acts the glory of his Kingdom, the mightiness of his Power, the truth of his Word, the infiniteness of his Love to his own, and the exactness of his Justice to his enemies, shall be so clearly demonstrated to all the world, that his faithful ones shall be rapt with Joy and Wonder, and glorifie him for it to all eternity. Here alas, they serve, there they shall reign, here they are despised and afflicted, vexed with their own corruptions, grieved for the sins of others, poor and disconsolate, full of cares and fears, which when Christs Kingdom comes, shall not only be done away, but exchanged for endless Glory and boundless Felicity. And who can blame them who are weary with Slavery* to wish for Liberty, and long for that happy day which is the end of all their evils, and the beginning of that incomparable Joy that never shall have end. Let ungodly persons fear and tremble at this dreadful day to them; let their Tongue falter when they wish for it, and their own confusion. The holy ones of God can join with their brethren under the Altar in saying, *Come Lord Jesus, come quickly*; the sooner he comes; the sooner shall their Souls be delivered and their desires satisfied in seeing and enjoying their Lord and dear Redeemer. 'Tis true, when good men consider how dreadful

* *Optamus maturius regnare, non diutius servire. Tert. de Orat.*

Regnum Dei — Votum Christianorum, confusio nationum, exultatio Angelorum. Idem, ibid.

Vengeance will then seize on sinners, out of pity to them that pity not themselves; they pray that these desperate sinners may first submit to his Kingdom of Grace, they are well pleased with the deferring of that

b 2 Pet. iii. 9. *Pro morâ finis.* Tert. *ibid.*

day^b, and can pray with the Primitive Christians for the putting that time further off, though it be to their own loss, because so God will be more glorified, Heavens Choir fuller, and the Musick sweeter, the more are brought home; therefore they pray, that though the Kingdom of Glory be their Happiness, yet the Kingdom of Grace may first come into the hearts of all that will receive it.

§. VI. *Thy will be done in earth as it is in heaven,*] As Gods Kingdom doth always abide, so his Will is ever done; and so it may seem superfluous to request it may be done, because it is the Rule by which all Creatures act, and they all do bring about his Will, *Psal. cxv. 3. Rom. ix. 19.* when they intend it, and when they do not, and God himself always doth his

c *Deo non posse nolle est, & posse velle.* Tertul. in *Prax.*

own Will^c, which is the limit of his infinite Power, for he can do and doth what he will, and thus we had sufficiently asked it

before in *Thy Kingdom come*, because this is the property^d of a King, to do what he

d *Ποιεῖν ἃ βέλεται αὐ-θιμίας.* Herodot.

pleases. But as Gods Kingdom is scarce visible upon earth, so neither is the accomplishment of his Will, for those that renounce his Authority become Lords (*Psal. xii. 4.*) to themselves, and do their own will, even where it displeaseth God, and though his Will be at last done upon them in their final ruine; yet this is not so properly his Will, not (*Voluntas Beneplaciti*) his Pleasure; as the Malefactor doth not his Princes Will, when

he

he suffers death by his Laws; for a capital Crime, because he that made that Punishment did appoint it to terrifie from the Crime, and it was not his intention any should suffer by it: So it is the Will of God that all men should live holily here, 1 Thes. iv. 3. and happily hereafter*;

yet if any will be wicked, it is also his Will they shall suffer for it, but then his Will is not so properly done on them that suffer, but only upon supposition they were obstinate sinners, which he would not have had them to be: Wherefore we pray that his first and principal Will may be done in the Conversion and Salvation of all men. And having lately viewed the upper part of his Kingdom, where they are ever happy by a full and free obedience to his heavenly Will, we wish and desire that this lower part of his Kingdom, (where so many are yet totally in Rebellion, and others frequently revolting though they do profess Subjection) even that this World were modelled by that heavenly pattern*, as exactly

as is consistent with the frailty and mutability of such a state; for 'tis easie to discern, that all the Miseries in this world spring from our disobedience to the Laws, and our acting contrary to the Will of God; so that if the corrupt Affections of the better sort were subdued, and the evil Actions of the more impious did cease, and all did guide their ways by the Will of God, we might be very happy even in this World, and should begin our Heaven upon Earth; wherefore we also pray, since 'tis Gods Will for all to live holily^f, that

our disobedience to the Laws, and our acting contrary to the Will of God; so that if the corrupt Affections of the better sort were subdued, and the evil Actions of the more impious did cease, and all did guide their ways by the Will of God, we might be very happy even in this World, and should begin our Heaven upon Earth; wherefore we also pray, since 'tis Gods Will for all to live holily^f, that

* 1 Tim. ii. 4.

ut salvi simus in cœlis
& in terris, quia summa
est voluntatis ejus, salus
eorum quos adoptavit.
Tertul. ut supr.

Εἰκὼν ὅς τῃς ὑεανίς
Ἑκκλησίας ἡ ἐπίγειος,
ὁποῦ ἐν χρίστῳ καὶ ἐπὶ τῇ
γῆς ἡμεῶς τὸ θέλημα.
Clem. Alex. Strom. 4.

^f Quid autem Deus vult
quàm incedere nos secundum suam disciplinam. Tertul.

this

this Will of his may be accomplished; and considering our heavenly Father hath innumerable blessed Spirits to perform his Will, which do it chearfully and readily, fully and constantly; we see how much our endeavours come short of them, and how little reason we have to be puffed up for our imperfect Duties, which are begun with reluctancy, deferred by sloth or interrupted by vanity, carried on heavily, shaken with fears, and sometimes broken off by sin. This Prospect may humble us while we behold the Angels flying on the wings of Love and Zeal, and our selves creeping by Fears and Uncertainties; and if it do trouble us that we can do the Will of so great and good a Master in no better manner; then we shall strive and pray that we may know Gods Will as fully, desire to do it as fervently, and be enabled to accomplish it as pleasantly and as constantly as the glorious Hosts of Heaven do; both the Lights in the lower Orbs which

ε — *Sicut caelestia semper Inconcussa suo voluntur sidera motu.*

Ὁ ὅς αἱ ἐπερχόμεναι
φύσεις πάντων δοξάζουσιν
τὸ Θεὸν Κύριόν των, ἕως
καὶ τὴν πάντες οἱ ἀν-
θρώποι ἐν ἐνὶ σώματι
καὶ μετὰ δόξης δοξάζου-
σιν τὸ μόνον Θεόν.
Clem. Constit. l. 2. c. 56.

exactly observe the Laws of their Creation, and those glorious Angels, and blessed Spirits which in the Regions of Bliss do delight continually to serve him. O what Affections are vigorous enough to pray for the same Obedience and Unity, Consent and Uniformity among Gods Children, as is there above! Where every one moves in his own place without disturbance, thwarting or opposition, making perfect Harmony, and keeping exact Peace, and this is Gods Will. But the word [*be done*] seems to others to have a passive signification, viz. that whatever happens to us or any by the Will of God, whether good or evil, it may not be displeasing to us. And this further shews

shews why we prayed his Kingdom might come, that so he may administer all things as he pleaseth, for we are not jealous (as the Subjects of earthly Princes sometimes are) lest our God should make his Will an Arbitrary Law; for his Holiness and Mercy, Truth and Justice are his Will; so that we are most sure, whatever is his Will, that is best for us, be it Judgment or Mercy, Plenty or Want, Health or Sickness, Life or Death; it is the best for us, whether we apprehend it or no, and we ought to wish it may be done, because we know he wills no evil to us ^h, and if something which we think ill, descends from him, we may say as *Melito* did to the Emperour about the Persecution ⁱ, *If thou commandest them, they are good, because enjoyed by a just Authority.* Surely, though it may seem hard at present, it is judged fittest for us by him that knows our temper and need. The Author of this Prayer learned Submission, *Mat. xxvi. 42.* and illustrated this Petition by his own example, and so did also *St. Paul* ^k. To murmur against Gods choice was forbidden by a Heathen, and is so impious and foolish, that it wisheth God out of his Throne, and the reins out of his hands, that we might sit there, and rule all things by our own Will, as if we wished our former Petition unsaid. Sure we must not only cease to be Christians, but sober Men, before we can fantasie our selves wiser to contrive, and fitter to dispense all things than God himself is. *Socrates* his Prayer was for what was

^h — *Eo nobis bene optamus quod nihil mali sit in Dei voluntate. Tert.*

ⁱ *Si quidem te iubente hoc faciunt, bonum credamus, quicquid iusto Imperatore iubente committitur. Euseb. lib. 4. Hist. Eccl. c. 25.*

— *In hoc dicto ad sufferentiam nos ipsos admonemus, Tert.*

^k *Acts xxi. 14. Μη ἀντιλέγειν ἡμεῖς τῷ θεῷ, ὡς οἱ ἄνθρωποι. Pythag.*

con-

¹ Μη μοι ἄνοια ἢ
βέλομαι ἀλλὰ ἢ Συμ-
φίγει.

*Permites ipsis expen-
dere numinibus, quid
conveniat nobis, rebusq;
sit utile nostris. Juven.*

convenient, not what he might desire¹, that is plainly, that Gods Will might be done. If we were our own Carvers, we should through rashness and folly, passion and prejudice, ever choose the worst: So that (having such experience of our mistakes) Jesus

teacheth us to desire of God to order us as he pleases; and if we can live this Petition, believing the Pleasure of God to be always best, we shall have comfort in all conditions, and shall glorifie God more by such noble opinions of his Wisdom and Power, of his Love and Mercy, than by whole Burnt-Offerings and Rivers of Oil: For he that can thus fully acquiesce in Gods disposal of all things, must needs believe him to be supreme and Almighty, of infinite Wisdom, Goodness, and Mercy. And for this the Angels are our Examples, who keep those stations and do those offices God appoints them, and not what they chuse for themselves; and so are all those glorified Saints above, from whom we may learn that the Will of God is to make us eternally happy at last. And why should we not give him leave to accommodate us by the way as he pleaseth, and in such manner as may bring us safest to our blessed Brethren now in Glory.

§. VII. Give us this day our daily Bread] Having thus sought the Kingdom of God in the first place, we now proceed to beg a supply for our Bodily Necessities:

^m — *Post caelestia, i. e.
Post Dei nomen, volun-
tatem, regnum; terrenis
quoque necessitatibus pe-
titioni locum facit. Ter.*

For our Saviour, who commanded us, *Mat. vi. 31.* to seek that Kingdom first, hath placed it first^m in his Form of Prayer, because that which is for Gods Glo-

ry,

ry, is also for the good of our nobler Part ⁿ the Soul, and because the Grace of God is more necessary and beneficial than our bodily Food, therefore we pray for these first: Yet when we have prayed for spiritual things, we that are Flesh and not Spirit are forced to beg temporal things also. We have declared that we do in all things submit to his blessed Will, only we crave that which we cannot subsist without, we desire to do his Will, and observe his Pleasure as exactly as the blessed Angels in Heaven; but

ⁿ — *Pars hæc pretium corpore majus habet.*

as he does not expect ^o we should live like them without Food; so we may desire him to remember the difference of our natures, and give us *Our daily Bread*, which is so necessary for us in this frail

^o *Conversacionis quidem diligentiam eandem à vobis efflagito, non tamen impossibilitatem requiro.* Chryl. in Mat. Hom.20.

estate, that we cannot do his Will without it. If this Petition had been wanting, this Prayer had been deficient; nor is there any need for the antient Doctors ^p to allegorize this Phrase, as if we asked *Christ the Bread of life*, and the Communication of him in the *Sacrament* for the food of our Souls; for though I can admit this may be understood by way of allusion ^q, yet I cannot allow it as the principal sense; nor is it below us to ask that which God knows we cannot be without.

^p Vide Hier.in Matth. l.1. & Tit.c.2. & Cæsian.collat.9. ut & Tertul.& Cypr.&c.

By *Bread* then we understand all manner of Food, meat or drink ^r which is necessary for the preservation of life, and also (1 Tim.vi.8.)

^q Πᾶς ἀνθρώπος ὁ ζῶν διὰ τοῦτο ἔσθ' ἐνδοξον εἶσα ἀπέναντα αἰσιν αὐτῶν. Athan.

^r Ita Panis significat, Num.xv.9. Prox.xxiii. 6. Ezek.iv.15, &c.

whatever is required to support our frail Nature (which

(which the *Roman Laws* comprehended under one word *Victus*) viz. food, and raiment and shelter; for the shortness of this Form doth by one word (*Bread*) express the supply of all our outward wants, as of Life and Health, Safety and Success in our honest Callings, Riches and Friends, as far as we need them, and as God shall see us fit for them. The things we here pray for are temporal, yet if we say this Petition aright, we exercise many Graces; for by desiring him to give, we own his Providence, and acknowledge that he is the Fountain of all good things, and that our labours are ineffectual without his Blessing; we confess his Wisdom in leaving it to him, to give so much as he knows we need, or shall be pleased to dispense. We declare that we are persuaded of his All-sufficiency and Bounty, and therefore we desire not to have our portion all at once, or in our own

ἵνα μὴ ἐαυτῷ φύ-
λακα ᾖ ἀγαθῶν, ἀλ-
λά ἵ φιλόδοξον ἀπο-
φύω. Philo.

hands, lest we should be too lavish of it; but that he may be the Storehouse of all good things, and that we may every day resort to him, of whose Love and Libera-

lity we do not doubt, and who we know will be as able to relieve us to morrow as he is to day. We disclaim all unreasonable Cares and Fears concerning what shall become of us hereafter, *Mat. vi. 33, 34.* because our heavenly Father, that hath all things at his disposal, will daily take care of us; and as the Israelites went every day to gather Manna, *Exod. xvi. 4.* that no day might pass without a *Memento* of Gods Providence; so are we willing to come to him day by day, to keep our hearts free from unreasonable Cares (which hinder us in seeking better things) and to make us daily mindful of our constant dependance upon him. Here we express also the moderation of our Desires, not seeking

seeking Riches or Honours, Jewels or Ornaments, Banquets or voluptuous Satisfactions, but only so much as is convenient " for the condition we are in, *Judg. viii. 20.*

and necessary to strengthen us to do the Will of God; if we have not Food and Raiment, the Body cannot minister to the Soul in Duties of Religion * ; so much therefore we crave, but not more, lest it should not help " but hinder, not strengthen but weaken us to all good. We ask not these out of any love to them, but merely out of a sense of our need : Nay, it is evident our chiefest care is

about spiritual things; for we ask them first and indefinitely, as much as we can get, even to serve us to eternity; but (having no abiding place here) we desire no more of these but necessities in our Journey, we provide only from hand to mouth (being as the Greeks phrase it *καθημερόβιοι*) for it is a foolish thing to load our selves with much Provision in our Inn, where we know not whether we shall stay one night. We only ask from day to day, that we may always shew our readiness to depart whenever God shall call us, for overmuch plenty makes us unwilling to die. Herein we vindicate our selves also from sloth and Injustice; because we pray for *our* own Bread, that is, that which we shall get by Gods blessing on our honest labour; for a good man will (not like an idle Drone prey upon others labours, but) earn and eat his own Bread, *2 Thess. iii. 12.* and had rather want it than tear it from others by Violence, Oppression, Sacriledge or Rebellion; or rather than he would by

Fraud

* *Panem peti mandat quod solum fidelibus necessarium est, cetera nationes requirunt. Tert.*

" *Prov. xxx. 6. Ἐπιούσιον ἄνθρωπος οὐκ οἶσιν.*

x *Λίμην γὰρ ἔκ οἵσιν ἡ ἀρετὴ συνιστάται. Procop. Goth. 4.*

y *Ἰσχυέστερον μὲν ἢ δεσμιόν, αὐτὸν δὲ ἀρξότερον τοῦ πρὸς τὰ οἴκητα καὶ ἀδελφεύον. Porphy. περὶ ἀποχ. l. i. S. 46.*

Fraud or Flattery, Lying or Cheating, deceive his Neighbour of what is justly his. If any here object, Many rich men have Goods laid up for many years and need not ask their *daily Bread*. I answer, the Rich need Gods Blessing to prosper and preserve what they have, as well as the Poor to give them what they have not; nor can their Meat nourish them, *Matth. iv. 4.* their Garments warm them, or their Palaces defend them without his Blessing. What one hath more than another is here confest to be the gift of God, and Christ teacheth the Rich Humility, by shewing them whence their Abundance came, and by whom it is continued, and lest they should despise the Poor, they learn that if God withdraw his Blessing, they will soon become both alike; wherefore he that hath, as well as he that hath not, must every day on his knees beg a piece of Bread, or a Power to use it, and a Blessing upon it. And thus we have begun to pray for our selves, and Jesus teacheth us to begin at the lowest step, and first to ask Relief for our Bodies, assuring us that our Heavenly Father cannot hear his Children cry for Bread and not supply them; and when he hath done so, we may from his kindness in lesser things, be encouraged to ask for our Souls, which he is more concerned for; but it would seem Presumption for us to ask the greatest first, who do not deserve the least, *Gen. xxxii. 10.*

§. VIII. And forgive us our trespasses, as we forgive them that trespass against us.] The Particle [*and*] connects this to the former Petition, and declares we are continuing those requests which concern our selves; for we must look further than our earthly needs; lest if we obtain a supply for them from his Bounty, and do not procure a Par-
don

don from his ² Mercy, our Food should only sat us for the Slaught-
ter. If we did rightly apprehend the danger of our Souls, all the enjoyments of this Life could yield no more pleasure to us, than the curious Fare presented to that

Persian Captive (deligned to be sacrificed) when he remembred the Knife and the Altar. The fears of Gods eternal Vengeance will embitter all our abundance; and therefore we add a Prayer for forgiveness without which we cannot relish *our daily Bread*; nor do we think our Food so necessary as the Remission of our Offences; the want of that could but bring us to a temporal Death, but without this we shall lose everlasting Life, and die in eternal Misery. And the Necessity is also universal, for as no man can live without Bread, so no man can live comfortably here or happily hereafter without mercy; for all men have sinned ²; and those sins cannot be done away without Mercy; which every man that lives by Bread must pray for,

even the best of men; and as often as they pray for Bread (even every day) they must also ask Pardon of Almighty God, because no day is wholly inoffensive. Our Lord Jesus would here set our sinfulness daily before our eyes, to make us constantly sensible, that we are unworthy of the meat we eat, and of all the outward Blessings which we receive; and to make us continually humble and penitent. He knew before that even the best of men had sin, and prescribes this Petition as daily useful to all his Disciples; and those who out of Ignorance or Pride think they have no sin, do exclude themselves out of the number of his

² *Consequens erat ut observata Dei liberalitate, & clementiam ejus precaremur; quid enim alimenta proderunt, si illi reputamur revera quasi taurus ad victimam?* Tertul.

² *Rom. iii. 23.*

Sciebat Dominus se solum sine delicto esse.

Tertul.

Scholars, who have all learned to pray for Absolution. But to be more particular, let us observe how many Duties are exercised in these few words, even all that becomes the address of a true Penitent; Confession and Self-Accusation, Contrition for and Aggravation of his Sins, Deprecation of the Punishment, with acknowledgment of the Justice thereof, Faith in a Redeemer, and Hope in his Merits: *First*, we herein daily confess our sin, our very asking Pardon is an Acknowledgment we are guilty, and we appropriate

^a *Exomologesis est Petiti-
tio venia, qui petit ve-
niam delictum confite-
tur. Tertul. de Orat.*

them to our selves^b; for though Jesus did suffer the Punishment, we acted the Crimes; which here (being mindful of his bitter Pas-
sion) we do own with sorrow,

calling them *our trespasses*; and in that word we signify the vast number of our transgressions; this *Plural indefinite* word declares them very many, which we have committed against God and our Neighbour; not against one, but against all his Laws, not once but many times. And further we confess they are as hai-
nous as numerous, *viz*, *Trespasses* and Injuries, done against God himself by us his poor Creatures, 1 *Sam.* ii. 25, either in his own person, or in his Subjects (our Neighbours) of whose Rights he is the Protector, and the Avenger of their Wrongs; we have broke down the hedge of Gods Laws by our Disobedience, dis-

^c *Matth. vi. 12. Ὁφει-
λήματα, the same Luke
xi. 4. τὰς ἀμάρτίας
Confer. Luc. xiii. 2.
cum v. 4-*

owning his Supremacy, and deny-
ing that Duty which we owe to
him, whereupon Sins are called
Debts^c, because God being our su-

Τὰ ἀμάρτήματα εἰς ὀφειλήματα ἀναγέγραφε Chrysost. de Poen. 2.
*Debitum in Scripturis delicti figura est, quod perinde judicio de-
beatur, nec evadat justitiam exactionis nisi donetur exactio. Terr.
ut supra.*

preme

preme Lord, Creator and Preserver, we are bound to obey all his Pleasure, and to do his Commands; specially having voluntarily promised this in our Baptism: Wherefore if we pay not God this due and vowed Obedience, we are Debtors to him, and must discharge and satisfie by suffering the Penalty ^a, unless we can find a Surety to undertake for us. O what can set out the heinousness of Sin more lively! It is a Wrong and Injury done by us poor miserable Wretches, against the Laws, the Authority, and the Rights of that God who made us, and whose Covenant-Servants we are; and to this we must add that we are liable to his just and severe threatnings, and may [when God pleases] be summoned to his Bar, indicted for this Debt, nay, condemned to eternal Torments for the satisfaction of it: but behold his Mercy and Wisdom hath found a gracious Redeemer who hath taken these trespasses upon himself, and made a fuller satisfaction for them than we could have done by eternal Sufferings. It must be supposed, we believe the satisfaction of Christs Death, and by it hope for a Remission; or else what encouragement have we to ask Pardon, or confess a Debt to a just and true God that must have satisfaction; this were to ask impossibilities, to desire God to be unjust. But our Lord Jesus who paid our Scores hath sent us to his Father with these words in our mouths, and he calls them truly *our Trespasses*; to shew his Love in redeeming us, and Gods Mercy in forgiving us, not to make us fear them as unpardonable: For when we remember our Redeemer, we have lively hopes in the midst of our humble acknowledgments; because he that paid our Debts, makes the same Request in Heaven for us, viz. That God would clear

*a Si non reddit faciendo
justitiam, reddet patien-
do miseriam. August.*

us and charge our Iniquities upon him. But because we are so apt to remember our needs, and forget our Duty; to pray for good things to our selves, and neglect the doing them to others, our Master hath annexed one of the greatest Duties of the Gospel so close to this necessary and desirable Request, that we cannot ask *forgiveness* of God, but we must promise the same to our Neighbours, that so Christ may make peace in Earth as well as Heaven: We must declare not only that we lay aside our groundless prejudices against our Brethren, but that we quit all pretences of Malice or Revenge, even against those who have not paid us the returns of Love and Duty which they were obliged to, and against our very Enemies that have wronged and harmed us by thought, word, or deeds. Not that our Pardon from God depends only upon this, or is merited by it; but because it is most reasonable, that we who request forgiveness of our Of-

*• Veniam det facile cui
venia est opus. Eccclus.
xxviii. 3. Matth. xviii.
24. Ubi domino debetur
1000 talenta, h. e.
1870500 l. nostræ mon-
netæ. Servo autem tan-
tum 10 denaria, h. e.
3 l. - 2 s. - 6 d. Vidend.
Waserus de nummis,
in Crit. Sacr.*

fences against God, should forgive the lesser Debts of our Brethren to us; which are fewer in number, smaller in value, committed against a meaner person, and commonly upon some provocation on our part. He that doth so strictly exact his due in these petty Injuries, deserves to be strictly accounted

with himself, and may blush to ask of so great a God to abate of his rigour, when he a mortal Creature will not do it to his Equal. How can such a malicious person be sensible of the kindness which God sheweth in forgiving him, when he is a stranger to those Compassions? Such a mans person must be hateful to our heavenly Father, because he is so
unlike

unlike him ^f; and his Request odious, because it is unreasonable and impudent. Wherefore take ye heed lest by your malice and uncharitableness you involve your selves into the wrath of God for your own greater Injuries and Offences.

^f Matth. v. v. 4, 5.
[†] Ἰσοὶ αὐτῶν. lib. ὁμοιογ.
 Gror.
 Ὅστις ἐν ἐνοχίᾳ βέλ-
 λεται θεοῖς, ἀποκτείνω
 τὴν ψαυχὴν αὐτοῦ καὶ τὴν
 ψυχὴν αὐτοῦ. Libanius
 Sophist.

§. IX. And lead us not into temptation, but deliver us from evil,] *Temptation* doth not in its prime sense in Scripture signifie a sollicitation to evil, but any kind of trial ^g, in order to the discovery of what we are; whether it be done by a Friend, as when God tempted Abraham, Gen. xxii. 1. (or glorified him as some read) with a design to manifest the strength of his Faith; or by an Enemy, as when Satan desired to sift St. Peter, James i. 13. not to purifie him, but to manifest that mixture of Chaff he could find in him; and because evil objects shew what we are, and declare us to be evil, if we comply with them; therefore the setting evil things before us to draw us into sin, are also called *Temptation*; but God never tempts thus, he may try us by Afflictions, and put us in the Fire as Gold, 1 Pet. i. 6, 7. to separate us from our Dross, nay, he will do it, Zech. xiii. 9. and it is a sign of his Love, Heb. xii. 6. and ought to be a cause of our Joy, Jam. i. 2. and David begs it as a Favour, Psal. cxxxix. 23. Nor do any but Cheats and Hypocrites fly this Trial, or fear to be enquired into: Gods Children are willing their Father should try them and tempt them here, with intentions of Mercy, so they may escape the severe trial before the

^g 2 Cor. xiii. 5. Heb. xi. 29. and is expressed both by δοκιμάζειν and πειράζειν.
 Due sunt tentationes, una quæ decipit, altera quæ probat; secundum eam quæ decipit, Deus neminem tentat. Aug. Tract. 43.

last Tribunal. As to these Trials and Temptations, Christ would rather teach us to pray to be supported under and carried through them, than never to be *led* into them; because if Gods Grace be with us, they may be for our Advantage and Honour, and his Glory. Wherefore by *Temptation* here, we are rather to understand the being inticed to commit sin, or however a trying whether we will sin, and thus it well

h ut non de remittendis tantum, sed etiam de avertendis in totum delictis supplicavimus. Tertul. de Orat.

Illud ut præterita expi-entur, hoc ut futura vitentur. Oros. de lib. Arbit.

follows the former Petition ^b; for having considered the heinous nature and dangerous consequents of former sins, we prayed for the forgiveness of them; and if that Prayer were real, we cannot but desire we may never fall into such desperate circumstances again: and to quicken this request,

let us consider, that our Enemies are many and mighty, vigilant and politick, that we are naturally easie and willing to be deceived, rash in our choices, heedless of danger, neither considering before, nor examining afterwards, and so shall certainly fall every moment, if God in mercy do not help us: Yet if we be

¹ Τὸ ἐν δυνάτει; ἀναμέμνητον ἦδη ἐστὶ; ἀμύχανον. ἀλλ' ἐκείνο δυνάτει πρὸς τὸ μὴ ἀμύχανον τεταῶς διωκεῖς. Arrian. l. 4. c. 21.

humble and fear, and heartily call for aid against sin ⁱ, (although we should fall sometimes) we declare our hatred of it, and if we be not totally free, yet we manifest a desire to be free from it; and for this we rely not on our own

firength, but as Jesus hath taught us, we humbly beg firength from heaven every day against it. But some may wonder why we desire God would *not lead us, &c.* Sure he that hates sin so perfectly, and so lately forgave us, will not tempt us to commit

commit

commit more, *Jam. i. 13.* It is most true, Satan is the Tempter ^k (and so his name *Sathan* in Hebrew signifies) he being miserable by Sin ^l, desires to make men partners with him both in Sin and Misery, by working on those Lusts, *Jam. i. 14.* which do draw us into Sin. But the Devil himself is under the command of the Almighty, who sets him bounds that he cannot pass, and gives permission to him to tempt us ^m: So that he could have no power against us, except it were given him from on high, *John xix. 11.* but he obtains leave from God sometimes to try us. and Christ was led, *Matth. iv. 1.* by the Spirit of God to be tempted of the Devil: In such a case our frailty might make us fear and pray that we might not fall by such a trial. But other times God in his displeasure for one sin, suffers us to fall into another; not by enticing us, but by withholding that Grace which should restrain our evil desires, and by loosing Satans Chain, and leaving us encompassed with opportunities and engaging circumstances, which we are likely to fall by; and this the Scripture phraseth *entring into temptation* ⁿ, and the Jews in their Forms call it *being led into the hand of Temptation or Sin.* And now let us remember how often by one sin, and desires after more, we have provoked God to expose us to such circumstances as will infallibly bring us into some grievous transgression; but if we henceforth take God for our guide, he will direct us and lead us in the right way; he foresees the enticing Baits, the evil Objects, and wicked

^k *Matth. iv. 3.*

^l *Solatium perditionis sue perdendis hominibus operatur. Lactant. de Orig. Er.*

^m *Job i. 12. Ch. Par. Exiit Sathanas cum licentia à coram Domino.*

ⁿ *Matth. xx. i. 44.*

Ne me inducas in manum peccati, nec in manum transgressionis. Seder Tephil. Lusitan.

ked Company, which are in ambush for us; and if we rely on his mercy; and follow his guidance, he will conduct us so as to miss them all, or give us strength to overcome them, though we have neither wisdom to discover, nor strength of our own to avoid the danger: Wherefore we pray *him* to lead us, who can restrain the powers of darkness, and desire we may not provoke him to lead us into evil circumstances and dangerous occasions, nor to let loose our infernal foes, nor yet to leave us to our selves, which is the prime intent of this Petition, in its first branch. As to the last clause of *deliverance from evil*, Tertullian and many others take it to be a fuller explication of

° *Et respondet clausula interpretans quid sit Ne inducas, hoc est enim, ~~sed~~ devehē nos à malo.*
De Orat.

the former °, and by *evil* understand the evil of Sin; as if we were not unwilling to be tempted by Afflictions or Solicitations, if it be our Fathers pleasure; provided he would by his Grace pre-

vent us from sinning and falling into iniquity by them. Temptations and Trials, if they occasion not our Sin, may humble us, and quicken our Prayers, mortifie our Lusts, and exercise all our Graces; and therefore we only desire whether God, or Satan (by his permission) try us, we may be innocent: Or with the Antients we may take the word Πονηρῶν for the *Evil One*,

¶ 1 John iii. 12. Eph. vi. 16. Matth. v. v. 3.

Castal à Diabolo. Tertul. à maligno.

Πονηρῶν ἐν ταῦτα ἢ διαβολὸν καλεῖ, καλῶν ἡμᾶς ἀπονοθεύοντες αὐτὸν πόλεμον. Chryl.

that is, *the Devil*, who is so called in Scripture °, and thus we shall avoid a Repetition, (which cannot be supposed in this compendious Form) and the sense will be, that God would not deliver us up to sin, lest our enemy the Devil taking advantage thereby, seize

our hearts, when God hath abandoned them, and we become

become his Slaves, and forfeit to destruction. Or *lastly*, we may by *Evil* understand the Effect of Sin, the Evil of Punishment, *viz.* that we may not be drawn into any Wickedness, nor into that which certainly follows it, Sicknes, Losses, Crosses, Death temporal and eternal, which are the Wages of Sin, and of which the Devil is the Executioner: So that the two last Senses may very well stand together, *viz.* That God would not put us out of his Protection, nor deliver us up into Satans power, neither as a Tempter first, to entice to Sin, nor as a Tormentor afterward, to execute and inflict upon us what those sins deserve in this world or the world to come. The sum is, that Sin is a dreadful thing, it gives Satan power over us, and possession of us; it makes us liable to be hurried on to more wickedness by banishing Gods Holy Spirit; and by taking away his favour, it opens a way for all the miseries and mischiefs of this world and the next to fall upon us: Upon the serious consideration whereof, we not only crave the Remission of past sins, but earnestly beg that we may never more fall into transgression, and then we doubt not but to be safe from all Evils Temporal, Spiritual, and Eternal.

S. X. For thine is the Kingdom, and the Power, and the Glory, for ever and ever, *AMEN.*] Some have imagined this Conclusion was not spoken by Christ, but added by the Greek Church to this Prayer, because all the old Latine Copies want it wholly; and all the Greek Copies in *St. Luke*, and some in *St. Matthew*, nor is it expounded by the Latine Fathers; others plead it is agreeable to the Jewish Forms, and generally found in the Original of one Evangelist, and in the Syriack and Arabick, both ancient Translations, and is expounded by *St. Chrysostom* and *Theophylact*.

But

But our Church hath chosen a middle way, and hath annexed it here in the first repetition of the Lords Prayer, and in some other places she hath omitted it, not as if it were not of Divine Authority, but sometimes following St *Luke*, as here, and elsewhere St. *Matthew*. It is very unlikely those holy Fathers should presume to add their own inventions to this venerable Form of Christs own compofure: It being more probable, that our Lord delivering this Prayer twice, did add this Doxology at the first time, which is recorded in St. *Matthew*, and leave it out the second, which is fet down in St. *Luke*; and hence the Latin Copies (which were very confused and full of error) might leave it out in both, lest the Evangelists should seem to differ in so considerable a matter: But however it was, it is most for our profit to wave these enquiries, and labour truly to understand it. It is known that the Jews concluded all their Prayers with a Doxology or Form of Praise, yea, sometimes (as

¶ In Matth. vi. 13.

*Quia tuum est regnum,
& in secula seculorum
regnabis gloriose.*

¶ Phil. iv. 6. With
Thanksgiving.

Drusius saith) in these very words^s, and our Lord Jesus delighted in imitating their customs, though here the reason is weighty; for a Prayer is scarce compleat without Praises^r, it being fardid to ask all from God, and return nothing to him. Prayers may seem more necessary, but Praises are as much our Duty, and more lovely. Petitions fit the Earth, but the glorifying God is the imitation of the Celestial Choir, who sing a Song much like this Conclusion of the

¶ Rev. v. v. 12, 13. &
Chap. xi. 15. — Nos
Anglorum — Candi-

dati jam hinc caelestem illam vocem in Deum, & officium futura claritatis ediscimus. Tertul. de Orat.

Lords Prayer^t, and we do well to learn it here, against we come

to use it there. We began these Devotions with his Glory and now we end with it, that this may be the beginning and end of all our actions: We now give that to him our selves, which we prayed before might be offered him from others. As to the sense of these

¹ Rom. xi. 36.

Horat. Od. l. 3. Od, 6.

*Hinc omne principium,
huc refer exitum.*

words, they may be an acknowledg^ment of his infinite Perfections, who is not praised by Flattery, but by a bare Confession of what he really is and hath, in, by, and from himself; yea, we fall short of what he is, and deserves in our most exact acknowledgments, for his Kingdom is everlasting and universal, his Power infinite and unlimited, his Glory transcendent and incomprehensible; we may repeat them, but can neither fully comprehend them, nor express them but by Silence and Admiration; only we confess our own Subjection, Weakness, and Misery, by ascribing all these to him; Kings must lay down their Crowns, mighty men their Strength, and the honourable men of the earth their Glory at his Footstool. These words considered in themselves thus, are an act of Praise, but being connected to the Prayer by the Particle *for*, they are a proper Conclusion to this divine Prayer, and seem to contain a reason of every Petition; for we are obliged to pray that his Kingdom may come, because he is the right and lawful *King* of Heaven and Earth; and to desire his Will may be done, because he hath the just *Power* and Supremacy over all, to command what he pleaseth; and to wish his Name may be hal-
lowed, because he is *glorious* in himself, and deserves all possible Praises from all the world. So likewise in the three last Petitions, of him we ask for a temporal supply, because his is the *Kingdom* over all Creatures, and all Provisions are his; of him we beg a Pardon,
for

for he only hath full *Power* and just Auhority to dispense it; and of him lastly we request deliverance from Sin and Damnation, because he may have the same *Glory* from us as he now hath, and ever shall have from the blessed Saints, whom he hath brought to his heavenly Kingdom; or if this seem too nice, and we reflect upon the whole Prayer together, here we are struck with reverence in remembrance of that great King we have spoken to; we declare why we make our address to him, and what ground we have to hope for acceptance with him. His is the *Kingdom*, therefore we his poor Subjects do petition him; and it is his Prerogative to help, and by his Supremacy he may do it. His is the *Power*, therefore we his weak impotent Creatures look up to him and rely upon him, who is able to do all we desire, and being Almighty can perform it. His is the *Glory*, and therefore we vile Sinners that can do nothing without him, though we deserve nothing from him, yet we present our necessities before him, that by his free Grace he may have that *Glory* from us which he hath from all others that he hath formerly relieved. Leave thy Prayers then with much comfort in his hands, who is thy heavenly Father, and may do abundantly for thee by his Right, and can do it by his Power, and will do it for his *Glory*, both this day, tomorrow, and for ever. Come when thou wilt, he is, and hath *Kingdom*, *Power*, and *Glory*, from everlasting to everlasting; this is no mortal King, nor-fading Power, nor transient *Glory*, but all endure longer than thy wants, even *for ever and ever*. O how hearty an *Amen* maist thou say to this Prayer, since as thou hast great reason to desire all these things should be granted, thou hast as good ground to believe they shall. *Amen.*

The Paraphrase of the Lords Prayer after the Absolution.

Most merciful Lord God, who hast owned us for thy Children by creating us, preserving and providing for us, and after our manifold disobedience hast by this gracious Promise of Pardon again encouraged us to call thee [**Our Father,**] thy Mercy in receiving us exceeds the compassions of earthly Parents; and thy infinite Goodness and Power do evidence thy Glory [**which art in heaven,**] and therefore canst do whatever thou pleatest in all the world. Lord, we are so transported with thy admirable pity towards us and all poor sinners, that forgetting our own wants we desire thy Glory in the first place, even that by us and all men [**hallowed,**] sanctified, revered, and for ever feared may [**be thy Name,**] from which we have had our help, and thy Attributes in which we have our comfort; that we may ever express a fervent Love and dutiful Regard to thee, and all belonging to thee. We lately were (as many yet are) in rebellion against thee; but since we have found thee so merciful a Prince, Lord, let [**thy Kingdom come,**] into all our hearts, to rule us by thy Grace, and to fit us against thou shalt come in Glory to crown thy Servants, and to condemn thy Enemies, whose Misery thou delightest not in, but deferrest thy coming, because it is thy Will, that we all should live in Holiness here and Happiness hereafter. Dear Father, let this [**thy will be done**] both by our obedience to thy Word, and by our submission to thy Providence; for then shall we be truly happy when thy good Will and Pleasure is done by us and on us thy Servants [**in earth,**] as readily and fully, as constantly and cheerfully [**as it is in heaven,**] by the blessed Saints and Angels, whose
 food

food it is to obey thy Commands. But Lord, thou knowest the frailty of our nature, and the misery of our condition, which needs continual support and supplies, and forceth us to beseech thee who hast all blessings at thy disposal, to [**give us this day,**] which for any thing we know may be our last, and therefore we look no further, nor ask no more than [**our daily bread**] even so much Food and Raiment, Health and Wealth, Prosperity and Success, as thou seest is necessary and convenient for us in this state of life, in which thou hast placed us; so much as may enable us to serve thee, not encourage us to forget thee, or entice us to increase the number of our sins, which are too many already: But we will daily acknowledge and bewail them; and remembring the Vengeance due unto us for them, we now earnestly beseech thee to pardon [**and forgive us our trespasses**] against thy righteous Laws and just Authority, for Jesus sake, who hath made satisfaction for them: Gracious Lord, by his Merits forgive us [**as we**] by the help of thy Grace, the injunction of thy Gospel, and the example of thy Mercy [**forgive them that trespass against us**] in fewer and lesser matters. We tremble at the remembrance of all those amazing miseries which our former sins have made us liable to: And though we deserve to be deserted, yet O let us never fall again into those dreadful circumstances [**and lead us not**] into any dangerous occasions or opportunities of Sin; but though many Snares be laid for us, guide us, so by thy Providence, that we may seldom fall [**into temptation**] and never fall by it; let not Satan who desires our eternal Ruine, again get power over us, and advantage against us; [**But deliver us from**] all the [**evil**] which he enticeth us to as a Tempter, and will punish us for as a Tormentor, that we may neither deliver our
selves

selves over to him by Sin, nor be given up to his Malice to execute thy Sentence upon us for it. These Mercies we need, and though we are unworthy, yet we petition thee for them; thou maist help us, [for thine is the Kingdom,] thou canst do it, for thine is [the Power,] and we hope thou wilt do it, for thou hast freely and frequently relieved poor penitent Sinners; for Which Men and Angels do acknowledge thine is the Praise [and the Glory] and we shall by thy Mercy to us be obliged also to join in this just acknowledgment, which shall be made to thee in Heaven and Earth [for ever and ever] world without end. [Amen] be it so.

SECT.

SECTION VI.

Of the Responses.

§. I. **A**FTER this devout Address to God in that incomparable Prayer which Jesus taught, are added some short and pithy Sentences, in which the People are to bear a part; according to the manner of the Primitive Christians^a, who used this so constantly, that *Eusebius*^b brings it as an Argument to prove the *Essenes* were Christians, because they sung by turns, answering one another. It was indeed the custom of all the Jews, among whom this Duty was performed by the Priests and Levites only: But Christians have a greater privilege, and every man is so far a Priest, *1 Pet. ii. 9. Rev. i. 6.* as to have leave to join in this spiritual Sacrifice; which is for the Benefit as well as the Honour of the People, if they did rightly understand it: for

First, This shews their full consent to all that is prayed for, and Christ teacheth us that we must agree in our asking, that so our Prayers may be heard^c. Nor is their Silence sufficient to express such a Consent as is here required; for they must not only be willing these things may be prayed for; but they must desire that God should look on it as every ones particular Request; and accordingly Minister and People must with one mouth as well as one mind, *Rom. xv. 6.* praise God.

Secondly,

^a August. de Verb. Apost. Serm. 12. Ὁ λαὸς τὰ ἀκριβήματα ὑπολάλετο. Constit. Ap. l. 2. c. 5.

^b Euseb. Histor. Eccl. l. 2. c. 17.

^c Matth. xviii. 19. Gr. Συμφωνήσουσιν.

Secondly, This quickens their Devotion by a grateful variety, making those holy Offices pleasant, which our corrupt nature is so apt to think tedious; and by a different manner of address making the time seem short^d, the devotions new, and our affections as fresh as in the beginning of our Prayer.

^d *Breve videbitur tempus quod tantis operum varietatibus occupatur.*
Hieron. Epist. ad Lat.

Thirdly, This engageth their Attention, which is apt to stray, especially in sacred things, and most of all when the people bear no part: But when they have also their share of Duty, they must expect before it comes, that they may be ready; when it is come, they must observe that they may be right; and after take heed to prepare against the next Answer they are to give. How pious therefore and prudent is this Order of the Church, thus to intermix the peoples Duty! That they may be always exercised in it, or preparing for it, and never have leisure to entertain those vain thoughts which will set upon us, especially in the House of God, if we have nothing to do^e. And assuredly the peoples general neglect of answering in their course hath introduced so much laziness, sleeping, irreverence, inadvertency and weariness into the house of God. Our pious Ancestors may make our Devotion blush when we see them all the time of Prayer in *Procinctu*, with their knees bended, their hands lifted up, their eyes fixed on the Minister, and their hearts and mouths ready to say *Amen*, and to answer where ever it was required: And if ever this Devotion be restored in the Church (which all good men passionately wish) it must be by learning the people zealously and conscientiously to join in these pious Ejaculations allotted

^e *Nihil agendo male agere discimus.* Senec.

N

to

to them; which that they may do, I shall now explain them to every ones capacity.

§. II. *O Lord, open thou our lips: And our mouth shall shew forth thy praise.*] This Sentence with many of those that follow, are indited by the Spirit of God, taken out of that excellent repository of Devotion, *The Psalms of David*, from whence the *Jews* took the greatest part of their Liturgy; and the

Primitive *Christians* collected their
 † See Dr. Hammond's Prayers^f, and composed their Preface to his Annot. Hymns out of it; because it contains variety of Prayers and Praises,

exactly fitted for all persons in all circumstances, as pertinent as if they had been made for the present occasion; and so we shall find this to be, which we now consider. The words are to be found in *Psal. li. ver. 15.* and were antiently transcribed into the Christian Liturgies, for they are ordered to be three times repeated in that antient one attributed to *St. James*, (not to mention them of latter date.) And nothing can be more pertinent when Minister and People are about to begin to praise God; for Speech is the gift of God, *Prov. xvi. 1. Exod. iv. 11.* it is that in which Man excels all other Creatures, and was given us to this end, that we might glorifie him; whence the

‡ *Psal. xvi. 9. Gloria mea. LXX. ἡ γλῶσσαις.*
 μ. Vid. *Psal. xxxvi. 12. & cviii. 1.*

Tongue is called *our Glory*^g, because it is the Instrument of his Praise. But here we do not only acknowledge our Speech was given us to this end, but desiring

now to make the right use of it, we beg his help, and confess from him we have the faculty and the exercise of that faculty in every act, especially in holy things; wherein unless he *open our lips*, we cannot set forth his praise. This is the sense of the words considered

considered

sidered absolutely and alone. But if we observe whence they are taken (*viz.* out of the most famous *Penitential Psalm*) and where they are set (*viz.* soon after the *Confession*) it will afford us another profitable Meditation. *David* useth them after the Confession of his grievous sin, and an earnest Supplication for pardon; and we use them in the close of the Penitential part, before we begin our solemn Praises and Petitions, intimating that till we have some hopes of our Pardon, we cannot proceed any further, and so we briefly, but zealously renew that great suit for Mercy, because sin and the guilt of it doth stop our mouths, and shut our lips that we become tongue-tied^h, speechless, and mute, as *Judah* (the most

^h *Matth. xxii. 11.*

Gr. Ὁ ἁγίου πνεύματι.

eloquent of all his Brethren) being taken in a fault, *Gen. xlv. 16.* knew not what to answer, being full of inward confusion. Nor hath sin this effect only on evil menⁱ, but as much, if not more, on the best; whose ingenuity produceth a shame that will stop their mouths as much as the wicked mans terrours, of which the famous *Origen* is an instance, who having been once compelled to sacrifice^k, was long after struck dumb with reading the sixteenth verse of the fiftieth

ⁱ *ut leprosi labium tegitur. Levit. xiii. 45. ita et peccatoris obturatur. Cyril. Alex.*

^k *Epiphan. Panar. l. 2. Tom. 1. Hæres. 64.*

Psalm, But unto the ungodly, saith God, what hast thou to do, &c. and broke off with tears, not able to proceed further; which that it may not happen to us, *viz.* that a guilty Conscience may not spoil the Musick of our Praises, or seal up our lips in Prayer, we here do beseech him (by speaking peace to our Souls) to give us hopes of his forgiving Mercy; that whereas our Fear, Shame, and Grief makes us now stand mute, as so many guilt

ty persons, we may have (*παρρησιαν*) a freedom of speech in his presence, when the Terrors of offending Slaves, are changed into the Liberty of reconciled Sons: Which mercy if he grant, we do all engage to use it to his Glory, and resolve it shall kindle the flames of Gratitude and Love in all our hearts, and if he *Open our lips, our mouth shall set forth his praise*: And when we praise him for other things, we will think of this pardoning mercy, and redouble our Eucharistical gratulations; and doubtless this Petition shall be heard, for we desire it not only for our own Benefit, but to fit us to set forth his Praise. We have cause when we go about to glorify God, to cry out we are of *unclean lips, Isa. vi. 5.* but if God send hopes of Remission, when the Seraphim toucheth our lips, and taketh away our iniquity, then we shall be fit for all holy Duties, and with that Prophet readily say, *Here I am, Lord send me.*

§.III. *God, make speed to save us: Lord, make haste to help us.* These words are frequently repeated in the Book of Psalms; and are not much varied from that form of Exclamation

¹ Psal. cxviii. 25.

Heb. *הוֹשִׁיעָה נָא*
Obsecro Jehovah serva
nunc, Jun. & Trem.

² *Deus in adjutorium*
meum intende. Ps. lxx. 1.
Vid. Gr. Verf. D.D. Du-
port. — *Εἰς τὸ βοήθειαν*
ἡμῶν ὁ κύριος ut LXX.

tion¹ which the Jews contracted into *Hosanna*, which signifies *Save now, Lord we beseech thee*; but the old Latine Liturgies² do assure us they are taken out of the seventieth Psalm, though they are found also, *Psal. xl. 13.* where you may behold *David* surveying his sins more numerous than his

hairs, more weighty than his heart could bear; terrified with which sad spectacles, he breaks out into this passionate Ejaculation, which may well besit our mouths, who so lately have been confessing our Offences; for
it

it contains all that any penitent sinner, about to put up his Petitions, need to sue for by way of Preparation; viz. deliverance and safety from evil, and help in that which is good. We suppose ourselves like a besieged City, our Sins behind threaten us, and our Corruptions have blocked us up before, and Fear is on every side, yet still the way to Heaven is open, and we send these Prayers upwards to the place where the King of Heaven resides, for a speedy rescue to be granted to his distressed Subjects, 1 Sam. xi. 4. 2 Chron. xx. 12. When we look back and see our innumerable Iniquities, we cry out, *O God, make speed to save us*: When we look forward to all those Duties which we are to do, and the great opposition we are sure to meet with, we say, *O Lord, make haste to help us*. Our guilt will *make speed* to pursue us, Satan to destroy us, and evil Thoughts to hinder our Devotions. Wherefore we must beg that our gracious God will also *make haste to save and help us* just now, when we are in danger and need, and it will doubleⁿ the kindness: Nor will ⁿ *Bis dat qui cito dat.* Seneca.

he call these speedy cries Impatience or Presumption, but account them a prudent fear of our imminent danger, and a right apprehension of our urgent necessities; and for our comfort let us remember, they that are the most liberal are the most speedy^o in doing good. He that we make request to hath charged us (see Prov. iii. 8.) never to put off a necessitous person till the morrow, if we have it in our power; and he ever hath it in his, to help us; wherefore we may be assured he will save and help us this day, and by the speed of his help, give us cause in the next place to sing *Glory be to the Father, &c.*

§.IV. Glory be to the Father, and to the Son, and to the Holy Ghost : As it was in the beginning, is now, and ever shall be, world without end. Amen.] Although the words of this excellent Hymn are not in Scripture, yet it is a Paraphrase on the Song

¶ Isa. vi. 3. unde Hymnum
 τριουχοϋ originem dux-
 isse fertur in Ecclesiā
 Gracā.

of the Seraphims², and is expressly grounded on Gods Word, 1 John v. v. 7. not only as it is an act of adoration to Almighty God ; but as it is a particular address to each

person of the Blessed Trinity ; who being equal in their Godhead, ought equally to be worshipped, as might here be fully proved, but that it is sufficiently done by others. This truth indeed by the malice of the Devil, and the envy of ambitious and wicked men, hath met with more opposition than all other Christian Doctrines : The *Arians*, *Sabellians*, *Eunomians*, *Apolinarists*, *Macedonians*, and almost all Hereticks denied either the Divinity of one, or Equality

of all the persons ; but the Church got this advantage³ by it, that this fundamental Article, was more narrowly examined, clearly explained, and fully proved than otherwise it had been ; and among other good effects of these bad causes was the composition of this *Eucharistical Hymn* (as some think) or rather the enjoining it in daily use (which I rather believe,) for there are many footsteps of it be-

² Multa quippe ad fidem Catholicam pertinentia, dum Hæreticorum, callidā inquietudine agitantur, ut adversus eos defendi possint, & considerantur diligentius, & investigatur clarius, & instantius prædicantur.

Aug. de Civitate Dei. lib. 16. cap. 2.

fore *Arius* time, or any of those Councils which condemned him, and though before the danger of this Heresie, every one of the Fathers had a Form of Doxology of his own, yet with little variety of words they

they all expressed the same thing, viz. to ascribe all Honour and Glory to the three persons of the glorious Trinity. Nay, these very words are set down by *Clemens of Alexandria*, as the Christians form of praising God [above 100 years before the Council of Nice, Anno 190.] besides it appears it was used in the Service of the Church before, or somewhat very like it, because the *Arians* did alter the ancient Form into *Glory be to the Father by the Son, and in the Holy Ghost*; for which they are sharply reprehended by the Orthodox Fathers: Who afterwards annexed it to their Publick Devotions, almost in this Form in which we now have it. All which doth not only prove the Antiquity of it, but teach us that it may serve for two purposes; First, as a Form of praising God, and glorifying every Person of the Trinity, which was the first design of those that invented it. Secondly, as a shorter Creed and Declaration of our Faith of the Trinity in Unity, which was the use it was fitted to afterwards. I wish we might have no occasion to make use of it in the second sense as a Test for Hereticks (though the Disciples of *Socinus* and Fanatick Enthusiasts do even still deride or deny this Mystery) but if there were no such, it might still serve its principal end, to be a Form of ascribing all Praise and Glory to the Supreme Being, and an act of Adoration to each Person, which we are obliged particularly to pay, because every one of the Persons in the Trinity hath done peculiar benefits for

Ἁγιοῦ πνεύματος. Clem. Alex. Padag.

Gloria Deo Patri, honor item & adoratio, cum Filio Collega, una cum sancto vivificatore Spiritu. Athan.

Δόξα πατρί καὶ υἱῷ καὶ ἁγίῳ πνεύματι νῦν καὶ αἰεὶ καὶ εἰς τὸν αἰῶνα τῷ αἰῶνα. Aulus. Litur. S. Chrys & Basil. Et aliquando Ὅτι πρὸς σοὶ πάντα δόξα, &c. Et Σοὶ τὸν δόξαν ἀναπέμπομεν πατρί, &c.

us: So that it is our Duty to praise the Father for our Creation, the Son for our Redemption, the Holy Ghost for our Sanctification. The Father hath sent us into the world, and preserves and provides for us in it. The Son hath lived with us, and died for us, and being returned to his glory is still mindful of us. The Holy Ghost doth come to us, and stay with us as a Guard and a Guide, a Comforter and an Advocate; clearing our Minds, cleansing our hearts, quickening our Affections and enforcing our Prayers: And shall we not then be highly ungrateful, if we pay not a particular tribute to every person in special as well as to all in general. Remember the Angels sung praise to the undivided and ever-blessed Trinity in the morning of the Creation, in the *beginning* of all time, *Job xxxviii. 7.* and they and all the world do it *now*, and both Men and Angels shall continue this Jubilee to *eternity*. As long as Goodness en-

Omnes tam Orationes quam Oblationes cessabunt in seculo futuro, sed oblatio gratiarum nunquam cessabit. R. D. K. Psal. c. v. 4.

dures, Gratitude and Praise cannot cease. This *was*, and *is*, and *ever shall be* done in all Ages and Generations, *Psal. cxlv. 4.* The Patriarchs and Prophets did it *in the beginning* and first Ages of the world; the Apostles and Martyrs in the first planting of the Gospel. And all these, though removed to heaven, continue to sing praises to the Trine God there, as we and all pious Christians do here; and there will never want Tongues in Heaven and Earth to sing this gratulatory Hymn for all generations. Observe further the comprehensiveness of these few words, which extend to all things as well as to all times and persons; and present at once to our view all the mercies of God, past, present, and to come. They are an acknowledgment that all the good that ever was or shall be

be done, or that is now enjoyed in Heaven and Earth, hath proceeded from this All-sufficient and ever-flowing Fountain, to whom this tribute of Praise is, and was, and ever will be due. Behold then, O pious Soul, a glorious Choir of Angels, Patriarchs, Prophets, Apostles, Saints and Martyrs in Heaven, with all holy men and women in all the world, at once with united voices and joyful hearts singing this triumphant Song: Let this inspire thee with holy Raptures and Ecstasies of Devotion whilst thou singest thy part here on Earth, and when thou art taken hence, thy place shall be supplied by the succeeding Generations, and thou shalt be advanced to a state as endless as his Mercy, where thou shalt praise him to Eternity. What better Form can we have to glorifie God by than this, which is a declaration of our Faith, a discharge of our Homage, in which we acknowledge his former mercies, confess his present favours to us and all the world, and glorifie him for both? We hope in him for those that are to come, expecting all from him, and promising those returns of Eucharist which we will for ever make to him. How can this be done too often, or repeated too frequently? Surely his Mercies are more frequent than our Praises can be. Those that censure this as a vain Repetition, would ill have digested the hundred Blessings* which the Jews are bid to say every day; and might be offended at *David's* seven times a day, *Psal.* cxix. 64. and *St. Paul's* charge to rejoice always, *1 Thes.* v. v. 18. *Phil.* iv. 4. but as God never thinks it too often to relieve us, let us never think his Praises too many, tedious or impertinent; but in Psalms, in Litanies and every thing,

* Deut. x. 12. RR. legunt pro *מאה פעמים*: pro quid, leg. centum: unde dictum, unusquisque tenetur centum Benedictiones quotidie reddere.

thing, let us give thanks; and when *Gloria Patri* is not in our mouths, let it be in our hearts, that we may never forget his benefits.

To this we shall only add the particular reason why the Church hath placed it in the close of the Penitential part of daily Prayer; and that is in imitation of holy *David*, who commonly when he hath made his Confession, declared his Distress, and begged pardon and deliverance, then he turneth his Petitions into Praises, because of his lively hope of acceptance, *Psal. vi. 9.* and *cxxx. 7.* So we being full of hopes that our gracious Father will forgive us, for his Sons sake by the ministry of his Spirit: We, I say, do now give Glory to the Father, who granteth this Absolution; to the Son, who purchased and obtained it; and to the Holy Ghost, who sealeth and dispenseth it to us; and we also call to mind those innumerable instances of the like infinite Mercies to poor Sinners which have been, and ever shall be to the worlds end: And what Heart can conceive, or Tongue express that Ecstasie of ravishing Pleasures, which we shall feel at the last day when we and all true Penitents that ever were or shall be, shall all join in singing Songs of Praise to our dear Redeemer, whom we shall love much, because much is forgiven us. We can foresee those Anthems which shall then be sounded on the battlements of Heaven by millions of glorious Souls rescued from destruction, and we by Faith have such a sense hereof, that we begin now that Song that we shall sing for evermore.

G. V. Praise ye the Lord: the Lords name be praised,
The first part of this, or the *Versicle*, is no other than the English of *Hallelujah*, which of old was accounted so sacred, that the Church used it
⁊ Amen & Hallelujah
(quod nec Latino nec Barbaro licet in suam linguam transferre) Ebræo
cunctas gentes vocabulo decantare. August. in Pascen. Ep. 173.

in

in its native Language; so St. John in the Revelations keeps the word *Hallelujah*, Rev. xix. v. 1, 3, 4, & 6. but our Church hath made it more intelligible to her Children by teaching it to them in their own Language; for in our Tongue it is exactly

rendred ^z *Praise ye the Lord*. Now this *Hallelujah* was the name of a Hymn in frequent use, *Tob. xiii. 18*. among the Jews, who used also after the Pasover to sing six *Psalms* [from *Psal. cxiii. to Psal. cxviii.*]

^z Ἀλληλούια, αἶνον τοῦ
ὄντι Θεῷ. Helych. (qui
πῖ exponit per τοῦ ὄν)
vel Αἰνεῖτε τῷ Κύριον,
(πῖ est contractio Je-
hovæ.) Theodoret. in
Psal. cxi. & cxiii.

which Hymn (*Matth. xxvi. 30.*) they called the great *Hallelujah*, because in those *Psalms* this Word is often repeated; and perhaps to distinguish it from some lesser *Hallelujah* of daily use in the Temple-Service. From the Jews St. John learned it, and the Christian Church from both; for it was ever annexed to, and frequently repeated in all their Liturgies, which was so well known, that when *Olympius* the Heathen Philosopher heard an *Hallelujah* sung early in the morning, in the Temple of *Serapis* in *Egypt*, before any man had come in thither, he fled from the place, gathering by this Prognostick, that the Heathen Temple should become a Christian Church^a. It was con-

stantly sung in all Christian Assemblies, though with some variety; at *Rome* most solemnly at *Easter*; in other places

^a Soz. Hist. Tr. l. 9. c. 29.

^b all the fifty days after till *Whit-*

^b Soz. Hist. Tr. l. 9. c. 39.

sunday, which were days of greatest joy among them. But every where it was used on the

Lords Day^c. And thus we imitate the Forms used by pious and

^c ut autem Hallelujah
per illos solos dies quin-
quaginta in Ecclesiâ

cantetur, non usquequaq; observatur, nam & in aliis diebus variè cantatur alibi, ipsis autem Dominicis diebus ubique. Aug. Ep. 120. Vid. Id. *Psal. 106*. Item Ambros. *Apol. pro Dav. & Paul. Diaconus. l. 25.*

Primi-

Primitive Antiquity : And if any ask why it is placed here? I answer, *First*, as a return to the *Gloria Patri*, in which having worshipped the *Trinity*, we here adore the *Unity*, worshipping and praising Three Persons and One God. *Secondly*, it may look further back to the *Absolution*; for *Hallelujah* is an ἑμψύχιον, a Triumphant Song for Victory over our Enemies. It was first

^d *Centum & tres Psalmos, dixit David, & non dixit Schira canticum, donec vidisset ruinam improborum.* R. D.K. in Psal.civ.

made on that occasion, saith a Jewish Doctor ^d; and St. John, Rev. xix. 1, 3, 4, 6. applies it to that Song which the Saints sung for the overthrow of their Enemies; so doth old *Tobit* also, with

reference to *Israel's* Restauration : And as *Moses*, *Exod.* xv. began his Song of Victory, so the Minister begins this, and all the people echo again

^e *Exod. xv. v. 1. cum 20, & 21.*

in the same strain ^e, when we behold our Sins (the *Egyptians* that

ruled us with rigour, and pursued us with guilt) lie dead before our eyes, then it is proper to sing *Hallelujah*. *Thirdly*, it may look forward to the reading of the

^f *Hallelujah*, is the title to many Psalms. See Dr. Hammond on Psal. cvi. 1. and Psal.cxi. 1.

Psalms, and serve as a Preface thereto ^f, because Praise is the subject-matter of most of them, and the Jews call it the *Book of Praises*, by which we being about to praise

God, do mutually encourage one another with this most excellent ^g Canticle, which some think is the Song of Angels in Heaven, with whom we hope at last to bear a part.

^g *Hallelujah, inter omnes cantiones maxime excellit.* Id. R. D. Kimhi.

SECTION VII.

Of the XCV. Psalm.

§.I. **T**He Holy Spirit being the Enditer, and *David* the Penman of this sacred Hymn, the matter of it is unquestionable, *Heb. iii. 7. Chap. iv. 7.* and the placing it here to be used in the daily Service, doth further confirm (what we may every where observe) the prudent and pious care of the Church in her choice; this part of Scripture being as fit a preparatory to all the succeeding Offices, as is to be found in the holy Word of God. It contains both Directions and Exhortations to Praises, Prayers, and hearing Gods Word, which (as was shewed before ^a) are the Duties of our Church-Assemblies; and its very composition shews it was designed for the Publick Service, *Grotius* thinks for the Feast of Tabernacles, ^b *Calvin* and others for the Sabbath-day, *Heb.* ^b *Calvin* in *Psalm. xcv. iii. 7.* but *St. Paul*, *Heb. iii. 15.* whose Authority we follow, thinks it fit for every day; and by his application of it, we have sufficient ground to adopt it into the Christian daily Worship; having also the Testimony of many Jewish Writers, that it belongs to the time of the *Messiah*, as also the Greek *Euchologion*, to shew it was particularly sung in the Eastern Church, according to the Liturgies both of *St. Chrysostom* and *St. Basil*, and *St. Augustin's* Testimony, that it was sung in the *African* Church

De Verb. Apostol.
Serm. 10.

Church^e. And it is too evident,
the sluggishness of our hearts to
all holy Duties, makes these
powerful Exhortations necessary to awaken us, these
strong Arguments to convince us, and these dreadful
Threatnings and Examples to warn us. All which are
contained in this Psalm, as will appear by the following
Scheme.

The

The Analysis of the XCV. Psalm.

S.II. The XCV. Psalm contains a threefold Exhortation :

1. To praise God, shewing

2. The Reasons why, viz. for

1. His Greatness,

2. His Supremacy,

3. His Power by virtue of

1. Possession,

2. Creation,

Verse 1. *I come let us sing unto the Lord, &c.*

V.2. *Let us come before his presence with, &c.*

V.3. *For the Lord is a great God,*

and a great King above all Gods.

V.4. *In his hands are all the corners, &c*

V.5. *The Sea is his, and he made it, &c.*

1. The manner how it must be done,

2. The Person to whom,

3. The Reasons why, viz. because it is

1. His Due,

2. Our Duty,

V.6. *Come let us worship and fall down, &c. before the Lord, &c.*

V.7. *For he is the Lord our God, and we are the people, &c.*

2. To pray unto him, directing

3. To hear his Word, being

1. A Summons to do it,

2. A Caution against the neglect of it, declaring

1. Speedily, 2. Willingly, 1. Of what we must beware

1. Because of the Jews sin,

2. Why we must beware, 2. Because of their Punishment,

V.8. *To day if ye will hear, &c. harden not your hearts, as in the provocation, and as in the day, &c.*

V.9. *When your Fathers tempted me, &c.*

V.10. *Forty years long was I grieved, &c.*

V.11. *Unto whom I swore in my wrath, &c.*

A Practical Discourse on the XCV. Psalm.

§. III. V. 1, 2. **O** Come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation. Let us come before his presence with thanksgiving, and shew our selves glad in him with Psalms.] It hath ever been, and still is the custom for Souldiers, when they were about to join in battel^d; to encourage one another with a general shout; to which we may compare this joyful Acclamation of the Church militant; we being now about to besiege Heaven with our Prayers, every man shews his own forwardness and reproves his neighbours backwardness, with [*O come let us, &c.*] This is that which we are commanded to do by the Apostle, whenever we meet in the House of God, viz. to admonish one another, Heb. x. 25. In Psalms and Hymns and spiritual Songs, Eph. v. v. 19. Colos. iii. 15. And to encourage one another, as the Minister and People do most pathetically in this Psalm, stirring up each others hearts in these two first Verses to praise God; the same thing (after the Poetick manner) being expressed in divers words; from which it appears that this Psalm was fitted for the two sides of the Choir, and so we still use it. The Priest beginning the Exhortation (*O come let us sing, &c.*) and the People answering (*Let us come, &c.*) thereby approving the advice, and returning the courteous Invitation, and both Minister and People do mutually press the Duty, and express their joint resolutions to glorifie God. In private it may suffice that our heart and spirit rejoice in God, Luke i. 46, 47. but we are

^d 1 Sam. xvii. 20. Gr. *αλαλαγμὸς*. Vide Grot. in Josh. vi. 5.

now

now in publick, and therefore as God hath bestowed his favours, *1 Cor. vi. 20. on both Soul and Body, we must (both in Heart and Voice) glorifie him by both. We must *sing* his Praises, and thereby shew even to Men, who cannot see the heart, that we are *glad* and joyful in remembring his Goodness. We must not stand mute, but our tongues must affect our hearts, and the hearts of all about us; that every mans light may shine clearly, and our neighbours Torch may be kindled at our fire; till the several sparks of gratitude that lie hid in single hearts be blown up and united into one flame, bright as the blaze of the Altar; and till we be turned into holy Joy and Love, which will be the effect of our zealous performing the outward part. But we must also be sure to let our Heart make an Unison with our Tongue, Eph. v. v. 19. &c. Rom. xv. 6. even *to rejoice heartily*; or else the grunting of Swine is not more harsh and unpleasant in our ears, than the best harmony of their voices in Gods, who only dwell on the sounds, and never observe the sense, nor excite any devout Affections: As a Caution against such Formality, there are four good Considerations proposed in these two Verses: *First*, the Person to whom these Praises are addressed, [*unto the Lord*] who sees our hearts, and cannot (as men) be deceived with verbal complements. *Secondly*, the reason why we praise him, because he is [*the strength of our Salvation*] a Rock of defence* to us, and a mighty Champion for us, and powerful Rescuer of us, on whose Power and Mercy relies the strength of all our hopes for this world and the next. *Thirdly*, the Place where we praise him, we are [*before his presence*] in those Assemblies where he peculiarly manifests himself. The

* See Dr. Hammond An-
 nor. on Psal. lxxxix,
 ver. 26. [1] Syr. Po-
 tentissimus meus libera-
 tor. Et LXX. Ἀντι-
 λήψας, &c.

Jews were before the Ark, but St. Paul teacheth us that we come into the Holiest of all, for we Christians are admitted into the Presence-Chamber, and if we mock him, we do it to his very face. *Fourthly*, the manner in which he expects to be praised, even that we be [*glad in him*] and rejoice in the Lord, not with the mirth of a Theatre which is loose and voluptuous, but with the joys of Cherubins, and all those Celestial Orders, whose Joy is kindled from the pure beams of the Divine Love. These things as seriously thought on as they are frequently repeated, would spiritualize our Joy, and help us both in heart and voice to glorifie the Fountain of all good.

§.IV. Ver. 3, 4, 5. *For the Lord is a great God, &c.* 'Tis impossible we should do any action chearfully till we are informed of the reason why it must be done; but when the Understanding is convinced fully, the Will chooseth freely, and then all the faculties of the Soul and members of the Body lend their help readily to put it in execution. For which cause these three Verses contain the Reasons of and Motives to that Duty of *praising God in heart and voice*, to which the former Verses exhort us: For as the Subjects of great Princes celebrate their Masters Praises, and with proud Hyperboles set forth the greatness of their Power, the multitude of their Vassals, the largeness of their Dominions, and the excellency of their Achievements: So we do here praise the King of Kings and our particular Benefactor; for we are more obliged to glorifie him, and can more justly commend him upon all these accounts, than the Favourites of the greatest Monarch upon earth; they are forced to magnifie small matters, and add many, to fill up their Lords Character; but we need only relate the truth, even that our God is (1.) infinite and immense in himself, (2.) absolute

bsolute and supreme in his Authority, (3.) universal and unlimited in his Dominions, (4.) glorious and admirable in his works; all which will quicken our Praises, if we consider them severally as they are laid down in order in these Verses.

§. V. Ver. 3. **The Lord is a great God,**] First, let us view his essential greatness and immensity, which places him without the bounds of our apprehension; but he is so much the more to be esteemed^f, because he cannot be comprehended: Our Senses cannot represent him, nor can those Thoughts (that can measure both Heaven and Earth) contain him, who is not so properly said to be in the World, as the World in him; for he is every where^g, but is confined no where, and though to pursue this Contemplation would amaze our Understandings, rather than help our Devotion, yet it will teach us to be humble, and to supply with Admiration what we cannot conceive clearly, nor explicate fully; and it will engage us to extol him as much as is possible, that our Praises may bear some proportion with his Greatness. Yet let us believe that whatever we say or think of him here, is so far short of what he really is, that when we are admitted to the Beatifick Vision, we shall confess with that Queen, that *the one half was never told us*, 1 Kings x. 6, 7, 8.

§. VI. **And a great King above all Gods**] Secondly, let us take notice of his Supremacy over all, not only Men, but Gods; for though there be no other

^f Hoc est quod Deum
estimari facit, dum esti-
mari non capit. Tert.
Apol.

Nec videri potest visu
clavioꝝ, nec comprehen-
di tactu purior, nec esti-
mari sensu major est, &
ideo sic eum dignè esti-
mamus dum inestimabi-
lem diximus. Cypr.

ἢ Ἄυτὸς ἑαυτοῦ πένος,
ἢ αὐτὸς ἑαυτοῦ πλήρης,
ἢ ἰσχυρὸς ὄντα πάντων.
ἢ πλείων, αὐτὸς δὲ
τοῦ ἑδνὸς ἄλλε πλε-
ονέστερος. Philo.

God, but he alone, yet there are many to whom that name is given, 1 *Cor.* viii. 5. Idolaters give it to deceased Heroes and Demons, of which *Eusebius* out of *Hesiod* reckons 30000, and St. *Augustin* advances the sum to 300000, every one of which was honoured with magnificent Temples, sumptuous Altars, costly and pompous Rites and Sacrifices, curious Images and rich Statues; they were attended with millions of Priests, maintained at the publick Charge, enriched with large donatives, advanced to the highest Dignities: And all this done by Kings and Emperours, Senators and Philosophers; the greatest, richest and wisest in the world, in honour of a Creature, nay, a Devil, which is but a slave to our great and glorious God; and if such honours are paid them, what doth he that is both their and our Master, deserve from us? O ye Christians, when ye go about to praise the true God, behold the smoaking Altars and bleeding Sacrifices, the triumphant Processions and solemn Addresses which are paid so freely by the slaves of Satan, and be ashamed of your rude and cheap worshipping him that is far above all Gods; consider the pleasing Harmony of rarest Voices, and sweetest Instruments, which wait upon the Hymns of those that tremble at the Name of your Lord, and blush to offer up either flat or feigned Gratulations: As you have the greatest God, so let him have the noblest Adorations. Again,

h Psal. viii. 6. & Psal. xcvi. 7. compared with Heb. i. 6.

Angels are called *Gods*^b, and it may be applied to them; they are so glorious that those holy men to whom they have appeared could scarce refrain from giving them Divine Adoration: They are truly admirable for the brightness of their Presence, the swiftness of their Motion, clearness of their Knowledge, and greatness of their Power; yet these are

are but the Officers of his Courts, and Executors of his Will, who pay him their Duty with loud Praises, veiled Faces, and submissive Prostrations. Now if the Attendants be bright as the Sun, quick as Lightning, and powerful as Thunder; What is he that is their Lord? What Songs of Eucharist doth he deserve? *Lastly*, the *Governours* of this world are also called by the name of *Gods*ⁱ, but they are his Creatures, and they have no power but from him, *Exod.* xxi.6. *Psa.* lxxxii.1. & cxxxviii.1. no honour but as they administer his Rights and represent his Person; and can you see their large Retinues and solemn Observances, or hear the strained Praises which their flattering Parasites cast upon them, who are your Lords Servants and Tributaries; and will you give less to the King of Kings, the Lord of Angels and Men, even of the highest of the Rulers of this Earth?

§.VII. Ver.4. *In his hand are all the corners of the earth; and the strength of the hills is his also.*] *Thirdly*, let us take a prospect of the Vastness and Immensity of his Empire, which hath no other limits than those of the Universe; for both Sea and Land are in *his hand*, that is, in his *power*, under his *command*, and at his *disposal*; so are the most hidden and secret corners^k of the earth, into which mans eye cannot search, and also the inaccessible tops of the loftiest *Mountains*^l, which are scarce to be reckoned among the Dominions of earthly Kings, being either fortified by Robbers and so impregnable, or deserted by the Husbandman, and so unserviceable: Yet the

ⁱ Βασιλεις — Θεοι εν ανθρωποις. Pythag. apud Stob. *Principes instar Deorum.* Tacit. Annal. 2.

^k *Abstrusissima terræ Vatab.*

^l *Lassitudines montium.* Heb.

darkest Caverns and highest Rocks and Mountains, which own no other Lord, even they are his, his Eyes discern the one, and his Power can reach the other. His Dominion reacheth to the corners or uttermost

¹ LXX. *negru.* Vulg.
Fines. Psal. cxxxix. 7.

parts of the earth (as some here read ¹) so far as no Princes Armies could penetrate, nor perhaps Peo-

ple inhabit; yet these parts of the World are his, and those vast Mountains (whose immovableness is the emblem of his unshaken and eternal Principality) are as so many natural Bulwarks for the defence of his Kingdom, which takes in the Inhabitants of Heaven, the Armies of the Abyss, and is larger than the World, stronger than the most inassailable Mountains. This King of Kings and Lord of the Universe may challenge the most hearty and humble Praises from his Servants: Which we might further improve from their Allegorical Exposition of these words, who apply them to the several conditions of men, Psal. lxxii. 3. & cxlviii. 9. for although he be so great, the meanest and poorest are not below his notice, and though he condescended so far, yet the very richest and greatest (terrible as the Hills of the Robbers) are not above his Power; but he rules and orders all, so that nothing happens to Kings or Slaves but by his permission, and therefore he may expect Glory from all sorts of persons.

§. VIII. Ver. 5. *The Sea is his, and he made it, and his hands prepared the dry Land,*] *Fourthly*, let us consider the greatness of his Works, and we shall see the Arch of Heaven, the Pillars of the Earth, and the Fountains of the great Deep, were contrived by his Wisdom, and finished by his Power; so that without boasting, he may say of this goodly Fabrick, as the vain *Assyrian* did of his Royal City, *Dan. iv. 30.* and

and none can contradict him. The words *Sea* and *Land* are the two principal parts, and put for the whole World, and these are *his* by right of Creation, which sure is the justest Title. But the making of the Sea, and adorning the dry Land, is rather here mentioned, because there is a special mark of his Wisdom and Providence in making that separation (observed by the very Heathens.) ^m For he hath bound that unfixed Element in a girdle of Sand which it cannot break ;

^m See Grot. de Verit. Relig. Christ. l.1. c.7.

and not only restrained it from overflowing us, but made it serve our necessities, and lend its help for the intercourse and mutual supplies of the most distant Nations. And by these two words of *Sea* and *Land*, we must understand all the Furniture of both, which yield us such variety of Provisions: All these are Gods Creatures, but by him freely assigned to our use, desiring no other tribute from us, but to pay those Praises to our bountiful Lord and noble Benefactor, which none of the dumb Creatures can do ; and since he hath given us Tongues, we shall be most ingrateful, if we glorifie him not with them. *Philo* tells us of a Prophet, who upon a sight of the whole world (before the Creation of Man) was asked if there wanted any thing to complete so brave a Work ; he answered there needed nothing but one to explain that goodly Work, and glorifie the Maker of it: And then (saith *Philo*) was Man created and brought into this stately Theatre to do those Offices. It is pity you should have Eyes to see, Ears to hear, Mouths to taste, and Souls to judge and apprehend, if you have not Hearts and Tongues to sing the Encomiums of this great King, who hath made all things so wonderfully, and given them to you so freely. You are Pirats and Robbers, if you seize the Provisions of

Sea or Land, and do not heartily give thanks to the Lord of them. Let the serious apprehension of all this tune your Hearts and Voices to sing Praises in the highest, to so great a God, so high a Lord, of so vast Perfections, and endless Dominions, of so infinite Power, and such noble Bounty, that you owe your selves and all you have to him.

§. IX. Ver. 6, 7. Come let us worship and fall down and kneel before the Lord our Maker: For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.] The people of the East exceeded all others in their expressions of Reverence to their Kings; and in

ἡ τὸ πᾶν βασιλέα καὶ
προσκυνεῖν εἰκόνα Θεοῦ
τὰ πάντα σὺ ζοντες.
Artabanus.

Persia it was established by Law, that they should adore their Prince as the visible Image of God; so that (as *Curtius* notes)

Darius received divine honour from his Subjects. But we are now before the King of Kings, whose Empire is universal, and his Dominions boundless, and therefore we may well advise one another to use the most lowly Gestures that may express our holy Fear of and awful Regard to so great a Majesty. Prostration of the Body (the greatest sign of Honour among those Nations) is now out of use; but *kneeling* is still used in our addresses to mortal Princes, and is now among us an expression of the greatest civil respect from Inferiours: Wherefore let us not repine if we be commanded to *kneel* before our great God, the Lord of Heaven and Earth; since it was a Custom used by the Jews, and by Christ himself, recommended by Scrip-

ture °, and great examples of

° *Genuflexionem in Oratione, tam ex Divinâ quàm Humanâ traditione provenisse agnoscit.* Calvin. Instit. lib. 4.

Church,

Church^s, and having the unanimous consent of all pious men. But he that shall behold the abominable Irreverence and saucy Behaviour now used in our Devotions, will think it no more than needs for us severely to reprove the people for it. For if the ancient Fathers (who had not so much cause) rebuked such as did stand at Prayers^s, well may we complain of them that sit; and both by our Words and Examples daily to say to them, *O come let us kneel*, not to Idols or Images the works of your hands (as Heathens and some that are called Christians do) but to *the Lord your maker*, who made both your Soul and Body, and expects Reverence from both; especially in publick, where you are by outward reverence to give testimony of your inward fear of his holy Name; and as Christ saith, *He that hath ears, &c.* so I say, He that hath knees to kneel let him kneel to him that is the glorious maker of the whole Man, nay, of the whole World. But we may observe that though all these words are used to express outward Reverence, yet [*Worship*] is a general Word, and signifies all parts of Gods Service, and especially Prayer, *John* iv. 24. *Acts* viii. 27. so that to *worship* may here signify to pray, and as before we encouraged one another to praise God; so now having represented the Omnipotency and All-sufficiency of God, we invite one another to pray to this great God and mighty King, who made all Creatures, and disposeth of all things, and can relieve us whatever our wants be; we need not fear to ask what he cannot do, or to be sent back for want

¶ Vid. Euseb. l. 5. c. 5: An. Christi 170. *Genua flectimus orantes.* Origen. in Numb.

¶ *Diacono clamante flectamus genua, maximam partem populi velut columnas erectas stare conspicio, quod Christianis dum in Ecclesia oratur, nec licet nec expedit.* Caesarius Arelat. Hom. 30. Vid. item Hieron. in Eph. c. 5.

want of power to help (as the suitors to great Kings sometimes are, 2 *Kings* vi. 27.) Have we such a God then? And shall we be slow to worship him, or careles and unmannerly when we make our applications to him? No sure, if we love our selves, we shall make hast to come, and be reverent when we are before him. If we want any thing and do not pray to him for it, he may justly suppose we question his Power or Sufficiency, and take it very ill; but if we pray to him with humility, he never accounts it boldness, but accepts it as an acknowledgment that we believe his Authority and Supremacy, and a declaration of our dependance upon him, who is *our maker*, and therefore will be our Preserver; for no man makes a curious piece, and then suffers it to decay by minding it no further; much less will God despise the work of his own hands, when he can so easily preserve us. This is the first Motive to our putting Petitions to this great God, because he is *our maker*; but on this ground all the Heathen World is as much obliged, and hath as good cause of hopes as we, because he hath created them as well as Christians. But in *ver. 7.* we are taught, an especial Obligation lies upon us (besides what concerns all Mankind) because *he is our God*, and *we are his People*. The Jews were once so, but now they are rejected for unbelief, and we adopted into his Family^r, being admitted nearer to God than ever they were; so that he may justly expect we should worship him and pray to him, for every Nation calls on their God, though a feigned Deity, *Micah* iv. 5. But *he is the Lord* whom we adore, and therefore able; He is *our God*, and consequently willing to grant our requests: There is a mutual Covenant between him and us, he will defend us with an especial Provi-

^r Ephes. ii. 19. Gr.
Οἰκεῖν τῷ Θεῷ.

Providence, and we must serve him with an extraordinary Devotion. O blessed are we who have this Almighty and most glorious Lord and Ruler of all the World for our God! Why do we look disconsolate, or complain of our wants to them that either will not pity us, or cannot help us? Let us go to the Lord, and complain to our God, for his is all that Power and Glory of which we heard before. We did not choose him, but he chose us to be his Flock, *Psal.* xxiii. 1. *John* xv. 16. he feeds us, and folds us, we eat in *his Pasture*, and are defended by *his hand*; for our being *under his hand*, *Gen.* xxxix. 8. *John* xiii. 15. *Deut.* xxxviii. 3. *Numb.* xxxiii. 1. denotes his care of us, and undertaking to lead us and keep us, and we are called *his Sheep*, that is, his Subjects; for a *Shepherd* is put for a *King* in Scripture, and *Sheep* for Subjects; *his Pasture* shews he feeds us, *his Hand* expresseth his ruling of us; wherefore if we want any good,

† *Zech.* xi. 6. Ποιμαίνω λαόν. See both Offices joined in two words, *Psal.* lxxviii. 72, 73.

let us remember our God feeds all, much more his own sheep; let us pray to him therefore and he will furnish us: Or if we fear any evil, let us call to mind his hand is over us, his particular Providence is engaged for us, he watches over us night and day. Let us but trust in him, and pray to him for the continuance of what we have, and the supply of what we want, and we need fear no evil, no cunning Fox, nor ravenous Wolf shall ever be able to pluck us out of *his Hand*.

9. X. Ver. 8. **To day if ye will hear his voice, harden not your hearts as in the provocation, and in the day of temptation in the wilderness.**] This first Sentence in the Hebrew is annexed to the former Verse, as the Condition on which God will accept us as his Sheep,

Sheep, and answer our Prayers, viz. *We are the Sheep of his Pasture, if we will hear his voice to day*; for his own sheep always do so, *John x.4.* and so must we fol-

* *John x.3.* See D. Hammonds Annotations.

low our Shepherd, who goes before us by his example* and calls us after him by the voice of his

word, otherwise we reject him from being a Shepherd over us, and so he may justly cast us off. But the *Greek Interpreters* begin (as we do in imitation of them) a new Sentence here; and are warranted so to do by the change of the person, which (is often used in Holy Writ, but) hath a peculiar *Emphasis* here; hitherto we have been speaking to one another to stir up our hearts to praise God, and to pray to him. Now the Holy Ghost himself, *Heb. iii. 7.* (to shew that all our Devotions will be in vain unless we

* *Prov. i. v. 24.* compared with v. 28.

resolve to obey Gods Word) is brought in warning us to hear the voice of God, as we expect he

should hear our Petitions: Wherefore it is expressed with Majestick Authority [*if ye will*;] You may if you will, I will enable you to do it, and it is best for you so to do, and I advise you to it; or as others [*if ye*

* *Ita* Quid. scilicet, per, O utinam. *Exod. xxxii. 32.* & c. *Luke xix. 42.* & c. *xxii. 42.*

will] implies a wish*; O that ye would hearken and obey; for it is not unfrequent for God to wish we would do that, which he

knows to be for our good: He could make us do it by his Omnipotency, but he would not deal with us

as with irrational Creatures by force, but by intreaty*, because he abhors such constrained Obedience: He sends his Word and his Servants every day, and gives us sufficient grace every day,

* *Deut. iv. 29.* & chap. xxxii. 29. *Deus non eo modo quo per causas naturales agit, movet hominum voluntates, sed alliciendo.* Maimon.

so that we may hear and do his Will every day, if
 our wilful obstinacy hinder not; and if it do, he is
 grieved for us because we *will die*, *Matth. xxiii. 37.*
 Methinks it should melt our hearts to hear our graci-
 ous God so passionately wish, and so earnestly call for
 our Conversion, and to consider how he hath long
 in vain waited for it, adding one day to another even
 to this very day²; yet we put
 him off, when for ought we know
 this may be our last Day, and then
 everlasting Night begins with us;
 and though others have their [*bo-*
die] still, we must then never more
 hear this word, this sweet [*to day*,] if we would give
 all the world for it. O foolish People, how carelessly do
 you let this irrecoverable Treasure, this present day
 pass away and never consider the loss, till it be too
 late! The Devil and your wicked hearts say, to day
 you are too busie, too much taken up in other con-
 cerns, and to morrow you will hear his Voice, and
 do his Will. But the Holy Ghost saith, *If ye will hear*
it must be to day; for this day is yours, but to mor-
 row is his whom you provoke by casting away this:
 And how dare you promise what is anothers? Or how
 can you expect God should give you more time when
 you so despise this you have? It is likely you shall
 never see another day, because the more time, you
 have, the more you mock God, and the further you
 put him off. However, Gods Word read or preach-
 ed sounds in your ears this one day more, to try if
 yet you will *so hear* it as to observe it (which is the
 only right hearing, *Gen. xlii. 22.*) if not, though your
 day of Grace hath lasted long, it shall quickly have
 an end: The Jews had their *To day*, but they would
 not hear, and now they have it no more; let us be-
 ware

2 Τὸ ὃ σήμερον, καὶ
 ἐκείτω αὐτὸ αὐξῆται
 σήμερον. Clem. Alex.
 Protreptico.
 Hodie istud permanebit
 usq; ad finem seculi. RR.

ware by their sad example. Now the cause of these dangerous delays, as the good Spirit teacheth us it is *hardness of hearts*; and lest any should pretend their hearts were obdurate by nature, we are here charged that *we do not harden* them, to intimate it is wilful

* *Quibus verbis indicatur non ex alio fonte manare nostram adversus Deum rebellionem, quam ex voluntaria improbitate, dum illius gratia aditum obstruimus.* Calv. in Heb. iii. 8.

obstinacy, not natural disability *:

God is ready to take away the stony heart from all who are in covenant with him, if they did not wilfully resist the Holy Ghost, *Exod. xxxvi. 26, Aās vii. 51.* like the deaf Adder stopping their ears; and if we consult St. Paul,

we shall find the true causes of hardness of heart are: *First, Unbelief* (*Heb. iii. 12.*) both of the Threatnings pronounced against Sin, and of the Promises made unto Holiness, as if they should never be performed; for hence it is that men go on stupidly in sin, and fear no evil, and slight all the ways of Holiness, which they think are tedious and unprofitable; though the Divine Truth affirm the contrary, yet as long as men believe not, all our calls and Gods also are in vain. *A second cause* of hardening us is the *deceitfulness of sin* (*Heb. iii. 13.*) which promiseth present Pleasures and Profits, with all sensual Satisfactions, and if men believe *Sathan* in this, which is so false, and doubt of or deny all that the God of Truth affirms, what Thunder can awaken them? They will answer to all the calls of God and his Spirit, that they will not leave their Fatness, *Judg. ix. 9, 11.* and sweetness, they feel no harm in those ways and find carnal content in them; but do not expect any Pleasure in, or Reward for the other, if they could do them. Why then do you make excuses, or complain that you are not softened and bettered by the Word of God. Behold the true cause: You

come

come to his House ^b, resolved not to forsake any of your evil courses, you trust the Devil, and believe not him that speaketh from heaven. But take heed and behold a sad example of those hard-hearted Jews who dealt thus with

^b *Quid ergo miramini vos quæ in Scholam affertis, ea domam referre? Num ut decreta vel abjecturi, vel correcturi, vel commutaturi advenitis? Arrian. in Epist. l. 2. c. 21.*

God at *Massah* and *Meribah* (which words signifie *Provocation* and *Temptation*) they lusted for Water, and because they were not presently supplied, they blasphemed God, questioned his Providence, doubted of his Promises, and were so hardened by their Lust, that they feared not his dreadful Indignation, which therefore fell upon them. This day is made by God a day of mercy, but if you hearken to your Lusts, and will not hear the calls of God, if you doubt his Promises and despise his Threatnings as they did, you will turn this day of Grace into a *day of Provocation* and *Temptation*, and perhaps of Destruction and Desolation, as you deserve.

§. XI. Ver. 9, 10, 11. *When your fathers tempted me, probed me, and saw my works: Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, for they have not known my ways: Unto whom I swore in my wrath that they should not enter into my rest.]* The Jews were wont to boast that they followed the steps of their Forefathers, and so they did, but not of the best of them; not of *Abraham*, who no sooner heard Gods Voice, but he was obedient to it, *John viii. 38. Gen. xvii. 23.* But they followed the steps of those obstinate and provoking Wretches which God delivered out of *Egypt*, conducted in the *Wilderness*, and sustained them there with bread from heaven; yet they did frequently and continually discover their disobedience.

disobedience and unbelief, by inventing strange ways to try and prove the Patience and Fidelity of God, growing rude and insolent in every denial, discontent and clamorous, if they had not every day a new Miracle, and although he had don so much to testify his Affection to them, and Care of them; yet upon every slight occasion they conclude, that they had neither his Favour towards them, nor his Presence among them. God indeed was so merciful that he suffered these their evil manners *forty years*, *Acts xiii. 18.* but

c *Acts xiii. 10. Δυσ-
ρεσιν δὲ · Aqu. & Sym.
Cum tædio pertuli. Var.
Fastidio habui. Jun. &
Trem.*

not without loathing, abhorren-
cy, and high indignation^d; and
though he did not presently de-
stroy them, yet he gave sufficient
testimony that he was displeased
at these their dealings. They ask-
ed every thing of God they wanted, and were impa-
tient of denial, but yet they would deny Gods call to
Repentance every day: And thus they *erred in their
hearts*, and formed wrong Notions of him, falsely ima-
gining to be heard without obedience, or else wretch-
edly concluding God was not able or not willing to
make good his Promises. And yet as they *erred* in
their minds, so God made them *err* and wander in
that desolate Wilderness, and he grew so highly in-
censed at last at their obstinacy and unbelief, that he
unalterably purposed (which is expressed by *taking an
Oath*) they should none of them come into that Land
of *Canaan*, nor enjoy that *rest*, which they sometimes
despised and preferred *Egypt* before it, and other-
whiles doubted whether ever they could obtain it; so
that notwithstanding all their Priviledges, and all that
God had done for them, these vile returns provoked
him to destroy them in the Wilderness, and make good
that Promise to their Children which the Fathers
had

had made themselves unworthy of. This is the sum of this sad example, and of what hapned to those Jews for our Learning^d, and as *David* set it before the men of his time, and *St. Paul* before those of his, so doth our Church daily

• I Cor. x. ii. *Omne quod evenit patribus signum fuit filiis.* *Moses Gerund. in Gen. xii.*

set it before you for a warning, that you may not do as they did, lest you perish as they did. You are delivered by Christ from the bondage of Sin and *Satan*, you are the chosen people of God, Pilgrims in the Wilderness of this World, and travellers to the heavenly *Canaan*; and here is set before you some that of old did miscarry, that you may shun those paths that led them to ruine; and that you may hearken to Gods Calls; believe his Promises, despise *Egypt*, and be content with his Providence, and then you shall arrive at your desired rest. Otherwise do not encourage your selves because God spares you, and think you may deny him to day as you did yesterday; for he may suffer those abuses from you many years, and be highly provoked against you in his own breast, though his Anger break not out in your destruction presently; Take heed you trifle not and mistake, till God vow your deprivation; for then you are irrecoverably lost. These *Israelites* were going to a temporal *Canaan*, and so died only temporally (for ought we know) and lost only that pleasant Land. But we are invited to a heavenly Rest, and if we provoke God as they did, our loss is ten thousand times greater, and we must die eternally. Acquaint your selves therefore with Gods ways, and do not delight in such destroying mistakes as these. He is merciful to those that obey him; and will perform all the expectations of his faithful Servants; but those that presume he should do so to them, and yet continue to stop their ears, though he

P

spare

spare them long, yet he will cut them off at last ; which being so certain, and having so plain an Example this day propounded to you, I hope you will this day hearken to the Invitations that you hear out of Gods Word, and resolve now to begin a new course of life : And if this have so good an effect, you will have great cause to bless God for sparing you so long, warning you so seriously, and giving you this one effectual call more, and then you may well conclude this Divine Hymn with *Glory be to the Father, &c. As it was in the beginning, &c. Amen.*

The Paraphrase of the XCV. Psalm.

Verse 1. [**☩** come] with all speed, and [let us] who are here met together in the house of God, with loud and chearful Voices [sing unto the Lord,] and having our Affections raised by the remembrance of his mercy, [let us] not only outwardly and vocally, but inwardly and [heartily rejoyce in] him that is the Rock of our defence, the Foundation of our hope, and [the strength] on which we rely for the fruition [of our salvation.]

Ver. 2. He is present every where, but especially there where we assemble to worship him, therefore [let us come] into his House, where we are immediately [before his presence] having our hearts filled [with thanksgiving] and gratitude for all his favours : And the more to set forth his love, and quicken our Brethren, let us openly rejoyce [and shew our selves glad in him] not with any vain mirth, but with [Psalms,] which are indited by his Spirit, and appointed by the Church, as forms of our daily Praises.

Ver. 3. And we have great reason to glorifie him with Heart and Voice [*for the Lord*] Jehovah, he [*is a great God*] infinite and incomprehensible in his Essence, He is supreme and absolute in his Dominion, [*and a great King*] commanding over Angels of Heaven, Devils of Hell, and the greatest earthly Monarchs, being far [*above all*] that are supposed or called [*Gods*] and therefore deserves a nobler Worship than is given to any Creature.

Ver. 4. He is not limited in his Providence to one City, or confined to a single Province, but [*in his hands*] and power, under his Rule and Government [*are all the*] remotest and most secret [*corners of the earth*] no place is too far for his reach, too deep for his discovery, or too strong for his power, for the height [*and the strength of the hills*] which are inaccessible to men, these [*are his also,*] and serve for the Bulwarks of his Kingdom.

Ver. 5. He is the Lord of all the World, and commandeth over that unruly Abyss of Waters [*the Sea*] which he binds in fetters of Sand, that it should not harm us, he hath given it to us, and makes it serve our needs, because it [*is his*] by an unquestionable Title, for he created [*and he made it,*] and therefore ought to give Laws to it, and dispose of it and all the earth, because he took away the covering of waters from the ground, [*and his hands*] made Herbs and Fruits, Birds and Beasts, and so furnished and [*prepared the dry Land*] to be a habitation for the Sons of men.

Ver. 6. [*Come*] then, since we have so gracious and All-sufficient a God, [*let us*] not only praise him for what we have, but also pray unto him and [*worship*] him for the relief of all our Necessities. with all possible Zeal and Sincerity in our hearts, and

with all lowliness and reverence in our postures; let us bow [and fall down] on our faces [and kneel] to so glorious a King, behaving our selves most humbly [before the Lord] who is able to do all things, and being [our maker] deserves to be worshipped with both Soul and Body.

Ver. 7. And our peculiar interest in him may encourage us to pray to him, [for he is the Lord] in whom we believe, who calleth himself [our God,] and although he made all men, yet he hath especially made himself known to us, [and we are the people] whom he feeds with his Word and Sacraments, and whom he hath chosen to be the flock [of his pasture,] for he himself doth watch over us day and night, to secure us from Sin and Satan, we are his especial Subjects [and the sheep] that shall ever be preserved by the care of his eye, and the power [of his hand,] if we come at his Call, and hearken to his Voice.

Ver. 8. O ye peculiar People of God, observe therefore how his Ministers and his Spirit do every day invite you to Repentance, saying [to day] after you have lost so many days, and have so few remaining; while this day is in your power, it will be well for you [if ye will hear] and obey [his voice,] and that he may not call in vain, take heed you wilfully [harden not your hearts] by delighting in the pleasures of Sin, by doubting of the Promises, or slighting the Threatnings of God; for the event will be as sad [as in the provocation] of the Divine Anger by the unbelieving Israelites at Meribah, [and in the day of] their presumptuous [temptation] of Gods Patience at Massah [in the wilderness] of Sin after they came out of Egypt.

Ver. 9.

Ver. 9. This Example God set before the Posterity of those obstinate Jews, saying to them (as now he doth to you) remember the time [when your Fathers] in whom you glory, disobeyed my Commands, questioned my Providence, and durst not trust my Promises, but [tempted me] by requiring Miracles from me to satisfie their Lusts, and by this they supposed to have [proved me] and made trial of my Power and Love; although they received a miraculous deliverance, [and saw] all the rest of [my works,] which were so wonderful, they would have convinced any but such stubborn Wretches.

Ver. 10. For all this I forbore them (as I have done some of you) full [forty years,] and spared them from utter destruction, yet still they were rebellious as at first, so [long was I grieved with] the perverseness of [this generation.] At last when nothing would amend them, I declared my utter detestation of them [and said] of those whom I had once chosen, [it is a people] whom nothing can reclaim, a refractory crew [that do err in their hearts] concerning me, imagining me faithless and false, or weak and impotent; and no wonder [for they have not known] nor never would observe [my ways,] viz. to destroy presumptuous sinners, but to give Grace and Glory to holy and humble men which put their trust in me.

Ver. 11. Wherefore I warn you all to take heed lest you refuse to hear my voice, and neglect to repent to day; for so you will provoke me to deal with you, as I did with them [unto whom I swore] and stedfastly resolved [in my wrath,] being justly incensed at their baseness, [that they should] all perish in the Wilderness, and for all their

confidence, that one of them should [not enter into] the blessed Land of Promise, nor partake of [my rest:] So I cut them off for disobedience and unbelief; and I will keep all such out of the heavenly *Jerusalem*; Lo, I have said it, that you may be warned and turn in time. *Glory be to the Father, &c. As it was in the beginning, &c.*

SECT.

SECTION VIII.

Of the daily Use of the Psalms in Morning and Evening Prayer.

§.I. **T**He Book of Psalms seems to be a Collection of those devout Hymns wherewith holy men did praise God upon publick or private occasions, being fitted to all conditions of the Church, and of particular persons also. They are Divine Prayers and Praises indited by the Spirit of God, with such admirable variety that we may easily collect a Form from thence, either to petition for any thing we need, or to glorifie the Name of God for any mercy we have received. Wherefore they are used and commended by Christians, Jews, and Mahometans also. And although we have many differences among the several Parties that are called Christians, yet all agree to make use of these incomparable and sacred Anthems; so that *Cassander* designed to compose a Liturgy out of them, that might serve his purpose of universal Accommodation, and be received by all Christians. This joint Consent and universal Approbation, will make it needless to spend much time to commend what all admire. Yet it were easie to reckon up those excellent Titles ^a and honourable Characters ^b which have been

^a *Virtutum organum, Ambr. Theologiæ compendium, Basil. Epitome totius Scripturæ, Athan. Parva Biblia, Luth. b Psalmus benedictio Populi est, Dei laus, plebis laudatio, plausus omnium, sermo universorum, vox Ecclesiæ, fidei canora confessio, &c. Vid. Ambr. Praef. ad Psal.*

given them. They are called the instrument of Virtue, the marrow of Divinity, the store-house of Devotion, the Epitome of Holy Scripture. They contain excellent Forms to bless the People; to praise God, to rejoice in his Favour, to bewail his Absence, to confess our Faith, to crave Pardon of our sins, deliverance from our Enemies, and all Blessings for the Church of God. In the use of them we ought to exercise all Graces, Repentance and Faith, Love and Fear of God, Charity to all men, and Compassion to the miserable, with all the Virtues of a Christian Soul: The Composure of them declares they are fitted for men of all Ages and Degrees, in all Estates and Conditions, young and old; King, Priests, and People; in Prosperity and Adversity; here they may find that which so exactly suits them all, as if their condition had been foreseen, and particularly provided for; and if any who grant this shall except, That many of the Psalms are not applicable to their condition, I shall confidently affirm, that as devout men in their enjoyment of the Divine Favour, can be humbled in using the Complaints for want of it, which were uttered by better men, and thereby they are moved to see what they deserve, and to consider what many of their Brethren want: So on the contrary, a pious man under trouble of spirit can by the spiritual rejoicings there described, behold the goodness of God to others and foresee his own deliverance, receiving thereby additions to his Faith, Hope, and Patience. He that forgives his Enemies, and wisheth well to all particular persons, may repeat those Curses delivered in this Book, as Predictions of the miseries like to befall the inveterate enemies of Religion, or as Deprecations against Sin and Satan, and all the spiritual Enemies of our Souls, which are the *Amalek* with whom we must have an
endless

endless War, and whose extirpation we must endeavour and pray for. The like might be said of all the rest in all other cases, but this may suffice to justify the Church in more frequent using these Psalms than any other part of Gods Word, because this is the quintessence of all Scripture ^e, and most accommodated for Worship and Devotion : So it was esteemed by the Jews; and therefore the greatest part of the Temple-Service consisted of Forms contrived out of the Psalms, and committed to the Masters of the Choir, who used those Forms ^d, and praised God by them long after *David's* time, 2 Chron.xxix.30. yea, at this very day their Liturgy is an extract principally out of these Psalms ^e, and no man is ignorant how constantly the Primitive Christians used them in their Assemblies ^f, inasmuch that the very Women, the Children and meanest Mechanics ^g could say them by heart, and sang them at home and abroad, even about their labours; making them at once the exercise of their Piety, and the Refreshment of their minds, recreating themselves and glorifying God; and hereby they had Answers ready to oppose to all Satans Temptations, and the most

^e *Historia instruit, lex docet, prophetia annunciat, correptio castigat, moralitas suadet, indubio Psalmorum profectus omnium est. Ambr. ut supra.*

^d 1 Chron. xvi. 7. *ad ver. 37. collected out of the cv. xcvi. and cvi. Psalms. Ab eo tempore ordinariè post-hac Deus fuit celebratus Psalmis & sacrâ Musicâ. Osiander. See 1 Chron. xxv. 2.*

^e *Et versus alios complures è Psalmis Davidicis recitare solent, &c. Buxt. Synag. c. 5.*

^f 1 Cor. xiv. 26. Col. iii. 16. *Ἐπεὶ ὁ πνεῦμα τοῦ κυρίου Δαβὶδ ἡμεῖς ὑμνοῦμεν, καὶ ὁ κυρίου πνεῦμα ἡμεῖς ὑμνοῦμεν. Const. Apost. l. 2. c. 57.*

^g *Psalmorum oracula & domi canunt & in foro circumferunt. Basil. in Psal. i.*

See *Enseb. Hist. l. 9. c. 1.* and more fully Dr. Hammonds Preface to the Psalms.

illiterate

illiterate might pray to God or praise him in any circumstances, by a Form of his own inditing. How happy should we be, if we were now as perfect in them! The best way to be so is to frequent the Church daily where they are used, and there we shall at once be refreshed with the Musick, and instructed by the frequent Recital of them; we shall at the same time be pleased and profited; we shall have holy Principles ^h conveyed into our minds with pleasure.

^h *O sapiens Doctoris inventam, qui simul canere, & utilia nos discere excogitavit! Basil. ut supra,*

§. II. And for this cause, I suppose, the Musick which these sacred Songs were first set to, is still continued in the Church, (as it was among the Jews and best Christians ⁱ) which ought to mind us of the Musick of the Celestial Choir, and will calm our Souls, and gently raise our Affections ^k, putting us into a fit posture to glorifie our Father which is in heaven, and sweetning these pious Lessons that will take the deeper root, when the heart is first mollified and prepared to receive them; for sure he is of a rugged temper, and hath an ill composed Soul, who feels not these effects of that grave and pleasant harmony which doth accompany this Office; and we may fear he is not of David's spirit, whose Ears are offended, whose Spirit is disturbed, or his devotion hindred, by vocal or instrumental Musick. But, O ye prudent and pious Christians, who bring no prejudices against these things, you know how oft your Souls have been rapt up

ⁱ *Ad S. Altare iterum rediens Psalmorum incipit psalmos, concinnatibus secum sacra carmina omnibus Ecclesiastici ordinis gradibus. Dionys. Arcop. c. 3. Vid. item Euseb. l. 2. c. 17. Eccl. Hist.*

^k *Grotius in 1 Sam. x. v. 5.*

up with Ecstasies of Devotion, and your minds filled with Idea's of the Celestial Glory; and your hearts inflamed with strong Affections by these sweet strains. Wherefore do you endeavour (when you are so disposed by the Church-Musick) with Fervency and holy Ardors to bless the Name of God: And be sure you never omit to bear a part your selves in heart, or voice, or both; for so the Church requires, and so the People of God in all Ages have sung their Hymns by turns and responses, supposing by this means they might best stir up each others Affections, and come nearest to the

¹ Exod. xv. v. 1. cum
20. *הב* Heb. *cantare*
& *respondere* signif.
Med. Diatrib.

heavenly Pattern, where the Seraphims cry one to another, *Holy, holy, holy, Lord God of Hosts*, Isa. vi. 3. And *Socrates* relates that *Ignatius* learned this way of singing from the Angels, and he first delivered it to the Christian Church ^m which ever since doth zealously imitate them here, hoping to bear a part with them in their eternal *Hallelujahs*; but our designed brevity will allow us no further to press these things, because our principal aim is to help Devotion, not satisfy Curiosity, and therefore we will now treat of the means to use the daily Psalms to the benefit of our Souls.

^m *Ὁμᾶσαν ἔδειν ἀγγέλων ἀπὸ τοῦ ἀνθρώπου ὕμνων ἢ ἀρίων τεσσάρων ὑμνῶντων, καὶ τὸν βόσκον τὸ ὄρεμάτου τῇ ἐν τῇ Ἀποστολῇ ἐκκλησίᾳ παρέδωκεν, ὅθεν καὶ ἐν πάσαις ταῖς ἐκκλησίαις αὐτῇ ἡ ᾠδὴ δόξης ἐδίδθη.* Socrat.
Eccl. Hist. l. 6. c. 8.

§. III. There is not any part of Divine Service that might be of more general advantage than the use of the Psalms, if due care were taken by us of three things:

1. To be fitly disposed for them before we begin.
2. To be suitably affected, when we are about them.

3. To

3. To retain firmly those Affections afterwards; concerning each of which something must be said.

First, For Preparation, it is most certain that our Hearts are like an Instrument out of tune, and if we begin the melody of the Psalms before we have skrued up our Affections, and set them to the right key, we shall make an unpleasing discord; for which cause the foregoing Offices of repentance are prudently appointed to be first performed; that we being thereby mollified and wound up into a frame of Devotion, may say, *Our hearts are ready to sing and give praise*, Psal. cviii. 1. And certainly we shall find the devout performance of the penitential part will incomparably fit us to say or sing *David's Psalms* with *David's Spirit*: For having confessed humbly, begged forgiveness earnestly, and received the news of our Absolution thankfully, our Hearts will be replenished with contrition and lowliness; and we shall find our Spirits tender, our Desires strong, our Affections elevated and fixed upon those things that are above: Then the Comforts and Promises will chear us; our sense of the wants of our Brethren, and our own Necessities will give wings to all the Petitions; our apprehensions of Gods goodness in Christ Jesus will beget such entire Love to him, that our very Souls shall mingle with our Praises; how easie and how deep impressions will all these make upon the heart of a true Penitent, which an unrepentant man is not at all affected with! Consult but your own experience, which will convince you, that when by some sharp Affliction or serious Preparation, (before the Sacrament, or the like) your Affections have been moved to an humble and hearty repetition of the Publick Confession, then your Heart is much affected with *David's* devout Prayers and Thanksgivings, and you easily apply them to your own

Repentance

own case without a Monitor, and so you might be disposed every day, if you did daily confess your Sins with the same affections and dispositions. But we must prepare not only to *sing with the spirit*, but *with understanding also*, 1 Cor.xiv. 15. and therefore let us use all means we can ^a to know the meaning of these holy Psalms, which is not difficult to do; especially so far to understand them as to be able to know when *David* exhorts us, or praises God, or prays to him, that we may join with him in a right manner. And indeed a diligent attention will make that sufficiently plain, especially if we have seriously considered them in private.

Secondly, for suitable Affections in the reading or singing of them, we must take notice, that there is something more required in these Psalms than in other parts of holy Writ: For other parts of Scripture are read to us, and it sufficeth that we be careful to hear them reverently and attentively, willing to be instructed by them, and resolved to be obedient to them. But here we our selves do bear a part, and we are to speak them as our own words^o; we must pray for what is here desired, and praise God for those mercies which are here recorded, and this requires both an extraordinary attention, and also a suitable disposition of mind to the matter of the Psalm which we are repeating: So that it is necessary that we consider the subject of each of these Divine Canticles,

^a I advise those that are of ability, capacity, and leisure, to read the Psalms for the day privately in D.Hammonds excellent Paraphrase before they go to Church: And for others to use the L^d Hattons Psalms with the Prayers fitted to them in the same manner.

ο Τῶν βίβλων ταύτων
ὁ λαμβάνων, ψάλλει
ὡς ἰδίᾳ ὄντας λόγους
ἀναμνησκει. Athan.

— Ὡς ἰδία ῥήματα
λαλῶν ὅτι, καὶ ὡς αὐτῶν
ἰωτὴ γεγράφεται αὐτοῦ
ἐκείνης. Ἰάλλει. Idem.

and

P Tuum spiritum affectu
Psalmi forma; si affe-
ctus sit amoris ama, si
timoris time, &c. Aug.
in Psal. xxx.

¶ Ad fruendum hunc
thesaurum necesse est eo-
dem spiritu Psalmos di-
cere quo fuerunt compo-
siti. Cassian. Collat.
10. c. 10.

and endeavour to get our hearts
into a temper agreeing ^P thereun-
to, and so we shall sing these
Psalms with such a spirit as they
were composed [¶]: Which blessed
frame that Holy Spirit which first
indited them, can only beget in
us; and no tongue can tell what
infinite delight, and ravishing
pleasures, and mighty advan-

tages we might then find in this employment: Where-
fore having desired the assistance of the Divine Grace,
be careful *first* to let your hearts go along with the
matter of every Psalm, and *secondly*, to apply the
[*Gloria Patri*] at the end of every Psalm, according
as the subject doth require, in which perhaps these
general Directions may be helpful to you. Observe
there are four sorts of Psalms: 1. Psalms of *Instru-*
ction. 2. Of *Exhortation*. 3. Of *Supplication*. 4. Of
Thanksgiving: And though many are mixt compo-
sures, containing all or most of these, yet all that is
in any of them may be referred to one of these heads,
and the devout Christian may learn by the following
Rules to suit himself for any of them whether single or
together.

1. The *Psalms of Instruction* are plain Explications
of, and profitable Meditations upon, some point of
Religion; as about the Creation and Works of God,
Psal. viii. and civ. about his Providence, *Psal.* xxxvii,
and cxxxix, and cxlvii. concerning Christ his Passion,
Psal. xxii. and lxix. his Resurrection and Ascension,
Psal. ii. and xvi. and cx. or his coming to Judgment,
Psal. i. and xcvi, &c. Now in these and the like
Psalms we must make a hearty Confession of our be-
lief of these Articles, we must be thankful to him that
revealed

revealed them, and be careful to express those practical Inferences that are drawn from them in our Lives and Conversations, heartily desiring we may live by these holy principles of Truth; In these we must exercise especially Faith and Love, concluding them with giving *Glory to the Father*, who hath made us partakers of a right Faith in his *Son* by his *Spirit*; and remembering that every Person of this glorious Trinity joins in these eminent Works of Creation, Providence, Redemption, and Sanctification; let us heartily praise God the Father, Son, and Holy Ghost, for all that is done or designed for the Sons of men. Let thy Soul say, O Lord, I confess the truth of these things, I believe them fully, and I admire them highly, and will ever love thee for declaring them: I acknowledge thy Power in creating, thy Bounty in sustaining, thy Wisdom in ordering, and thy Mercy in relieving and preserving all the World; I discern thy Love in our Redemption, I hope in thy Might for a Resurrection to Life, and I trust in thy Mercy for a share in thy Kingdom, *Glory be to the Father, &c.* for all this.

2. The *Psalms of Exhortation* are serious Admonitions backt with powerful Motives, convincing Arguments and clear Examples; by which we are stirred either to some acts of Moral Virtue, *Psal.* xv. and ci. or to some Duties of positive Religion; to fear God, or study his Law, or observe his Will, *Psal.* i. and xxxiv. and cxix. or else we are warned against sin by Threatnings and Examples, *Psal.* vii. and lviii. and lxiv. particularly against distrust in God, by the history of his Providence over his own people, *Psal.* lxxviii. cv. cvi. That we may profit by these, we must weigh the Promises and Motives to Holiness so seriously, that we may be convinced of our Folly in neglecting

neglecting these Duties, and resolved to set upon the sincere performance of them; and also we must consider the Evils that are appointed for and threatned to all sorts of Sins, and the sad Instances and Examples of Sinners that have been made miserable thereby, till we find our hearts moved with Fear and Penitence, and till we have taken up purposes of speedy forsaking those dangerous courses: So that here we are to exercise Humility and Repentance, Fear of God and pious Resolutions, which being finished; in the Doxology there is a superadded act of Praise, to the *Father* for sparing us, to the *Son* for interceding for us, and to the *Holy Ghost* for warning and convincing us; and this *Glory be to the Father, &c.* doth declare, you are thankful for the Admonition, resolved to take warning, and full of hopes of the Divine Assistance to help you to forsake the evil and follow the good. In these Psalms take the same Resolutions which holy *David* did, and encourage your selves with the same hopes, love what he loves, desire what he longed for, believe and expect what he promiseth to himself, hate what he hated, take warning by what he observed, and fear the same sad event, if you go on in the same way with those sinners that are made examples to you; evermore praising God for those gracious discoveries; and saying, *Glory be, &c.*

3. The *Psalms of Supplication* are most ardent Petitions for all good things for your selves, your Brethren and the whole Church, in all circumstances and upon all occasions. These are private Prayers for Pardon of Sin, *Psal.* xxv. and li. and cxliii. for restoration to Gods Favour, *Psal.* iv. and xlii, and lxiii. for Patience in trouble, *Psal.* xxxix, for deliverance from spiritual or temporal Enemies, *Psal.* lv. and lix. and

and lxxi. and lxxiv. and also Publick Prayers for the King, *Psal.* xxi. and lxxii. for the Church and People of God, *Psal.* lxviii. and lxxix. and lxxx. and such like; which that we may be fitly disposed for, we must have a quick and feeling sense of our own and our Brethrens wants, a firm belief of Gods All-sufficiency, a strong confidence in the Intercession of Jesus Christ, and a full persuasion of the acceptableness of these Requests which are drawn up by the Holy Ghost: And these devout Prayers will give us occasion to shew our care of our own Souls, and our universal Charity to all the world, our Love to Gods Church, and our intire Dependence on his Power and Mercy, and may fitly be closed with a giving *Glory to the Father*, who heareth us; *to the Son*, who pleads for us in heaven; *and to the Holy Ghost*, who directs and assists us on earth; and we have cause to bless him who hath heard both ours and others Prayers, and will do so to the end of the World, giving all Persons in all Ages past, present, and to come, great cause of Eucharist and Thanksgiving. By this [*Gloria Patri*] added to our Prayers, we declare our confidence and hope, that he will grant us our desires, who is, and was, and ever shall be the helper of all that flee to him for succour; and we may call to mind that many are now praising him in heaven, for hearing these very Petitions that we now put up. Art thou poor or miserable, sick or weak, despised or slandered, persecuted or oppressed? Here thou maist breath out thy Complaints to him that can help thee, or those that are so. Art thou under trouble of Conscience, or fear of Gods Anger, worsted by Temptation, or sluggish in holy Duties, or any ways spiritually indisposed? Here are most proper and per-

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tinient Forms for thy Comfort and Redress. Art thou a Well-wisher to all the World, a Lover of Gods People, a Friend to the Peace of Kingdoms, and a faithful Subject to thy own Prince? Hast thou any Detestation against sinners, or desire of their Conversion, any Pity for the calamitous, or wishes for their Deliverance? If thou bring a charitable heart, thou maist pray for all or any of these in such prevailing words, that, ere thou hast done speaking, thou maist have such assurance of a gracious return, as to sing, *Glory be to the Father, &c.*

4. The *Psalms of Thanksgiving* are joyful Songs of Praise and Eucharist, and lovely descriptions of the Divine Goodness to all the World; but especially to us and all his own People. Such are those wherein God is praised for all his Mercies, *Psal. ciii.* and *cxxxvi.* and *cxlv.* for those bestowed on our Bodies, Health, *Psal. cxvi.* and *cxxx.* and Plenty, *Psal. lxxv.* and *civ.* Victories over our enemies, *Psal. xviii.* and *cxliv.* and *cxlix.* As also for what he hath done for our Souls, *Psal. lxvi.* *cxv.* *cxviii.* And in these Psalms are most earnest Exhortations to join in praising his holy Name, and most exact Characters of all Gods gracious dealings with us and all Mankind. Wherefore that we may join in heart and voice, let us be fully sensible of our baseness and unworthiness, let us be mightily convinced of Gods goodness to us and others, and deeply affected with the freeness, frequency and fulness of his Mercies and Favours; for here we are to exercise Love and Gratitude, we are to imitate the Choir of Heaven, who survey the whole World, and pay the tribute of Glory to him, whose Mercy and Goodness they see and admire in every thing, and so must we; and then our Souls shall readily comply with *David's* courteous Invitations to *bleß*
the

the Lord. O my God, I behold what thou dost for all mankind, and I feel what I have received; I confess my unworthiness, and admire thy goodness in all things. And then the *Glory be to the Father, &c.* is a recapitulation of all the foregoing causes of glorifying every Person in the glorious Trinity, and must be an acknowledgment that all Mercies are dispensed to us by the *Father*, for the *Son's* sake, through the ministry of the *Holy Spirit*; and upon this account all Honour and Glory is, and was, and ever shall be due to the Father, Son, and Holy Ghost. O my ingrateful Heart, which seekest so much cause of praising God every day for his Works, for his Goodness to others, and thy self also, and hast thou not yet learned fully to love God and constantly to praise him? Come to the sweet Singer of *Israel*, he will excite thee (by his example) in every thing to give thanks, learn of him to rejoice with them that rejoice; learn of him to love, and sing *Glory be, &c.* so thou shalt sing new Songs in the new *Jerusalem* for ever. By such means as these we ought to tune our hearts for this heavenly Musick, if we would have it please God and profit us; and if by the help of Gods good Spirit we have in some measure well performed this, our next care must be that we lose not those good affections.

Thirdly, Therefore endeavour to nourish these holy flames on the Altar of thy heart by such a life as the inspired Penmen of these Psalms themselves did lead; and such as they exhort others to; so shalt thou be every day fit to join in this Office, and be always prepared to accompany the Church with suitable Affections in all the several parts of Psalmody. Remember these Anthems are designed not only to

ἰ. Τοῦτον ὃ καὶ σὺ ζή-
λῳσαις βίον οἷον ἔχον
οἱ πάντες θεοφορέμῳ
λαλίσαντες ἄνδρες ἄ-
γιοι. Athanas.

*Verba vivenda non
legenda.*

raise Devotion in Publick, but to
assist Holiness in Private, and by
letting us feel comforts in Gods

House, which may strengthen us to do his Will after-
wards, and which may set us upon our guard against
Sin and Satan, who present sensual Pleasures and carnal
Allurements unto us; but you who have tasted sweeter
and nobler Delights, will easily despise those vain and
empty shadows, and with no other Joy than to praise
God among his Servants on Earth here, and among his
Saints in Heaven hereafter. And if this be your desire,
the constant use of these Psalms will make them so fa-
miliar, that you will never want holy Meditations, Eja-
culations, Answers to Satans Temptations, and Memen-
to's of a holy Life, even after you are departed from the
Congregation.

ps: 205. 1. 2. } i. canon: 16. 7. 8. 9.

When on 1st day David delivered in this ps: to thank y^e friends
of hand of Asaph & his Brethren in vba & x

i a ps: giving David. 2. y^e first given a ps: 3 to whom
to Asaph & his Br: 4. I ent. to give thanks. 5. y^e time of giving, or of
day we have made an end of offering burnt sacrifices.

from y^e whole 2 leads

1. that it is of duty of every xian to give thanks & pray to God
2. y^e book of ps: is y^e richest store house for that end

SECTION IX.

Of the Lessons.

§. I. **B**Efore we begin to read or hear the holy Scriptures, it will be useful that we consider, *First*, their own Excellency, to engage our Love to them. *Secondly*, the Providence of God in the composing and preserving them, to excite our Reverence. *Thirdly*, the Care of the Church in fitting them to our use, to encourage our Diligence. *First*, The Scripture must needs be excellent, because it is the Revelation of the whole Will of God, so far as is necessary for our Salvation. We believe as God hath taught us, and as it was believed in the Primitive Church^a, that it is the complete Repository of all Divine truths that concern Faith or Manners; and therefore 'we own it to be the Rule of our Lives, and the Foundation of our Faith; and in all our considerable^b Controversies we place it in the Throne (as the Councils of *Ephesus* and *Aquileja* did) for the Moderator and Determiner of such doubts and differences. This is the guide of our Consciences, the ground of our Hopes, the evidence of our Inheritance, and the Law by which we shall be judged at the last day, *John v. v. 45. Rev. xx. 12.*

^a 2 Tim. iii. 15.

In quibus inveniuntur illa omnia que continent fidem morisque vivendi. August. Doct. Christ. l. 2. c. 17.

Sacra & divinitus inspirata Scriptura per se abunde sufficiunt ad veritatis indicationem. Athan. in Idol. Antiquam fidei Regulam. Euseb. Hist. l. 1.

^b *Sancta Synodus Christum assefforem capitis loco adjunxit: Venerandum enim Evangelium in Sancto throno collocavit.* Cyril.

See Dr. *Cosin's* History of the Canon.

Wherefore it is the Duty (*John y. v.39.*) and Interest (*2 Tim. iii. 15.*) of every Christian to be conversant in them, according to the command of Jesus, and the example of all Gods Servants, who studied them more than any other Writings: So that St. *Basil* and his Friend used no other Book, but wholly meditated in this for thirteen years. And if it were possible, we

should exercise our selves in them *day and night* °, that is, always.

° *Jos. i.8. Deut. xvii. 19.*

R. *Ismael à sororis filio rogatus, quodnam tempus Græcorum lectioni impenderet? Resp. Nul- lum; nisi potest inveniri tempus quod nec ad diem neque ad noctem pertinebat. E. Talm.*
Masius in *Jos. i.*

But however we must spend so much time upon them, that we may be always furnished with Precepts to direct, Promises to encourage, and Examples to quicken us to do all good; and also with Prohibitions to restrain,

Threatnings to affright, and Pre-
sidents to warn us from all evil. And being so constantly useful, and so able to shew us all that is necessary to be known, believed, or to be done, we should love them, and delight to hear and know them, because ignorance of these sacred Oracles will lay us open to errors in Judgment, (*Mark xii. 24.*) and wickedness in Practice, (*Psal. cxix. 3.*) and finally prove the ruine of our Souls.

§. II. *Secondly*, We must remember it is no ordinary regard which we must give to these holy Pages, because God is the Author, and his Spirit the Enditer of them, and in his infinite Wisdom and Love, he hath committed his Will to Writing, that it might not be corrupted or impaired by the Prejudices, the malice or forgetfulness of men, as all Traditions generally are. For the matter of it, though he could have filled it with amazing Mysteries, yet (consulting our Good rather than his own Greatness) he condescends

scends to our capacities^d, imitates our Phrases, complies with our notions, and hath laid down all necessary and fundamental Truths so clearly, that the meanest may understand them; and yet in more curious points, hath left such difficulties as may exercise the wits, and allay the arrogance of the most knowing men.

Nor hath he in any one part set down all that is directly tending to our Salvation; but to engage us diligently to read it all, he hath so prudently dispersed these necessary things, that some of them are to be found every where; so that every part thereof is useful, and none of it must be neglected, much less contemned^e. For like as in high Hills, the outward Barrenness is recompensed by Mines and hidden Treasures^f; so the most difficult places yield profit to those that have skil and patience to dig into them. And the Almighty hath not only shewed his care in the forming, but also in the preserving of these sacred Records; which though they are the most antient in the world (of undoubted credit) and have been hated and opposed by Satan and his Instruments, the great and wise ones of the world; yet neither Time, Power, Policy, nor Malice could ever corrupt nor destroy them; because God resolved to preserve them for our use, upon whom the ends of the world are come.

^d *Lex loquitur nobiscum lingua filiorum hominum: Lumen supernum nunquam descendit sine indumento. Prov. Rab. Sermo enim divinus secundum intelligentie nostrae naturam se temperat, — nobis enim non sibi loquitur. Hilar. in Psal. 26.*

^e *Nullane verecundia tibi est, dicere eorum quae Deus ipse loquitur, nullam esse cognitionis utilitatem. Chrysost. Otiosum autem verbum dicere in S. Scriptura ingens blasphemia est. Basil.*

^f *Matth. v. v. 18. Non est litera in lege à qua non pendeant magni montes. Dictum Rab.*

§.III. *Thirdly*, The Church hath done her part, in compliance with the designs of Gods Mercy and Providence, to deliver it safely to us, and make it useful for us: For hereby the Catholick and faithful Christians discovered the frauds of Hereticks, convinced the minds of Unbelievers, and sealed the truth of it

ε Διὰ τὸ τοῦτο καὶ Ἑλλήνων φωνῇ ἐμυλωδίσθη αἱ γραφαὶ ὥς καὶ περὶ φασιν ἀγνοίας. Περὶ δὲ λέγει Διονυσίου α. Clem. Alex. Strom. 1.

the wonderful works of God, (Acts ii. 11.) After which pattern our Church hath made that elaborate, exact and faithful Translation into the *English Tongue*,

Anglicanae versionis auctores omni laude majores fuisse arguit accurata illa & ad invidiam aliarum gentium elaborata versio. Sixt. A. mama Praef. ad Druf.

enjoined to read or hear it every day, both at Morning and at Evening Prayer, according to the Practice of the Jews¹, who read the Law in their Synagogues however on the Sabbath,

they tasted no food, till they had read a Section of it either in publick or private², and every man knows how solemnly and constantly this hath ever

Ita fecerunt Christiani, teste Clem. Alex.

been done in all the Assemblies of the Christian Church³. For
¹ Διδκας & μέγα βοῶν Περὶ στήκα μὲν, & πάντες ποί. Τὰ δὲ λέγει καὶ α. Chrys. ad Act. ix. 19. hence

with their blood. And lest any should pretend Ignorance⁴, the Governours and Lights of the Church have carefully translated the Original Scripture into all Languages, that every Nation might hear in their *own Tongue* the like to which is not in any Nation⁵. And now the Scripture hath learned our Language, that it may instruct us in our own words; and it must be wilful negligence if we do not understand it: To prevent which, we are

¹ Acts xiii. 17. 1 Cor. iii. 15. Luke iv. 7. Neh. viii. 8.

² Ita fecerunt Christiani, teste Clem. Alex.

³ Διδκας & μέγα βοῶν Περὶ στήκα μὲν, & πάντες ποί.

Tὰ δὲ λέγει καὶ α. Chrys. ad Act. ix. 19.

hence

hence they confirmed their opinions in Doctrine ^m, and learned lessons of holiness in conversation. I had rather your own Observation should inform you, than spend time to tell you how carefully this Church hath selected the most practical and pertinent

Chapters; omitting the more difficult, or rather re-mitting them to private consideration, where you have more leisure. The Lessons suited to the solemn Festivals are determined ⁿ, and do either explain the Mystery, relate the History, or apply the Example unto us. In fine, the Goodness of God in revealing, and his Power in preserving these holy Books; as also the Churches

Courage in defending them, Exactness in translating, and Prudence in dividing them, shew it is the great concern of all Christians to understand them, and their duty to use them: for there is nothing wanting to make us *wise to salvation*, but our diligent endeavour to profit by them. And that this Grace of God and Care of the Church be not bestowed on you in vain, we shall desire you to observe the following Directions:

§. IV. *First*, it is necessary, that we humbly and earnestly call for the assistance of the Divine Spirit, which, as it did first indite, so it can best explain these Oracles of Truth, and also enable us to practise them. Now this may be done by a short and pathetic Ejaculation, while the Minister prepares himself to read, and if we are not ready at making such Forms, we may repeat *Psal. cxix. 180. Open thou mine eyes,*

^m *Coimus ad literarum
divinarum commemora-
tionem. Ter. Apol. c. 39.*

ⁿ *Ἡδε ὁ γερων ὁ
κλεικων ἀναγνωσις εἰς
ἀποδείξιν ὁ λεγόμε-
νον ἀναρχιον. Clem.
Alex. Strom. 6.*

ⁿ *Nunc interposita est
solemnitas sanctorum di-
erum, quibus certas ex
Evangelio Lectiones o-
portet in Ecclesiâ tra-
ctari. Aug. Praef. in
Joan.*

eyes, that I may see the wondrous things of thy Law : Or Ver. 125. I am thy Servant, give me understanding that I may know thy testimonies : Or if you have time, you may pray by that excellent Collect [the second in order] the second Sunday of Advent : *Blessed Lord, who hast caused all Holy Scripture, &c.* Now by these Prayers we shall own God to be the Fountain of all Wisdom, and express our desires to know and do his Will, and therefore no doubt they will procure us Wisdom and Strength. *Secondly*, labour to bring a heart purified from the love of all sin, for a Lamb only can open the Seals of this Book, (*Rev. v. v. 2.*) The Mahometans write on the Cover of the Alcoran, *Non attingat nisi Sanctus*; Let no unclean person touch this, which better agrees to Gods Word ; so that we shall do well to engrave it on our memories, and then we give the signification of that Rite of washing the Hands before

• Chrysost. Hom. 52.
in Evang. Joan.

the taking it up, which the Christians ° observed of old, and the Turks at this day. We cast not our Seed into untilled grounds and let us not cast the more precious seed of the Divine Word into unhallowed hearts, (*Jer. iv. 3. Matth. xiii. 4, 5, &c.*) lest it be choaked with Weeds, or over-run with Thorns, or parched for want of Root in us. The love of sin blinds the Eyes, vitiates the Palate, and alters the Object ; it will make this Divine Food nauseous, or turn it into the nourishment of corrupt humours. He only profits by Gods Word, that brings a pure and clean Heart : He sees Gods Will clearly, loves it exceedingly, closes with it readily, because it suits his inclinations and sympathizes with his affections, so that it brings its welcom along with it. *Thirdly*, come with holy desires to learn your Duty, and steadfast resolutions to practise it. The end of Writing the Scripture must be

be our aim in Hearing it, viz. that we may be wiser and better. The Philosopher complained of some that read *Plato*, not to reform their manners, but to adorn their discourse *P*: but we have juster cause to complain of those that hear Gods holy Word, to make them more talkative, and not more holy. It is not Phrases, but Virtue which we ought to learn there. We must like good Souldiers stand

P Est etiam (proh Jupiter!) qui Platonem legere postulet, non vitæ ornandæ, sed linguæ orationis comendæ gratiâ, non ut modestior fiat, sed lepidior. Taur. apud Aul. Gell. Noct. Attic. 1. 9.

with our loins girt, our arms fixed, expecting only the Watch-word, and then we must obey. Let us say, *Speak, Lord, for thy servant heareth*, (*1 Sam. iii. 10.*) and with *St. Paul*, (*Acts ix. 8.*) *Lord, what wouldst thou have me to do?* And when he hath in his Word signified his pleasure, our Souls must answer, (*Exod. xix. 8.*) *All that the Lord hath spoken, that will we do.* It had been a strange presumption in *David* to have consulted the Oracle about his safety (*1 Sam. xxiii. 2. and 12.*) unless he had purposed to obey the Answer. And it is an equal affront to the Divine Majesty, for us to pretend we come to ask his advice, when we have no intentions to follow it.

§. V. Being thus prepared before by Prayer, Purity, and holy Resolutions, when the Lessons are begun. *Fourthly*, Let us hear them with all reverence, according to that excellent example of those devout Jews, (*Nehem. viii. 6.*) who when the Law was read to them, *lifted up their hands, bowed down their heads, and fell on their faces.* And sure we should express such outward respects as may declare we are mindful of the Author of these Proclamations, who is King of Kings and Lord of Lords. The Scripture daily salutes us, as *Ehud* did the King of *Moab*, (*Judg. iii. 20.*) *I have a message*

message to thee from God. And if the Tyrant at that news rose from his seat, shall not he condemn us, if we receive it with less signs of regard and reverence? But especially let us labour to fill our minds with serious apprehensions, that it is the Word, the Will

*⁹ Scriptura est ipsa vox
& anima Dei. D. Greg.*

and Mind of the great God ⁹, and then we shall express our outward reverence with more ease

and sincerity. Let us receive it as being truly his (*1 Thes. ii. 13.*) and it will work as effectually as if it came with the terrors of Mount *Sinab*, or were delivered in Thunder from the battlements of Heaven. And the better to affect your heart, behold the evident demonstrations that God is in and with them. Think how many sad hearts these Promises have cheered; how many erring and wavering minds these Truths have established; how many obstinate sinners these Exhortations and Threatnings have converted, and it will help to give them their due value in your eyes. *Fifthly*, Mark them with a most diligent Attention, as those did our Saviours words (*Luke xix. ult.*) Let your eyes be fixt on the Minister, as if you *expected to receive something*, (*Acts iii. 5.*) Let your ear be open to receive the words, and your heart ponder well the sense; and be sure you narrowly watch, and speedily drive away those evil thoughts which come to devour your Sacrifice and carry your Souls away. How deservedly would that poor man want relief, who should entertain himself with every Bird within his view, at a time of Distribution, till all were disposed of? Yet such is their folly, who while they are pursuing every idle thought which is suggested by *Satan*, lose many Sentences, which might open their eyes, strengthen their hands, and comfort their hearts. You know not what good he deprives himself of that lets the least Sentence

Sentence slip unobserved; for the very filings of Gold are precious, and there is weight in the least tittle of Gods Word, (*Matth. v. v. 18.*) There are many places which are obscure, and by reason of close Connexions or speedy Transitions are no ways to be understood without the comparing them with what precedes and follows^r, so that breaking one link may spoil the chain. It is not possible a careless hearer should understand them clearly, or apply them prudently, or make any future benefit of them; but we find, by half-Sentences and slight Observation, men suck in Errors and evil Principles, and the same word which cures one kills another^s. It is this negligence and inadvertency that makes the Scripture so little understood, so hugely perverted, so speedily forgotten, and so slowly practised. We have enough while Gods Word is reading, to employ our minds and take up our time, and did we give as much heed^t to Scripture as we do to trifles, we might easily understand it, and should be engaged to a firmer belief and a more conscientious practice thereof.

^r *Qui non advertit quid supra & infra scriptum sit, is pervertit verba Dei vivent is. Munster.*

^s *Ὅσοι μὲν ἐμπείρους ἀ-
κρίτους ὡφελέσονται, ὅσοι δὲ
ἀπείρους βλάψονται, ἐστὶν
ἀεὶ πρὸς ἐμπειρίᾳ κα-
τά τὸ λέγειν, ἕως
καὶ τὸ ἀκρίν. Arrian.
in Epict. l. 2. c. 24.*

^t *Qui audierit inveniet
Deum, qui etiam studue-
rit intelligere, cogetur
& credere. Tert.*

§. VI. The last part of our care is after the Lessons be ended; then *Sixthly*, Meditate of them, and lay them up in your heart, that you may faithfully remember what you have learned, and readily bring it forth upon occasion. We do not only hear Gods Word to stir us into a present Devotion; but to fill our Treasures, store our Armory, and victual our Fort, against we be besieged by Temptation or Affliction;

Heb. ii. 1.

Dr. Hammonds Annot.

fiction"; and 'tis not our Affections when we hear it, so much as our Memory of what we hear, that thus makes it serviceable to us. But we must especially treasure that which is most pertinent to our own condition; and as the Jewish Masters love to allegorize, we must not be like the Wine-press, which keeps the husks and lets out the pure Wine; nor like the Sponge which promiscuously sucks in all; nor yet like the Hour-glass which pours out at one side what it received on the other; but in hearing we must be like the Fan, which retains nothing but the solid Corn. If we have but skill to chuse according to our needs, there is in Scripture plenty and variety for all estates; and if our Arms be fewer, yet if they be ready and fit, they may be more serviceable than more that are not so well ordered. *Lastly*, begin immediately to put what

** Is divinas Scripturas rectè legít, qui verba vertit in opera. D. Bern.*

you hear into Practice, and then it is out of *Satan's* reach*. Take warning by the Threatnings, to fly from the evil; encouragement from the Promises, to perform the good; submit to the Reproofs, observe the Directions, and pursue the Rewards. If this Glass have shewed us our Deformities, we must immediately amend them, or we shall

James i. 23, 24.

Qui sacras literas legít nec confert ad rem, similis est seminant crebrò, metenti nunquam, parturienti sapius & partus sepelienti, otioso cantori qui non habent mercedem operis. Masius è Talm. in Jos. i.

These Rules carefully made use of, will be soon found of

soon forget them, and so lose the labour and benefit of our hearing. What signifies a Counsellors opinion or Physicians advice, if they be not followed? The better the counsel is, the more is our shame, if we look more on the glory of asking it, than the honour and benefit of observing it.

of extraordinary advantage, and may suffice in the general; but because of the variety of Scripture, and the necessity of a particular application, we shall add some short intimation how to profit by the several parts hereof. For St. Paul hath taught us, that all Scripture is useful * to inform and teach us in Faith * and Truth; to discover and reprove our sins, to direct and urge our amendment, to promote and improve us in the practice of holiness. Which rule if we follow, we may be able to profit by every Chapter, and may learn that Art of making every part of Gods Word (like an exact Picture) look directly upon our selves *, and comply with our circumstances, although it was spoken to others, and perhaps of different condition.

* 2 Tim. iii. 16.

* — Προς διδασκαλίαν, πρὸς ἐλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν ἥ ἐν δικαιοσυνῇ. Vide Ham. Annot. in loc.

* Omnia quidem dicta Domini omnibus posita: sed pleraque in personas directa, non proprietatem admonitionis nobis

constituerunt, sed exemplum. Tert. de Præscr. hæret.

§. VII. First then, to apply the Old Testament, out of which the first Lessons are taken, we may consider that (besides the Psalms, of which before) it consists of these Parts, 1. The Law, 2. The History, 3. The Morality, 4. The Prophecies. 1. The Ceremonial Laws are omitted in our daily Service, because they were proper to the Jews, and had no apparent reason ^b of their obligation, yet if we have time, leisure, and judgment, we may in private improve them into most useful Meditations, by applying the Types to Christ, and those Precepts which are literally obscure, to matters of practical

^b Heb. קִּיָּהוּ :

Verba sunt quæ non habent apertam rationem : — sunt ex decreto Regis. R. Sal. — Præcepta quorum non patefacta est ratio. R. Dav. Kim. in Psal. cxix.

Holiness.

Holiness. Of the *Judicial Law* also little is read in Publick; but so much of it as is used, is the foundation of the antientest and best Laws which were made by Heathens or Christians, and contains Rules of the exactest Justice in the World; and if we abate for the difference of our circumstances, may conduct our Consciences in many cases of intercourse with our neighbours. Of the *Moral Law* no part is passed by, because there are the Rules of eternal Goodness, to which the Consciences of all men give consent at the first hearing, and so are of universal Obligation; but they bind us in a higher manner than any (*Matth. v. v. 14.*) wherefore we may learn hereby our Duty to God and Man, and discover all our odious sins, and we may encourage our selves to obedience from the Promises, for they shall certainly be performed either literally in temporal, or with advantage in a spiritual manner; understanding Soul for Body, Grace for Prosperity, and Heaven for Canaan: In which manner also we must apply the Threatnings to make us penitent for former, and cautious against future offences against so holy a Law of so great a God. 2. The *History* is all read, and is a rare Account of the methods of Gods Providence in the Government of the World, from the Creation to the Return of the Captivity. And we are to love and reverence it before all other Records, for its Divine Author and undoubted Credit; for the Persons it treats of, the chosen People of God; and especially for the excellent Design, which is to teach us to fear God, love Holiness, and avoid Iniquity, by a clearer and more easie method^e than the Precepts can do; because these lively Pictures of the final success of Piety, and the ruine of Wickedness

^e Longum iter per Præceptum, breve & efficax per exemplum, Seneca.

kedness, are more readily apprehended, more deeply impressed, and more firmly remembred, than either Advice or naked Exhortations.

And therefore the Examples ^d of prosperous Virtue will condemn our Folly and Sloth, and raise in us a holy Emulation to be like those excellent persons, and a lively Hope that we shall have the same Success and Rewards.

^d *Hoc tibi virtutum stimulos, hoc semina laudum, Hoc exempla dabit. — Ne simus ingentium exemplorum parvi imitatores. S. Salvian.*

As also the base Designs, constant Disappointments, and dreadful Events which attend all ungodly Wretches, must affright us from treading those paths. And thus the Shipwracks of evil men and the steps of the Saints may conduct us safely to our Journeys end. Only, because the best men may have erred, we must not always do what they

did, but make their Precepts ^e the Interpreters of their Practice, and where they agree we are safe in our Imitation. 3. The Morality, in the Books of Job and Solomon (and some parts of Apocryphal Authors, which the Primitive Church also read for

^e *Hec quando in S. Scripturis legimus non ideo quia facta credimus, facienda credamus, ne violemus precepta, dum passim sectamur exempla. Augustin. Mend. c. 9.*

instruction of manners) these do recommend unto us all sorts of virtues, and set out the means to obtain them, and the advantages of practising them, and give a true representation of the folly and danger of Sin; with cautions against the occasions thereof, laying down innumerable Observations, for the ordering of our Lives in all Conditions and Relations; but these so brief and independent, that we must give extraordinary Attention that we may learn our Duty, in that place and those circumstances in

R which

which we are. Here are Rules for Princes and People; Masters and Servants; Parents and Children; Husbands and Wives; Young and Old; Rich and Poor; Prosperous or Afflicted persons; and that we every one may learn our own Lessons, we must mark those Sentences which encourage to some virtue we are deficient in, or reprove some Offence we are guilty of; and not out of Idleness or Malice pick out only those which we suppose fit our Neighbours, and paint out their Crimes: For thus our own faults pass uncensured, and neither we nor they have benefit by this excellent part of Holy Writ. 4. The *Prophecies* are the Predictions of ruine from the mouth of God to all wicked men, both Heathens and Enemies of Gods people, and also those that then gloried in that name (as we do now) but yet continued in the practice of all Iniquity. How sadly do the Prophets complain of such? What terrible Menaces and piercing Reproofs do they give them? Yet every where intermixed with earnest Invitations to Amendment, and pressing Exhortations to sincere Reformation, and the practice of that hearty Obedience which the Letter of the Law expressed not, but is here required as an Introduction to the Gospel and coming of Jesus, which is by the Prophets set out in all its Glory. And when we behold that both those Heathen Nations and the Jews also have pulled utter ruine on themselves by their Contempt of the Promises, and verified the Threatnings by their Disobedience to these warnings; we ought to fear and grow wise by their Calamity, to take heed to answer our Profession with a holy Life, and to cast off all those destructive sins, or we may be sure these Prophecies shall once more be fulfilled in our inevitable Destruction. As for the more Myste-
rious

rious Prophecies^f, we need not curiously pry into them, nor know particularly to what Church or Persons to fix the woes therein denounced; but rather applying them to our own lusts, let us take courage from the assurance of Victory under Christs

^f *S. Propheta audivit & non intellexit; quid facient hi qui signatum librum & usque ad tempus consummationis malis obscuritatibus involutum presumptione meritis edisserunt? Hieron. in Dan.*

Kingdom, to mortifie and subdue them. That as God hath sent him to us in the Flesh, and so far made good these Predictions, so we may admit him to reign in our hearts; and then we shall experience the truth of that Triumph, Joy and Peace, which is promised to wait upon his Government, and also avoid all the Terrours that are denounced against the Workers of Iniquity.

§. 8. The *New Testament* is read for the *Second Lessons*, because it is the perfection of the Law, the substance of the Types, and the fulfilling of all the Prophecies; and because it hath manifested the Reward more fully, it heightens and improves the Duties^g; for since to us *much is given, much may justly be required.*

^g *Lex vetus ligat manum, lex nova ligat animum.*

Now that so clear a discovery of

Gods infinite Love may the more powerfully work upon us, let us well consider, 1. The History of the Gospel. 2. The Epistles.

1. To apply and improve the *Gospel*, let us consider it as an exact Account of all that Jesus did and suffered for us. Here is a Relation of his mean and humble Birth, a Record of his holy and afflicted Life, a Register of his Miracles, a Summary of his Sermons, and a most moving Description of his painful and meritorious Death. Let us therefore in hearing these *Lessons* imagine our selves of his Retinue, as if we

were giving audience to his voice, and beholding his Wonders of goodness and might. Let us carry our Pride to his Nativity, our Idleness to his industrious doing good to all, our Anger to his Meekness, our Revenge to his Gentleness and Love of his Enemies, that they may blush and die, when they see their deformity by so sweet a pattern. See and wonder, admire and love, and strive to imitate your dear Saviour in kindness and charity, mercy and pity, diligence and piety, patience and constancy, faith and zeal; and rejoice to have him presented to you thus, because your

*h Tunc enim promptius
ibunt Milites, cum Dux
sit socius.*

Captain is your Companion^b and hath done himself what he requires of you. The Servant of Wenceslaus following his Royal

and devout Master barefoot in a deep Snow to a House of Prayer in a Winter night, when he began to tire, beheld his Prince, and with Shame and Love recruited his tired spirits, and every look gave him a new life: So would the sight of Jesus beget in us, did we view him with that affection and steadiness as we ought; if we have a due Love for Christ, it will not only be pleasant but profitable thus daily to hear of him. For his Sermons will convert us, his Conversation engage us to love him more, his Example will invite and inflame us, and his Death will above all tie our Souls to him, and make our Sins as odious as the worst Instruments of that black Cruelty: Thus we may live like him, die with him, and rise again to newness of life.

2. Those sacred *Epistles* are used, which do further explain the Mysteries of the Divine Love, and the Covenant of Grace, declaring Gods designs in it, his expectations from us, and the preparations made for us; with incomparable cautions against the deceits of

Satan,

Satan, cruelty of Persecutors, and fallhoods of Hereticks, together with variety of Promises, Exhortations and Directions so closely united, and so Majestically expressed, that it requires a quick apprehension, and a solid judgment to unravel all the Mysteries in them; and yet they that avoid Curiosity and Self-conceit, and bring Humility, Love and holy Resolutions, cannot be more effectually improved in Knowledge and Piety by any part of Scripture. And this Rule must always be observed, when we hear any part of Gods Word, that we do not pursue Difficulties and Disputes, but apply the Holy Scripture to profit by it. And certainly he best understands it, who learns from it to bridle his Passions, bound his Desires, conquer his Appetites; to fear God, love his Neighbour, and to be careful of his own immortal Soul; and if we make this use of the words of God, we shall have good cause to join in the next Duty of *giving Praise* to him that made them; and assist us that we may profit by them.

SECTION X.

Of the Hymns for the Morning-Prayer, and first of the Te Deum.

§. I. **T**Here is not in the whole Circle of Christian Duties any more universal than Praise: For because in every thing God shews mercy, we must *in every thing give thanks* *. So that Hymns of Praise are ever seasonable, especially in the House of God, where they are to be intermixed with every part of Divine Service, to make it pleasant to us, and acceptable to him we worship. We are to bless God for our bodily Food; how much more then for the Food of our Souls? The providing of which for us is the greatest Mercy next to that of giving the Eternal Word to us. For if God had not written his Word for us, we should not have seen either our Sin or our Danger, our Duty nor our Assistance, our Deliverer nor our Reward, and shall we not praise him for this shining Light? And particularly, what Chapter is there, but it contains a peculiar reason of our Thankfulness? Whether it instruct or reprove us; invite us to Duty, or affright us from Sin; whether it consist of Promises or Threatnings, Precepts or Examples, it ought to be concluded with [*We praise thee, O GOD,*] viz. for illuminating our Minds, quickening our Affections, renewing our Memory,

Memory, reviving our Hopes, awakening our Sloth, or confirming our Resolutions. Some benefit we have or may have by every one; and therefore a Hymn will both refresh us with variety, discharge a great obligation to God, and prepare us to hear the next Lesson with frether appetite. We have two for our choice, that we may suit every Chapter: but we shall first consider that which is most usual, the *Te Deum*.

The Analysis of the Te Deum.

S. 2. The Te Deum consisteth of three Parts :

I. An Act of Praise, containing,	1. The exercise of the Duty it self, { 1. All that are on Earth, { 2. The Company joining with us in it, { 1. The glorious Angels, { 2. All that are in Heaven, { 1. The glorious Angels, { 2. The glorified Saints, {	1. We praise thee, O God, we acknowledge, &c. 2. All the Earth doth worship thee, &c. 3. To thee all Angels cry, &c. 4. To thee Cherubin, &c. 5. Holy, holy, holy, Lord God of Sab- bath. 6. Heaven and Earth are full, &c. 7. The glorious company of the Apo- stles, &c. 8. The goodly fel- lowship of the Pro- phets, &c. 9. The noble army of Martyrs, &c. 10. The holy Church throughout all the world, &c.
II. An Act of Faith, expressing,	1. The Persons confessing this Faith, { 1. Every Person of the Trinity, { 2. The Articles thereof concerning, { 1. The Glory of his Kingdom, { 2. The Eternity of his Divine Nature, { 3. The Humility of his Birth, { 4. The Merit of his Death, { 5. The Height of his Exaltation, { 6. The Certainty of his Return, {	11. The Father of an infinite majesty. 12. Thine honourable, true, &c. 13. Also the Holy Ghost, &c. 14. Thou art the King of glory, O Christ. 15. Thou art the ever- lasting Son of, &c. 16. When thou tookest upon thee to deli- ver, &c. 17. When thou hadst overcome the Mar- tyness, &c. 18. Thou sittest at the right hand of God, &c. 19. We believe that thou shalt come to be, &c.

A

III. An

A

III. An Act of Supplication,

1. For
all Gods
People
desiring

1. Internal Assistance,

2. Eternal Salvation,

3. External,
 { 1. Safety and
 Success,
 2. Protection
 and Defence,1. Who we are, viz. his
constant Servants,2. For
our
selves,
shew-
ing,2. What
we de-
sire,1. Freedom
from sin at
present,
2. Continual
mercy af-
terward,3. On what grounds we
hope to obtain our de-
sire, viz. our Trust in
Gods mercy,20. We therefore pray
thee, help thy ser-
vants, &c.21. Make them to
be numbered with thy
Saints, &c.22. O Lord save thy
people, and bless, &c.23. Govern them, and
lift them up for ever.24. Day by day we
magnifie thee.25. And we worship thy
Name ever, world, &c.26. Touchsafe, O
Lord, to keep us this
Day, &c.27. O Lord, have
mercy upon us, have
mercy, &c.28. O Lord, let thy
mercy lighten upon
us, &c.29. O Lord, in thee
have I trusted, let me
never be confound-
ed.

The

A Practical Discourse on the Te Deum.

§. III. **W**E praise thee, O God, we acknowledge thee to be the Lord: All the Earth, &c. unto Verseicle 9. The noble Army of Martyrs praise thee.] Although this Song of Praise be not of Divine Authority, yet it is said to have been miraculously composed, and first sung by St. Ambrose and St. Augustine after the Baptism of that illustrious Convert; and it is placed among the undoubted Works of holy Ambrose, who in the times of general Calamity first brought the use of Hymns into the Latine Churches (which had been used in the East from the beginning) and made several Forms of Praise himself; and among

Grande carmen istud est, & quo nihil potentius: Quid enim potentius, quam Confessio Trinitatis, quæ quotidie totius populi ora celebratur? Certatim omnes student fidem sateri; Patrem, Filium & Spiritum Sanctum norunt versibus prædicare. Ambros. in Conc. de Basilicis, &c. Tom. 5.

the rest this grand and powerful Hymn^b, which, it is likely, he means when he speaks of that Confession of the Trinity in verse, which the people so much delighted in, and sung so joyfully every day. For this hath ever since been frequently used and highly esteemed in the Church; not only for its Authors sake, but for its own, since it is so rare a piece of choice Devotion. The principal

scope hereof is to give all Glory to God, which therefore is interwoven with every part; but these *nine* first Verseicles are wholly Eucharistical, wherein we express our own Gratitude, and to heighten our Devotion, we cast our eyes on all Creatures in Heaven and Earth, that join with us in paying the same Duty. We have now heard out of Gods sacred Word those gracious

Invitations

Invitations and sweet Comforts, those useful Directions and necessary Warnings which he therein gives us, for all which we give him thanks when we say, *We praise thee, O God.* We have also heard many instances of his Power, and been instructed in his holy Commands, which engages us to acknowledge his Authority and pay our Homage: Therefore we promise to be his Servants, and seriously *acknowledge him to be the Lord*, which is a mocking of the Divine Majesty, *Luke vi. 46.* unless we resolve to *do what he says*, and commands us in his Holy Word. But why should we not be sincere in this acknowledgment, since it is our Honour to serve him whom the *Heavens praise*, and the *Earth worships*, and to whom all the Inhabitants of both are subject? The *Earth*, that is, the Men that dwell therein, in all Ages did and in every Nation some now do give him Honour. For there is no Time, nor Country which hath not afforded many to confess and adore him that fills all places, and endureth *from everlasting to everlasting.* But if so many Examples out of all mankind will not suffice to make us *praise him devoutly*, and *acknowledge him faithfully.* Let us lift up our eyes to the *Heavens*, which are replenished with Creatures more noble and glorious than we; yet all these make it their employment, and account it their delight to glorifie his Name. We lately prayed that Gods *will might be done on earth as it is in heaven:* And how it is done there this excellent Hymn will shew you: It opens Heaven to you; nay, with the Evangelical Prophet, carries you thither to behold the holy Orders above, *Angels and Powers, Cherubims and Seraphims, Apostles, Prophets, and Martyrs.* This shews you their employment, which is all one and the same that you are now exercised in, even to *praise the Lord continually*
every

* Gen. xxxii. 26.

Dimitte me, quia ascendit columna aurora, & appropinquat hora Angelorum, ad laudandam Deum. Targ. Hierosol.

* *Voce incess. Sili. Amb.*

* Isa. vi. 3. *Sanctus Pater, Sanctus Filius, Sanctus Spiritus. Chal. Par.*

Jon. Ita olim legebat P. Galatinus.

every morning, or rather every moment, with never-ceasing voices ^d. Nay, here is their Song, even that mysterious Anthem to the Trinity, by which they confess every Person and adore all as *Holy*. So that you may at once learn what to believe, and how to worship God. O let us learn this Song we must sing in Heaven, when we shall bear a part in that Celestial Choir, where all these glorious Hosts ever magnifie their great Commander, all Creatures of the Earth, all the Lights of Heaven, and the innumerable and invincible Legions of Angels, are listed under this our Lord, fight for him, and ever execute his Commands. Wherefore he is called *Lord God of Hosts* or of *Sabaoth*, that is, of the Armies and Powers of Heaven and Earth. And since every one that is under him gives him Honour, the *Majesty* of his glory must needs reach as far as his troops extend, and they fill both the upper and lower world. Let us join with the Angelic Hosts now, and we shall be joined to them hereafter; let us not be discouraged at the distance of our Nature and Condition; for many of our Brethren (which were once as we are) are already glorious, they are admitted to this honour, and intermixed with this Society. O see the painful and faithful *Apostles*, see the zealous and holy *Prophets*, behold the triumphant *Army* of devout and courageous *Martyrs*, how they all rejoice and sing. The *Apostles* are ravished with his Glory whom they saw in his Weakness. The *Prophets* are delighted with him whom they prophesied of, but never beheld before. The *Martyrs* are transported with his Love, and forgetting all their Torments, solace themselves in his Joys; and every ga-

ping

ping Wound^r is now a Mouth to ^{Quot vulnera hiantia} chant out his Praise. O what Ho- ^{tot ora laudantia Deum} nour is it to serve such a Lord ! What delight to be admitted to so glorious a Society ! Summon up all the Powers and Faculties of your Souls, and as they fill Heaven, do you fill the Earth, with setting out the Majesty of his Glory.

§. IV. **The Holy Church** throughout all the world doth acknowledge thee, &c. unto Versicle 19. **We believe that thou shalt come to be our Judge.**] The second part of this Hymn (in the eleven following Versicles) is a *Confession of Faith*. Every Article whereof is a further motive to praise God, either for the Glory of his Essence, or the Mercy that appears in his Works. And since we see God at present only by Faith, the Profession of that Faith may be reputed to us as a glorifying of him, *Rom. xv. 6*. The Saints and Angels see him face to face, and what they do by Intuition, we do by Faith, by Hope, and by desires of a nearer Union. And certainly we cannot set out the Majesty of his Glory better than by assenting to that Revelation which his Truth hath made of himself; and by confessing him that the glorious Hosts of Heaven adore, and the *Universal Church* doth and ever did acknowledge. For so we agree in a sweet Harmony with the Saints and Angels in Heaven, and with all holy men our Brethren on Earth. The unanimous Consent of the Servants is a manifestation of the Masters Honour : And it is an evidence that the Lord is really such, and so glorious as we believe him to be, since all unite in the Profession of it. And this holds, as in all Articles, so most evidently in the great Mystery of the Trinity, which the Celestial Choir own by their *Trisagium*; *Holy, Holy, Holy*. And the Catholick Church hath most unanimously acknowledged,

most

most sacredly kept, and most courageously defended it, above all other Articles; so that all Christians agree in this, who yet differ in many other points. Let us then cheerfully acknowledge the infinite *Majesty* of the *Father*, who governs all Creatures; and declare the *Honour* of his *true* and *only Son*, whose glory is great in our Salvation; let us confess the Divinity of that *Holy Spirit*, who is our *Advocate* in Heaven, and our

ὁ Παράκλητος. U-
trumq; signif. Joh. xiv.
16. & 1 Ep. Joh. ii. 1.

Comforter upon the Earth. Above all let us be careful that the Humiliation of our merciful Redeemer do not lessen our esteem of him.

To prevent which, the Church in this Hymn, as also in all her Creeds makes the largest and most particular Confession of the Son of God: we have here a full account of his Divinity and Humanity; because by the malice of *Satan* these have been confounded and mistaken by so many Heresies; and we have also a Recital of those Works of his which most concern us, because it is the interest of us all to know and believe these, which more directly tend to our Salvation than any other of the Works of God, and therefore do more strongly engage our Gratitude; for we shall find abundant matter of Praise both in what *Jesus is* in his nature, and what he *hath done* for us. He is very God, and therefore we give him that title [*King of Glory*] which alone belongs to the Lord of Hosts. *St. Ambrose*

h Psal. xxiv. 7. & 10.
*Quis est iste rex gloria?
Respondetur à scienti-
bus, Dominus virtutum,
ipse est Rex gloriae. Er-
go Dominus virtutum est
ipse filius.* Ambr. de
fide, l. 4.

(the best Interpreter of this Hymn) saith^h, that the *twenty fourth Psalm* was sung by the Angels at our Saviours Resurrection; those who came with him calling to those in Heaven to open the gates for the *King of Glory*, who answered them as it is in that Psalm.

And

And we may call him the *King of Glory*; as he is very God, and because he hath purchased Glory for us, and shall distribute it to us, and receive Glory and Praise from us, and all that are partakers of it; yet his Glory depends not on our Praises, but is inseparable from his Nature, because he is the *everlasting* and only begotten *Son of God*; not created as the Angels, nor adopted as men; but by eternal generation coeternal with the Father and coequal. What though he was born in time, and became the Son of Man? This doth not take away his being the Son of God, nor change his Nature, but express his Love, and engage our Affections. Dear Jesus! whither hath thy Love carried thee! From Glory to Misery, from the highest throne in Heaven to the lower parts of the Earth: How hast thou pursued us through all the stages of our Infelicity! From the dishonours of the *Womb* to those of the Tomb, not *abhorring* the meanest place that was pure, nor the lowest condition that Innocence could be put into. What cause have we to bless thee, who wert pleased to become what we were, that we might be (not what we deserved, but) as thou^k art! Holy Saviour, we believe and rejoice in believing, that thou wast born like us, livedst with us and diedst for us; and thy Death was our Life: It was shameful and inglorious, sharp and tormenting; so terrible as might startle a great confidence in a good cause: But it was not more bitter to thee than sweet to us. We, even we, O Lord, had armed Death with a Sting sharp and venomous, for our Sin had provoked the Divine Wrath. And this Sting (though

^k Ephes. iv. 9.

Pudorem exordii nostri non recusavit, sed contumelias naturæ nostræ transcurrit. Hilar.

^k *ideo quod homo est Christus esse voluit, ut homo possit esse quod Christus est.*

with

1 Cor. xv. 57.

Gr. Κέντρον. *Devictio*
mortis aculeo. Ambr.

with the suffering of inexpressible
dolors) thou hast pulled out ¹ and
having satisfied the Justice of
God, canst now triumph over

Death it self, and enable us with comfort to say, *O Death, where is thy sting*, with which thou didst threaten all the world with unavoidable Destruction? Who can behold what thou hast suffered, and we have escaped, and not be ravished with thy Love, O Blessed Lord Jesus! The way to Heaven was ever open to Innocence, but we all had sinned and come short of the Glory of God. Heavens Gates were shut against us, and Hells Mouth open to receive us. And in this estate our Life had been worse than Death, by the dreadful expectations of deserved Vengeance, and our Death had certainly delivered us up to feel what we feared. Do we live with any comfort? 'Tis thou hast removed our fears. Can we die with any peace? It is thou alone hast renewed our hopes. If Heaven be now open to receive any men that are, or ever were, or shall be; it is not by the merits of their own Innocence, but by those of this thy all-saving Death. We need not dispute *de facto*, whether any of the Saints before Christ, had actual possession of Heavens Glory; (the Scripture is not clear, *Heb. xi. 40.* 1 *Pet. iii. 19.*

^m Clem. Alex. Strom. 2.
Tert. de Animâ, c. 55.
Cypr. Ser. in Dom. Pas.
Ambrosius Comment.
in Rom. 5. & passim.

Mat. xxvii. 52. as some think, and
the Fathers ^m, especially *S. Ambrose*
seem to deny it, nor is it easie to
disprove them) but this we are
sure of *de Jure*, that none under
the Law nor the Gospel ever were

received into Heaven, but by Faith in this Death of Jesus; God might admit men by the Merit of it, even before it was accomplished; but no Holiness that we are capable of can challenge Heaven, nor no feigned

Purgatory

purgatory Expiations can satisfy for our Sins. Wherefore whenever *Abraham, Isaac and Jacob* entered into their Glory, it was in the right of Jesus, who by his saving Death, pulled out that fatal Sting, and obtained *Admission* for all *Believers*, not only for Jews and Saints of former Ages, but for Gentiles and all the World that shall so own him as a Saviour, as to give up themselves to be ruled by his holy Laws. Our blessed Master indeed was glorious with his Father from all Eternity; he was in Heaven before ⁿ: but not in our Nature, not as our Advocate, not to take Possession for us; but now he is restored to his Throne again, ready to receive *all believers* into the participation of his joys. And now his *glory* is our great advantage and infinite comfort; so that we may receive this Article with that delight with which old *Jacob* did the news of his beloved *Joseph's* advancement over all the Land of *Egypt*; assuring our selves, that he who stooped so low to us, and suffered so much for us; will employ his regained Power and Glory for our good, even to take us up to him, and to let us reign with him, who ever lives to make Intercession for us. We cannot see him in his Glory *at the right hand of God* by the eye of Sense, but we do discern him by the eye of Faith; and we believe he shall be revealed in all this Glory, when he comes to judge the world at the last day. He shall then come to examine and pass Sentence upon all, and we must every one bear our own burdens, so that we must not concern our selves for the fate of others; but busy our selves to prepare our own accounts, for we are sure *he shall be our Judge*: Our Guilt might make us fear and tremble to think of it; yet his Mercy may

ⁿ *Ascendit non ubi Verbum Deus ante non fuerat: Sed ubi Verbum caro factum antea non federat. Ruffin. in Symbol.*

comfort us, and quicken us to make ready. Who could we rather wish should judge us than he that redeemed us; and he that now offers to give us a Pardon sealed in his own blood? Let us now accept his tender, and we need not tremble then, for so our Judge shall be our Advocate and our Friend.

S. V. We therefore pray thee, help thy Servants whom thou hast redeemed with thy precious blood, &c. unto the last Versicle, **O Lord, in thee have I trusted. let me never be confounded.**] The last part which closeth this devout and exquisite Form, turns both the *Thanksgiving* and *Confession* into *Prayer*, as a most natural consequence of all the preceding Considerations: for who can behold so great a God, so universally praised in Heaven and Earth, and not believe him to be the Fountain of all Goodness, and desire his Favour? Who can contemplate the Saviour of the world in his essential Glory, in his admirable Condescension, willing Humiliation, and illustrious Restauration, and not break forth into most passionate Supplications for a share in his Love? Or if we go back no farther than the two last Verses, we there saw him, with *St. Stephen*, sitting in all his *Glory at the right hand of God*, and shall we not request him to be mindful of us in his *glory*, whom in his low estate he purchased with his life and *blood*? And as he put on Weakness and submitted to Misery to redeem us, that he will employ his regained Power and Glory for our *help* and assistance. We say, he is to be the *Judge* of us and all the world, *John v. v. 22. 27.* and we know we cannot answer him for one of a thousand, *Job ix. 2.* Sure then our wisest way is to *make supplication* to our *Judge*, *Job ix. 15.* and to beg that his Favour may at that day be shewed to us and all his people; for at his Sentence all the world must stand or fall;
those

those whom he justifies or reputes innocent, shall be set on the right hand, and be reckoned among the *number* ° of the *Saints* and sealed ones, *Rev. vii. 4.* and therefore let us pray to this great Shepherd, that though now the Sheep and Goats are mixed, yet he will wash us with his blood, and pronounce us guiltless; that our lot may be with his *Saints*. Now that we may be thus disposed of, at the last day, we shall need not only his Mercy then, but his Grace now, to secure us in our passage through this world. Wherefore we pray with holy *David* in the last words of the *xxviii. Psalm*, that God would use all means to bring *his people to his glory* ^p; even that he would *save* them from all evil, and *bleſs* them with all good things. That he would *govern* and direct them in their duty, and *lift them up* and support them against all opposition for ever. And these are the sum of every Christians needs and desires. What more can we wish or pray for, than to be rescued out of trouble, and furnished with all blessings needful for our Souls and Bodies? That God should feed us as a Shepherd (as the Hebrew reads) ^q or govern us as a Prince, conducting our Duty by his Care and Laws, that we may not stray nor go amiss. And *lastly*, that he should bear us up against all the opposition of *Satan* and his Instruments, and advance us from our low estate, *Job xxii. 12. Psalm. ix. 4.* to set us up on that rock where our enemies malice cannot reach us; but we may stand safely there, till we are *lifted up* from thence

° Numerare pro reputari,
Isa. liii. 12. Sap. v. v. 5.
Πῶς καταλογίσει ἐν
ὑμῖν Θεὸς, καὶ ἐν ἀγίοις ὁ
κλῆρεῖ αὐτοῦ. Grac.

^p Psal. xxviii. ult.
*Serva populum tuum &
benedic hereditati tue,
& rege eos, & extolle
eos usque in aeternum.*
Vulg: Lat.

^q Heb. & LXX. *Pasce
eos, h. e. rege. Vulg. So-
rores enim sunt artes pa-
scendi & regnandi. Ba-
sil. Conc. 24.*

to Glory, which we cannot miss of, if God hear but these Petitions. Therefore having prayed for all that is needful for us as Members of the Church, we now look more peculiarly to our selves considered apart. And since we are now and *every day* employed thus in praising God, we desire him to accept this as a Testimony that we are his Servants. We declare it in *David's*

^r Psal. cxiv. 2. *Per singulos dies benedicam tibi, & laudabo nomen tuum, &c.* Vulg. Lat.

Phraſe, Psal. cxlv. 2. ^r only altering the Tense and Person. Lord help us, for we are thy Servants paying thee the daily tribute of Praise. Whatever thou

bestowest on us will not be forgotten, nor buried in ungrateful silence. We meet in thy House *every day* to magnify thee in this manner, and to set out the glory of thy Name in every thing thou doest for us. Withhold not thy Mercy, for we will not withhold thy Praise, and since we resolve *day by day*, that is,

^r Hebr. reduplicatio distributionem significans, ut, Manè, Manè, pro unoquoque manè. Isa. xxviii. 19. & c. l. 4.

^r *Cœpisti melius quàm desinus, ultima primis Disſant.*—

daily ^r to do the work of Angels; Lord, keep us pure as they are, for Praise is not seemly nor acceptable in the mouth of a Sinner. Let not us who are thy Servants in the morning, be the Devils Slaves ^r before night; but preserve us holy all this day, that our afternoon

Sins may not rob us of the benefit of this days Praises, nor indispose us against the next morning, when our Duty will return. Dear Jesus, look on our Frailty and strengthen us, look on our Guilt and pardon us. We cry earnestly and double our request; *Jesus, Master, (Matth. xx. 30, 31.) Have mercy on us, Have mercy on us*; for our needs are great and pressing: Unless we find Mercy for former Sins, we must be condemned by thee; and except we obtain Mercy for future Assistance,

sistance, we shall be overcome by *Satan*. O shut not out our Prayer; consider not our Merits, but our Distress, we know we deserve nothing, but we have great hopes (such is thy transcendent Goodness) that we shall have what we desire. Those that were better than we, have put words into our mouths, who in the Psalms ^u did not urge thee as if they had been worthy, but only *trusted in thy mercy*, and so do we. We rely not on our selves or any Creature, but on thee alone; for we know thou canst help us, and we have a persuasion thou wilt. All the world sees by our daily attendance on thee, that all our expectations are from thee. O do not disappoint those hopes that are grounded on thy tender Mercy, lest *Satan* upbraid us, and the World slight us, and then we shall be confounded, and not know which way to look, *Ezra* viii. 22. *Psal.* xxij. 7, 8. be it therefore unto us according to our Faith. *Amen.*

^u *Psal.* xxxiii. 22. *Sic misericordia tua, Domine, super nos quemadmodum speravimus in te.*

Psal. xxxi. 1. *In te, Domine, speravi, non confundar in aeternum.* V. Lat.

Non quia virtutem habeo, — sed quia speravi in te. Aug. de Verb.

Ap. 7.

The Paraphrase of the Te Deum.

§. VI. 1. [*we praise thee*] most heartily for all we have learned out of thy holy Word [*God,*] and it shall be our care to observe thy Will, since [*we acknowledge thee to be the Lord,*] to whom we owe all Duty and Obedience. We esteem it our Happiness and Honour to be accounted thy Servants, who art Lord of all the world.

2. So that [*all the earth*] with its Inhabitants joins with us, and [*doth worship thee,*] who art from Eternity,

nity, and in all Ages hast been acknowledged to be
[the Father everlasting.]

3. Nor doth this lower World alone own thy Supremacy, but Praise is given [to thee] by the several Orders of [all angels,] who with harmonious voices [cry aloud] in proclaiming thy Glory, which is ever set forth by all the Hosts of [the Heavens,] the Thrones, Dominions, Principalities [and all the powers] that are [therein.]

4. [To thee,] O God, triumphant Hymns are sung in that Celestial Choir: For the [Cherubin] on one side [and] the [Seraphin] on the other, with ravishing Melody chant thy Praise, and in their mysterious Adorations they [continually do cry:]

5. Saying one to another [holy] Father, [holy] Son, [holy] Spirit, three Persons, but one [Lord,] thou art the most mighty [God of Sabbath,] the supreme Commander of all the Hosts of Heaven, consisting of innumerable Myriads of blessed Spirits.

6. Thou makest us happy with beholding, and the Sons of Men with expecting thy Glory: So that all the Inhabitants of [Heaben and Earth] rejoice in thee, because all parts of the Universe [are full of] those manifestations of thy Power and Goodness, which declare [the Majesty of thy Glory.]

7. Thus the Angels sing, and (for our great comfort) many of our Brethren now glorified bear a part with them. [the glorious company of the Apostles] who preached Christ, and with unwearied diligence and patience, admirable courage and fidelity, shewed he was come to save the World; these are now in those Regions of Bliss, and there for ever [praise thee.]

8. As also all those Harbingers of thy Sons coming, inspired at sundry times, and in divers manners these are now met in Glory, and make up [**the goodly fellowship of the Prophets**] whose words we read on earth, but they now are happy in beholding him of whom they foretold, and also continually [**praise thee.**]

9. To all which blessed numbers are added those undaunted Legions, who sealed the truth of the Prophets Predictions, and the Apostles preaching with their blood, even [**the noble army of Martyrs**] who conquered Infidelity and Cruelty, by Faith and Patience; these now are passed from Torments to their Reward, and they with all other Saints and Angels, with united hearts and voices sweetly [**praise thee.**] O Lord, we long to be there, that we might see thee as clearly, and praise thee as heartily as they do.

6. VII. 10. But since we can now know thee only by Faith, we must glorify thee by agreeing with [**the holy Church**] even our faithful Brethren [**throughout all the world**] in the Confession of that true Faith, whereby every good Christian [**doth acknowledge thee**] to be what thou hast revealed thy self to be in thy holy Word.

11. We believe in that Trinity which the Angels worship, even in thee [**the Father**] who by creating and governing all the world, declaredst thy self to be [**of an infinite Majesty.**]

12. And we believe in him that is equal in glory with thee, and one in nature [**thine honourable, true and only**] begotten [**son,**] who hath redeemed us, that we of Slaves of *Satan* might be thy adopted Sons.

13. We do believe and acknowledge [also the Holy Ghost] to be very God (equal to and with the Father and the Son) who is the Advocate for us in Heaven, and [the Comforter] of us upon earth: And these three Persons are one God.

14. Thy gracious condescension, O blessed Jesus, shall not eclipse thy Divine Perfection, for though thou camest in our likeness to redeem us, yet we believe [thou art] equal with the Father, and [the King of glory,] for thou ever wast most glorious in thy self, and thou [a Christ] art anointed of God, a King and Priest for ever.

15. From Eternity thou art God, neither hadst thou thy beginning when thou wast made the Son of Man; for [thou art the everlasting Son] begotten [of the Father] before the world began.

16. Yet (blessed be thy name) thou didst change thy Glory for Misery, and sufferedst thy Eternity to be measured by Time; for [when thou tookst upon thee] that glorious design [to deliver man] from eternal Death, [thou didst not abhor] the meanest condition, but wast conceived in [the Virgins womb] and born like unto us, only void of sin.

17. How chearfully didst thou embrace a bitter and bloody Passion, to satisfy the Divine Justice provoked by our offences? And [when thou hadst] by suffering the wrath due to us, [overcome the sharpness] of that sting [of death] with which our sins had armed it, the whole world found the benefit of thy Cross: And by thy merits [thou didst open] those gates of mercy which Iniquity had shut against all Mankind, for hereby alone admittance into [the Kingdom of Heaven] is granted [to all believers] that are or were or ever shall be hereafter.

18. And no such can be excluded, for now [thou sittest] as a glorious Conquerour [at the right hand of God,] to intercede that the faithful may have the benefit of thy purchase, to keep possession for them, and finally to receive them to partake with thee [in the glory of the Father] which thou now enjoyest, and canst dispose it to whom thou pleasest.

19. To our great comfort therefore [we believe that thou] who hast been our Redeemer, and art our Advocate [thou wilt come] with millions of Angels in great glory to try all the world, and particularly [to be our Judge] with full Power to condemn or acquit us.

§. VIII. 20. [We therefore] knowing our Guilt and remembring thy Justice, do before-hand beg thy Mercy, and most humbly [pray thee] to [help thy servants] with thy infinite Merits and abundant Grace; and to answer for them [whom thou hast] so dearly bought, and [redeemed with thy most precious blood,] that we may not lose the Benefit, nor thou the Glory of thy gracious purchase.

21. O do thou acquit all thy faithful ones, and by applying thy Merits [make them to be numbred with thy Saints,] that being placed on thy right hand, they may have a part with thee and them [in glory] unspeakable and [everlasting.]

22. And that thou maist have mercy on them in thy Kingdom, give them here all that may fit them for it, and bring them to it, [O Lord, save thy people] from all evil which might dishearten or defile them [and bless] thy Church with all good things, which may make it flourish as [thyne heritage] and encourage it in well doing.

23. Be thou a Shepherd to watch over and feed thy Servants, a King to defend and [govern them] in all thy holy ways: And when *Satan* and his Instruments design to cast them down, rescue [and lift them up] by thy Grace, above their Power and Malice, that they may be safe [for ever.]

24. Particularly, be mindful of us in this Congregation, who will never forget thee, but as we daily tast of thy mercies, so [day by day] we acknowledge them in thy House, and [we magnifie thee] for them with these sacred Hymns.

25. Thou art an ever flowing Spring of Comfort, therefore we ever praise thee [and we worship thy name] both now in this world and will glorifie it in thy Kingdom [ever world without end.]

26. And as by our daily paying thee this tribute of Praise, we declare our selves thy Servants, [Touchsafe, O Lord] to remember our frailty, and by thy grace [to keep us this day] (which we have begun in thy Service) holy, pure, and [without sin] that our present Sacrifice may be accepted, and our hearts fitly disposed against the next opportunity.

27. We have so often fallen into sin, and so sadly smarted for our folly, that we must now most earnestly beseech thee [O Lord] to forgive and [have mercy upon us] for all that is past; and again to [have mercy upon us] and deliver us for the remaining part of our lives.

28. We beg compassion of thee in all humility [O Lord, let thy mercy] come to us, and [lighten upon us,] not for our merits, nor after the proportion of our deserts, but of our Faith; even [like as we] encouraged by thy Promises most readily and firmly [do put our trust in thee] and hope for it.

29. And

29. And though we do not challenge it by desert, yet we believe thou wilt not frustrate any of our expectations, for every one of us renouncing all other helps, can say [O Lord, in thee] alone [have I trusted,] because I know thy Grace and Bounty. Let me not now ask in vain ; O [let me never] be put to shame before the World or the Devil, nor [be confounded] by being sent away empty. [Amen.]

SECT.

SECTION XI.

*Of the Second Hymn after the first Lesson
at Morning Prayer, or the Benedicite.*

§.I. **W**E shall the more briefly pass this Hymn, because it is seldom used, and sufficiently plain: Nor need we dispute about the Original of it, there being no necessity that our Hymns should always be taken out of the Canonical Scripture; yet *Epiphanius* quotes

^a In Ancorato, p. 504.

^b Ruffin. lib. 2. advers. Hieron.

^c Augustin Serm. de Sanctis, 47.

^d Sixtus Senens. Bibliothecæ, lib. 8. Hæref. 6. de lib. Dan.

this in a matter of Faith^a, and many of the Antients mention it with great respect, particularly *Ruffinus*^b, and St. *Augustin*^c, who as *Sixtus Senensis* saith^d, do affirm it was used to be sung in all Assemblies of the faithful from the beginning: And lest the Council of *Toledo* should be thought to have first introduced it into the Catholick Church, they do plainly declare, that they only enjoined it in their Country, as being already^e used in all other parts of the

^e *Audistis in benedictionibus, & auditis omni*

solennitate quando leguntur, quomodo omnia laudant Deum, ecclesia & terrestria, Angeli, homines, luminaria cæli, arbores terre, &c. Augustin. Homil. 35. Tom. 10.

World:

World^f: Besides, it is no other than a Paraphrase upon the cxlviii. Psalm, agreeing so exactly with it both in words and sense, that we cannot despise this, but we must reproach that part of Holy Writ; and surely, if a clear method will recommend it, the following *Analysis* will shew this Hymn to be peculiarly excellent upon that account.

*f Hymnum quoque trium
puerorum in quo uniuersa
cæli & terre creatura
Deum collaudant, &
quem Ecclesia tota Catholica
per totum orbem
diffusa celebra, publice
Sanctum Concilium de-
cantari instituit. Con-
cil. Toleran. IV. Anno
681. Canon. 13.*

The

The Analysis of the Benedicite, or Song of the Three Children.

6. II. This Hymn is a Summons to all Creatures to praise God.
- I. In general to the whole Creation,
 - 1. In the highest Heavens,
 - 1. All ye works of the Lord, bless ye, &c.
 - 2. O ye Angels, &c.
 - 3. O ye heavens, &c.
 - 4. O ye waters, &c.
 - 5. O ye powers, &c.
 - 6. O ye sun and moon, &c.
 - 7. O ye stars of heaven, &c.
 - 8. O ye showers, &c.
 - 9. O ye winds, &c.
 - 10. O ye fire and heat, &c.
 - 11. O ye winter and summer, &c.
 - 12. O ye dews and, &c.
 - 13. O ye frost and cold, &c.
 - 14. O ye ice and snow, &c.
 - 15. O ye nights and days, &c.
 - 16. O ye light and darkness, &c.
 - 17. O ye lightning, &c.
 - 18. O let the earth, &c.
 - 19. O ye mountains and hills, &c.
 - 20. O ye green things, &c.
 - 21. O ye wells, &c.
 - 22. O ye seas, &c.
 - 23. O ye whales, &c.
 - 24. O all ye fowls, &c.
 - 25. O all ye beasts, &c.
 - 26. O ye children of men, &c.
 - 27. O let Israel, &c.
 - 28. O ye Priests, &c.
 - 29. O ye servants, &c.
 - 30. O ye spirits, &c.
 - 31. O ye holy, &c.
 - 32. O Ananias, Azarias, &c.
 - 33. Michael, bless, &c.
 - 2. In the starry Heaven,
 - 1. Meteors with Times and Seasons, &c.
 - 3. In the aery Heaven,
 - 1. Land and its Plants, &c.
 - 2. Water,
 - 1. Fresh,
 - 2. Salt,
 - II. In particular, to those
 - 1. Above,
 - 1. Things inanimate, both the
 - 1. The Sea,
 - 2. The Air,
 - 2. Beasts,
 - 1. In general,
 - 2. In particular,
 - 1. Israel,
 - 2. Priests,
 - 3. Levites,
 - 4. All good men,
 - 5. These three.
 - 2. Below,
 - 1. Living Creatures in
 - 1. The Earth,
 - 1. Men,
 - 2. Men,
 - 3. The Earth,

A brief Discourse upon the Benedicite.

§.III. **O** All ye works of the Lord, bless ye the Lord, praise him and magnifie him for ever, &c.] Although *David* had told us, that the Heavens declare Gods Glory, *Psal. xix. 1.* yet he also elegantly summons them to praise him, *Psal. cxlviii. 1, & 4.* The works of God are so excellent in themselves, that they do without an Interpreter (as *Philo* notes) set forth the Wisdom and Power of their great Creator. But yet since we have the benefit of them, and as well Reason to understand, as Speech to express the Glory of him who made both them and us, we ought to lend the Creatures a Tongue where-with they may glorifie God, and while we Rhetorically speak to them, we do properly intend to excite our own Souls, to admire the Wisdom which contrived, to adore the Power which produced, and to praise the Goodness which preserves the whole Creation, for the comfort of Mankind: And though every thing we can behold reads us a Lecture of the Divine Bounty, yet our forgetfulness and ingratitude shews we have often need, by such a Hymn, to be minded to praise the Lord for all his benefits, so that this Hymn is never unseasonable, yet it seems most proper for the Sabbath-day, which is designed for a thankful Remembrance of all Gods Works; and also after the reading the History of the Creation, or any part of Scripture where God is shewed to use the Creatures as Instruments of his Justice or Mercy: As to the Composure it self, I know not how it is possible to put the Works of God into a more natural and exact

& Ita Ambros. Vocem ex se sibi invicem mitterent; neque enim Sol & Luna interprete indigent. De Cain & Abel l. 1. c. 6.

Method, beginning with the highest Heavens, and thence descending to the Orbs where are placed the *Powers of the Lord*, that is, the Stars of greatest influence, and particularly the Planets, as *Matth. xxiv. 29.* as also the Sun and Moon which the Hebrews usually reckon by themselves, and lastly, the lesser Stars; then follows the Changes in the aery Heaven made by Heat or Cold, Drought or Moisture, by Light or Darkeness, that is, all sorts of Meteors with the Seasons of the year, and the divisions of Time, in which they are produced: After this, it comes down to this lower World, and first begins with inanimate things; then proceeds to those which live, beginning with the most imperfect, those in the Sea and Air, Fish and Fowl; and then the more perfect, Beasts and Men on the Earth, especially exciting Gods own People, and immediate Servants, yea, all that are truly pious, to join with these Three in praising, blessing, and magnifying the Lord for ever and ever. Wherefore while we repeat it, let us consider the Comfort and Benefit we receive by each of these Works of God, and give such attention to it, that the Order of it may inform our Understanding, the Exactness quicken our Memory, and the universal Goodness which it doth describe, may exalt our Devotion; so that we may most heartily praise God for and with all Creatures in Heaven and Earth; and if we recite this Hymn, it will need no other recommendation, than our own experience of the good which we receive from it.

SECTION XII.

Of the Benedictus, or the first Hymn after the second Lesson.

§. I. **W**E may justly reckon holy *Zacharias* the first Prophet of the New Testament, and this one of the first Evangelical Hymns; wherefore it is prescribed to be read immediately after the Gospel-Lesson. The Inditer of it was the Holy Ghost, so that the Matter and the Original is Divine and unexceptionable; but if any understand not the Sense of it, or discern not how proper it is for this place, the subsequent Division and Discourse will sufficiently inform them.

The Analysis of the Benedictus.

S. II. In this Hymn we praise God for	I. Our Redemption, considering	1. The Nature of it, as it is an Act of Gods	1. Infinite Mercy,	{ Luke i. 68. Blessed be the Lord God of Israel, &c.		
			2. Mighty Power,	{ Ver. 69. And hath raised up a mighty salvation, &c.		
			3. Exact Truth being according to,	1. His Word,	{ Ver. 70. As he spake by the mouth of his holy Prophets, &c.	
				2. His Promise	{ Ver. 71. That we should be saved from our enemies, &c.	
	II. The Promulgation thereof, shewing	2. The end of it, viz.	1. Our deliverance from Sin,	2. Our obedience to God,	{ Ver. 72. To perform the mercy promised to our, &c.	
					{ Ver. 73. To perform the Oath which he swore, &c.	
		1. The Instrument of this Publication,	1. As to his Office,	2. As to his duty,	1. The mercy of God,	{ Ver. 74. That we being delivered out of the hands, &c.
						{ ---might serve him without fear,
						{ Ver. 75. In holiness and righteousness before him all the days of our life.
						{ Ver. 76. And thou, Child, shalt be called the Prophet, &c.
2. The Causes thereof being,	1. The mercy of God,	2. The misery of Man,		{ Ver. 77. To give knowledge of salvation to, &c.		
				{ Ver. 78. Through the tender mercy of our God, &c.		
				{ Ver. 79. To give light to them that sit in darkness, &c.		

A Practical Discourse upon the Benedictus.

§. III. V. 68. **B**lessed be the Lord God of Israel, for
 he hath visited and redeemed his peo-
 ple &c. unto Ver. 73. To perform the Oath which he
 swore to our forefather Abraham, that he would give
 us.] The Lesson which hath now been read out of
 the Gospel, doth not only require our Attention, but
 command our Gratitude, because it brings that *good*
news which is the cause of *great joy to all people*. The
 Angels sing, and all holy men, to whom it was revea-
 led, entertain the news with Hymns of Praise. And
 if we be as sensible of the Mercy as they were, and
 as thankful as we ought to be for the Benefit thereof,
 we shall rejoice as heartily as they did, since it is as
 much our concern as theirs. And how can we better
 express our gladness, for all that the Gospel records
 of what Jesus hath done for us, that in those sacred
 Forms indited by the Holy Spirit, with which devout
 persons welcomed our Lord into the world? These
 will be the most acceptable unto God, and the most
 beneficial to us, both to help us with fit expressions,
 and to engage us to sing them with the same heart
 and affections, which were in the first Composers;
 and particularly, with the devotion of holy *Zacha-*
riah the Author of this Hymn; who after nine months
 silence recovering his speech, stays not to rejoice in
 that personal mercy, but being filled with the Divine
 Spirit, the inexpressible Joy that filled his heart be-
 fore, now breaks forth in these words; *Blessed be the*
Lord God of Israel, &c. Wherein he (in the phrase of
 ancient times, *Gen. ix. 26. Psal. xli. 13.*) declares the
 wonderful goodness of God. And we ought to join
 with him, not scrupling the Jewish form of expression,

T 2 because

because, if we be true Christians, and have the Circumcision of the Heart, we are the Children of the Promise, *Rom. ix. 8.* the Seed of *Abraham*, and the *Israel* of God: and this *God* of our *Israel* hath in a more excellent manner delivered us from the Slavery of *Satan*, than he did them from the bondage of *Egypt*. And yet though this Spiritual Redemption be much greater, there is such a similitude in the Method and Circumstances, that it appears, that was a Type of this; and therefore *Zachariah* alludes to Gods delivering the People from *Egyptian* Misery; for as then he first vi-

• *Exod. iii. 16.* Gr.

• *Emoxé. Lat.*

• *Gen. xxi. 1.* *Visitavit.* Chal. Par. *Recordatus est.* Ita Syr. (& *Luc. vii. 16.*) Arab. *Refluxit.* Ita Vulg. *Ruth* 1. 6.

as Men and Angels admire at. He came in our Nature, clothed with our Infirmities, he staid with us and dwelt among us: And all this to *redeem us*, not only by doing Miracles as *Moses*, but by suffering Death; not only by conquering our enraged Enemies, but satisfying an offended God; buying our Lives with his dearest hearts blood. And by taking our Punishment, when himself was innocent, he freed us both from

• *Suscipiendo poenam sine culpa & culpam deleuit & poenam.* Aug.

the Sin and the Wrath due to it^e, that we might with freedom and hope serve our reconciled God.

Well may we call this a *mighty Salvation*, being accomplished with as much Power as it was undertaken with Love. Behold how many helpless Creatures he delivers from cruel Burdens, mighty Oppressors and dreadful Expectations; nay, from the
just

just vengeance of an angry, terrible and Almighty God, from endless and unsufferable Flames as horrid as unavoidable. This was indeed a *horn of salvation*^a, that is, a Royal, Princely succour and rescue; such as became the Son of so victorious a King as *David* was; nay, such as became the Son of God, when he undertook to restore the Kingdom of *David* (which now literally *Herod* and the *Romans* had usurped, but spiritually Sin and Guilt had overcome) yet Jesus will retrieve it and set it up for ever, not to deliver us from Temporal but Spiritual Enemies, not from Tribute but Damnation; and shall not we rejoice at his Coronation? It is certain, there is not a more illustrious Mercy than this, which was proclaimed so early to our first Father, *Gen.iii.15.* and repeated so often by all the Prophets, *Acts.iii.24. Dent. xxviii. 7. Jer. xxiii. 6. Isa. xxv. 8.* men of excellent Holiness, approved Integrity and unquestionable Truth. These all, as if they had but one *mouth*, unanimously agreed in the Publication hereof. This is the Mercy that was so fully confirmed by *Covenants* and *Oaths*, *Gen.xii.16. Heb.vi. to Abraham* and all the faithful. This was believed and hoped for by the Jews, and expected by the very Gentiles^c: This is that good News which cheered *Adam* after his Fall, rejoiced *Abraham* in his Peregrination, revived *Jacob* on his dying Bed, *John viii. 56. Gen. xlix. 18.* and supported the Patriarchs in

^a *Cornu, Robur & Imperium vocat. Hieronym. Hab.iii. Vide Dan. vii. 24. & viii. 21. 1 Sam. ii. 10. Chal. Par. pro Cornu habent Regnum. Eccles. xlix.*

^c *Peregrebatur Oriente toto vetus & consians opinio, esse in facis ut eo tempore Judæa profecti rerum potirentur. Sueton. in Vespas. c. 4. Pluribus persuasio inerat antiquis sacerdotum litteris contineri, eo ipso*

tempore fore, ut valesceret Oriens, profectique Judæa rerum potirentur. Tacit. Hist.lib. 5. Vide Numer. xxiv. 17.

all their troubles, although they only saw it at a distance, and hoped and waited for the light while they themselves were in the dark. But when *Zachary* beheld the Morning-Star, and saw the Day begin to spring which had so long been wished and desired, he is ravished with holy Joy; like the Northern People, after a tedious Night when they see the Sun approach. And shall not they who lived by the bare hope of this, and he that was so over-joyed at the first glimpse of it, condemn us; who are daily taught that Christ is come, and hath confirmed Gods Truth, and answered all their expectations, if we rejoyce not at least as much in the Performance, as they did in the Promise? Behold how God hath favoured us, to let us behold the accomplishing of the desire of all Nations. See how he hath glorified himself, in giving the world such a manifestation of his truth, as will stop the mouths of his Enemies, and for ever strengthen the faith of his humble Servants. For now he hath made good all his Words and Promises, his Covenant and Protestations in the first and general Blessing of all, 2 *Cor.* i. 20. and so given that as an earnest to all the rest. The Night seemed long, and the People of God themselves began to fear, and the wicked to deride their expectation. But now we will trust in him; even though he defer, we will wait on him; for we find he will not forget his Promises, nor falsifie his Word. O let us rejoyce in the God of Truth, who hath sent this *mighty Salvation* to us, which is the Instrument of our Safety, and the Evidence of his Truth, and on both accounts the cause of our rejoycing.

§.IV. **That we being delivered out of the hand of our enemies might serve him without fear: In holiness and righteousness before him all the days of our life.]** But in the midst of our Joy we must not forget

forget our Duty, nor so please our selves with the delightful view of our advantage by this glorious Redemption, as to pass by the design of God in giving it, lest we think Jesus came to set us free from Death, and let us loose to Sin. He came to free us from the Slavery which we were fallen into under *Satan*, not to discharge us of our Duty to himself, but to increase the Obligation; for by redeeming us from Captivity and Death, he engaged us to *serve him all our lives*, which the Laws of Nations [†] as well as common Gratitude doth determine. If he had not rescued us, yet we were bound to serve God, as his Creatures, and as he is supreme Lord and Law-giver to all the World. But before we were redeemed, we could not pay that Duty without fears and terrors, both because of the Tyrants whom we were enslaved to, and the Majesty we had offended against. And therefore without a Redeemer, our Service to God either would have been neglected, or else accompanied with such Tremblings and Anxieties, so devoid of Love, or Faith, or Hope that it would have appeared constrained and not voluntary, and consequently it would have been unacceptable to God, and unprofitable to us. His Mercy therefore is designed to remove our Fears; not to quit us of our Obedience, but to make it more easie and pleasant, by appeasing Gods Wrath, restraining *Satan's* Power and increasing our Strength. So that now when we apply our selves to the Duties of Religion, if we be discouraged at our former Guilt, he will cleanse us; if we be amazed at Gods Justice, he will satisfy it; or if we be affrighted at *Satan's* Malice, he will restrain it: We need not be disheartned at the Difficulty, he will help us; nor doubtful of the Event, he will procure Ac-

*† Redemptus ab hostibus
redemptori serviat, do-
nec pretium reddiderit.
Grot. de Jure B. P.l.3.
c.9. §.10.*

ptance and Reward. He hath taken off the Terrors of an offending Slave, and left us *no fear* but that which is useful, the Fear of an ingenuous and a dutiful

Non sicut servam timeo,
patrem timeo. O S
πολύθυτον ὡς πατέρα
ὡς πατέρα ὡς πατέρα
ὡς πατέρα. Clem. Alex.
Strom. 2.

Child, who out of Love to his Father is afraid to offend him, or to come short in his Duty to him.

This blessed condition, to be able to serve God *without fear*, with Faith and Hope, Freedom and

Chearfulness, is the great comfort of every truly pious Soul; and if we be such, we shall reckon the Convenience to do our Duty, among the chiefest of our Felicities, and praise God as much for the Power to do good as for any other Blessing. Let us then (who pretend to more Gospel than any had then) imitate this blessed man, who in praising God for the Redemption, seems speedily to pass over all the benefits of Pardon, and Reconciliation, and Glory it self; and chooseth above all to bless God for affording us Opportunity and Freedom to *serve him without fear*; as if Holiness and undisturb'd Obedience were the most desirable thing in the World, and the Heaven which Jesus brings. Let us behold our Duty, and rejoice in that, more than in our Pardon and Ease, and then we shew a noble Love. And let this Deliverance teach us to make such use of our Hopes and Comforts, as may quicken our Love and Obedience. And so this Hymn shall not only be a Form of Praise, but a Tutor to instruct us what returns we ought to make; even to walk *holily* in our Duties to God, and *righteously* in our Conversation with men, *Titus i. 11.* resolving that neither Ease nor pretended Gain shall entice us back to our Chains, nor all *Satan's* Menaces shall affright us from our gracious Master, whom we must now serve, not with such outward shews, *Col. iii. 22.* as if we only courted humane Approbation, but

but with such Sincerity, as being *ever before him*, and with such constancy as may declare he hath won our Hearts and engaged our Affections while we live. Therefore our Ear must be bored, to signifie we will now hear his Word, obey his Will, and never leave so sweet and dear a Master, And when we have a while found and considered the easiness of his Service, the greatness and readiness of his assistance, the infiniteness and endlessness of his Rewards; we shall have cause to glorifie God for sending Jesus to bring us into this state, and think all our Duty too little to express our Obligation, and see reason to put it into our *Benedictus*, that of Slaves of *Satan*, we are become Gods Free-men.

§. V. And thou, Child, shalt be called the Prophet of the Highest, for thou shalt, &c. unto the end] God hath not only expressed his Love, in raising up a Saviour for us, but in making him known to us. And since our Obedience was designed, lest Ignorance should make Apologies, *Rom. x. 14, 15.* the Divine Care did order it should be proclaimed to all the World: It was foretold at a great distance by the Prophets, to comfort the former Ages; and when it was just approaching, it was by a special Harbinger pointed out as near at hand to awaken mens Expectations, and summon them to prepare; for it was the great Interest of all Mankind, or else it had not been ushered in by so many Warnings. I doubt not but holy *Zachary* now felt the Joy which was the Etymology of his Sons Name, and the Truth of the Angels Promise^b: Not
 so much in that he had a Son,
 as in that he was to be the Mes-
 senger of the Lord of Hosts, the Herald and Harbin-
 ger to the Most High: And hence he rejoiceth not
 so

^b Luke i. 14.

Gaudium & exultatio.

so much in the particular Priviledge of his Son, as in the general Benefit which the World might receive by his Message : And therefore he blesteth God for his Duty as well as his Office. For when such a Messenger came to assure them of the approach of the so long expected *Messiah*, and much desired Salvation ; and to let the world know for what purposes the Most High did thus descend to Earth ; it was to be hoped men would shake off their Sloth, and since he sent them so fair a notice, that they would not be surpris'd in their carelessness, but appear in an equipage suiting the greatness of his Majesty, the dearness of his Love, and the excellency

of his Designⁱ that was to come.

ἰ Τῷ ᾧ βασιλείων βα-
σιλεῖ, καὶ ᾧ Συμπάν-
των ἡγαμένῳ Θεῷ, δι'
ἡμετέτης καὶ φιλαδελφω-
πίαν ἀξιώσαντι πρὸ γε-
νητὸν ἐπισκέψεως -- πο-
ταπὸν οἶκον ἀγαθὸν
κατασκεύασατος. Philo
de Cher.

And this made the good man re-
joice, hoping that when men saw
their danger, and were shewed
their Redeemer; they would fly
into his arms for Remission and
Grace: However, he praises
God who hath done his part.

And we have still the same cause

of rejoicing; for that which was then done by an Agent extraordinary, is now performed by the Ministers and Embassadors of Christ, and by the *Gospel* which you have now heard, these being ever resident among us, do now prepare a lodging for Jesus in your hearts when he comes in the Spirit to offer his Grace to you. Thus is he set before you, not to be gazed at, but to be entertained : And if you upon the warning prepare for him by repentance, you shall also have *Remission*; and then you may with *Zachary* bless God for the *Knowledge of Salvation* that the Gospel gives unto you. And that the Exhortations of Ministers, and Sumtnons of Gods Word may not be as ineffectual to us, as those of this great Prophet were to the Jews ;
confi-

consider the first cause both of Gods sending his Son to us, and giving us so many warnings to receive him : It was the bowels of Gods *tender mercies* * which yearned to behold us in the hands, and under the sword of the merciless Executioner, and moved him to send his Son to rescue us by suffering the stroke for us : It was not our Merits but our Misery, not our Deserts but Distress, that prevailed with him ; we were worthy to die, yet his heart relented, and he could not see us bleed, and shall we be unmoved to behold him bleed for us, and will we die for all this ? We were indeed in *darkness*, and could not see our danger, and if we had fallen into the pit then, it had been our Calamity ; but now the Morning appears, John teaches, Ministers preach, and Christ himself the Sun of Righteousness¹ began to spring from the East then, and now if we perish, 'tis our Wilfulness, and deserves no pity. O what hath God done to shew us the right way ! sending first the Morning-Star the Harbinger of the Suns approach^m, and when the Heathens were benighted in Idolatry, the Jews with evil Principles, worse Practices and sad Afflictions ; then did our Sun display his beams *from on high* ; for he rose not from the Earth, but his Rising was his Fall, his course a descent from Heaven to us, and if *Zachary* is so rejoiced with the Glimples, we should much more with the Meridian Glory
he

* Σπλάγχα ἔλασε.
Vulg. Viscera misericor-
dia : viz. | Σπέρμη, af-
fectus matris erga fa-
tum ē visceribus suis pro-
deuntem. Jer. xxxl. 20.

¹ Malach. iv. 2. Ἀνατο-
λή ut LXX. Jer. xxiii.
5. Zach. iii. 9. malē
Bez. Germen, confer
ver. 79. & Isa. ix. 2.
Camero, Grotius, chri-
stus ἀνατολή dicitur à
Patribus, Judæi horo-
scopum ΠΝΟΥ vocare
solent ; & ἀνατολὰς.
Heb. i. 2. Syr. V. ΠΝΟΥ
Scaliger.

^m Ἡ σελήνη οὐρανὸν
κατέβη καὶ ἐγένετο ἡμέ-
ρα ἀνίγειν. Philo.

he now shines in. Let us not only rejoice in his Light for a season; but walk by it; if we be in darkness, it will shew us our condition, and then guide us into the right way; this Light will first convert us, and then conduct us. The Apostle thought it was high time to awaken then, *Rom. xiii. 11, 12.* and sure it is more so now; for if in the Light of Knowledge (*in the day*) we do the works of Darkness; that very Light which we will not suffer to direct us as a Guide, shall discover us to our Shame. But take warning, and let not this Light be set up in vain. Who would not most thankfully follow a friendly Light offered to him in an unknown, dark, and dangerous way? The Devil would lead you up and down after the *Ignis fatuus* of Enthusiasm and your own Imaginations, till you sink into Destruction; but this Gospel is a true Light, be thankful for it, for its Precepts are the Beams of the Sun of Righteousness, and do not only admire, but follow it; and it will both shew you where you are, and carry you where you should be, even to everlasting Joy, and Peace.

Amen,

The Paraphrase of the Benedictus.

1. Praised and [Blessed be the Lord] of Hosts, the [God of Israel,] even of all true Believers; [for he hath] now shewed us in his holy Gospel, how he remembred our Misery, beheld our Distress, and in pity sent his Son from Heaven; who hath [blessed] in his Incarnation, [and redeemed] by his Death, us and all [his People] throughout the world.

2. He hath relieved us when we had no means of help, [and hath raised up] the greatest deliverer that
ever

ever was, to be [a mighty salvation for us,] even his eternal and only Son made Man, descending (as was promised) of the Tribe of Judah, to succeed [in the house,] and restore the Kingdom [of his servant David] and make it an everlasting Dominion.

3. Our God hath not only helped us, but manifested his own Truth; for now he hath made good his word, and done [as he spake by] his Spirit in [the mouth of] all his Messengers [the holy Prophets which have been] sent to give notice of this great mercy at sundry times [since the world began.]

4. It rejoiceth our Souls to see the fulfilling of that which they so often comforted Gods people with, by assuring them [that we] and they [should be saved] by an invincible Redeemer, [from our enemies] Sin and Satan [and] nobly rescued [from the hands] and out of the Power of those that had enslaved us, and [of all that hate us] and seek our ruine.

5. This is the blessed time, in which the God of Truth was pleased [to perform] the glorious work of our Redemption, which was [the mercy] so much desired by, and so graciously [promised to our forefathers:] Now he hath vouchsafed to call to mind [and to remember] the engagements he made to them in [his holy Covenant,] and hath made them good before our eyes.

6. Our gracious Lord is as sure [to perform] his word as he was ready to promise, and we now rejoice in the verification of [the oath which he] unchangeably [swore to our tozefather Abraham,] to assure him [that he would give us] (who are his seed by Faith) his own dear Son, for our Redeemer.

7. And now what doth the Lord our God require in return for all his Mercy and Truth, but **[that we being delibered]** by the Death of Jesus from the wrath of God, and rescued **[out of the hand of our enemies]** might never by Sin put our selves in their power again; but being obliged by our Pardon, and assisted by his Grace henceforth **[might serve him]** with a lively Faith and chearful Hope, **[without fear]** of being hurt by *Satan*, or rejected by God?

8. So long as we walk **[in holiness]** towards him, **[and righteousness]** towards our Neighbours; and if our Religion and Charity be sincere, as done **[before him]** and constant, so as we continue in it **[all the days of our life]** we answer all his expectations, and need not doubt of Acceptance and Reward.

9. Lord, thou camest to make us holy as well as happy, and therefore thou hast sent an Harbinger, *St. John*, to acquaint us with thy design: **[And thou Child,]** art chosen to give the world warning, and **[thalt be called the Prophet of the highest]** God, thy Office shall be to fit men to receive this mighty Saviour; **[for thou shalt go]** as a Herald **[before the face of the Lord]** by severe Reproofs and powerful Exhortations **[to prepare his ways]** and bring men to Repentance.

10. Thou art sent to shew the danger of Sin, and **[to give knowledge of]** him that will bring **[salvation to his people,]** that they repenting and fearing the wrath to come, may forsake all Iniquity and fly to Jesus **[for the Remission of their sins.]**

11. It is high time for us who are guilty of so many sins to take care lest by impenitence and unpreparedness, we lose the benefit of this Salvation, which is provided for us **[through the tender]** bowels
of

of the [mercy of our God, whereby] he pitied our desperate danger, and after our dismal night, hath given us the light of [the day spring] even his only Son, who arose [from on high], and leaving his heavenly Throne [hath visited us:]

12. And now hath set up his Gospel among us [to give light] and discover the dangerous event of Sin [to them that sit in darkness] through ignorance, or by horrid guilt are in the Valley [and in the shadow of death] that so they may be instructed, converted and live; [and to guide our feet] when we are thus brought out of our evil and dangerous paths, that we may enter [into the way] that leads to the everlasting Kingdom [of peace.] Wherefore we will observe this Light, and follow this Guide, and ever praise thee for it, saying, *Glory be to the Father, &c.*

SECTION XIII.

Of the C. Psalm, or the Second Hymn after the Second Lesson.

§. I. **T**He Church hath provided for our Delight, as well as our Necessities, by adding another Hymn out of the Old Testament, to shew that both Old and New Testaments agree in exciting us to praise God. The Title shews how well it fits this place, being stiled a *Psalm of Praise*, and being composed for a Form of Publick

^a *Scriptus est ut sit forma publica gratiarum actionis, in sacro Dei populo. Moller. in loc.*

^b Hamm. Annotat. in Psalm c.

Thanksgiving^a particularly to be sung by course at the Oblation of the Peace-Offering^b, it may very well be a Form of Praise to us Christians after we have heard the Gospel of Peace: And especially because the Mercies which are here presented to stir us up to give thanks, are those which are most fully discovered in the holy Gospel; so that it is very proper to assist our Devotion, if we rightly understand it: And that we may do so shall be our next care.

The Analysis of the C. Psalm.

S. II. This Hymn hath four Parts:

I. An Exhortation
to praise God
shewing,1. The persons who
must do it, viz.
all nations :2. The time when
it must be done,
viz. when we
serve him :V. 1. Be joyful
in the Lord, all pe-
lands :Serve the Lord
with gladness, and
come before his
presence with a
song.II. The Motives to
it, taken from1. His essential Ex-
cellency :

1. Creation :

2. Provi-
dence :2. Be ye sure that
the Lord he is God:
it is he that hath
made us, and not
we our selves,
we are his people,
and the sheep of
his pasture :III. The Exhorta-
tion renewed,
shewing1. The place where
we must praise
God :2. The manner
how :3. Go your way
into his gates with
thanksgiving, and
into his courts
with praise:
be thankful unto
him and speak good
of his name.IV. New Motives
to reinforce it,
from1. Gods gracious
Nature :2. His endless
Mercy :3. His never-fail-
ing Truth :4. For the Lord is
gracious,
his mercy is eber-
lasting :
and his truth en-
dureth from gene-
ration to genera-
tion.

A brief Discourse upon the C. Psalm.

§.III. **O** Be joyful in the Lord, all ye Lands, &c. unto ~~the~~ ^{we} are his people, and the sheep of his pasture.] When we have heard the words of the *Holy Gospel*, we ought to consider how the Divine Providence dispersed the joyful sound thereof into all Lands, *Rom.x.18*. So that now we may justly summon *all Lands* to rejoice for the mercy of our Redemption, a blessing in which all Mankind is concerned, and all the world is obliged to lay aside those vainer Joys for lighter matters, in which it is so often employed; and to *be joyful in the Lord*, in the remembrance of his Goodness: Whilst we were Enemies, and without a Reconciler, we could not serve him but with Fear and Terror; but now we may *serve him with gladness*. Hymns of Praise are now become a chief part of our Christian Worship, so that we must never *come before him* in our publick Addresses without acts of holy Joy and Eucharist. We have shewed you by the Penitential Part, how to unburthen your Conscience, and to make your Peace with God, and now we invite you to give a Demonstration thereof, by exciting you to *come before this great Majesty with a Song* of rejoicing; the carnal man can rejoice in worldly contents, but in Gods Presence he is sad and dejected; whereas the devout Soul is never so full of delight as when before God: So that if any ask us, why we mingle so many Hymns with all our Duties, we here declare that the Holy Ghost enjoins us so to do, and the pleasure we find in so sweet an Office doth still more recommend it. And yet *ver.2.* it is reasonable, as well as pleasant, for us to rejoice *in the Lord*; for, as to his Nature, he is the only true God,
as

as to his Works, he is our *Maker* and *Preserver*; we neither created our selves at first, nor have we since sustained our selves, and he who gave and continues our being did and doth it, that we might glorifie him, *Isa.* xliii. 7. and moreover the Gospel hath shewed us that Christ is the good Shepheard, who feeds our Souls with his Word, and laid down his Life for his Sheep, and shall we hear of this, and not sing his Praise? If we should be so ungrateful, we deserve to be driven out of *his pasture*, and destroyed rather than defended by *his hand*.

§. IV. Ver. 3. **Go your way into his gates with thanksgiving, and into his courts with praise, &c. to the end.**] The Mercies of God are so publick and universal, that the private acknowledgments of single persons are not sufficient, but it is commanded that we shall all meet in sacred Assemblies to join in this Duty. The Jews entred in by the *gates*, and so passed into the *Courts* of the Sanctuary, and went no nearer, but worshipped there, *Luke* i. 10. but we are admitted into the House of God; and sure we ought to come thither with glad Hearts, and Souls full of *Thanksgiving*. As soon as we come to the outmost *gates* of the Church, we should begin to think with comfort upon the goodness of him whom we come to worship. And the nearer we come, the higher our Gratitude should rise; but when we are before him, we must then give him particular thanks for all his Mercies to us, and besides we must, in the general, *speake good of his Name*, and declare how gracious he is in himself, and how loving to all the world beside: No Creature can justly speake the least evil indeed of his blessed Name, but our experience obligeth us to speake all imaginable good: And the last Verse shews the reason, because he is so *gracious* and so *merciful*, so *faithful*

and so *true* : He ever was so to former Ages, he is so to this, and will be to all *Generations*. His very Providence doth prove all this, but the Gospel which hath now been read doth manifest it still more clearly. Consider how freely he gave his own Son, and you will say he is most *gracious*. Think what unworthy and miserable Creatures he gave him for, and you must confess *his mercy is everlasting* : Remember how fully every thing was accomplished which had been predicted or promised, and you must acknowledge his *Truth* doth never fail. O how great a gift hath he given us ! How admirable a Pity hath he shewed to us ! How exactly are all his Promises fulfilled ! Not a Lesson in this part of Gods Word, but doth evidence some or all of this, and therefore they ought to be concluded with such a Hymn of Praise. And finally as in this great Work of our Redemption it doth appear, that the Father was so infinitely *gracious*, the Son so incomparably *merciful*, and the Holy Ghost in all the Promises of Scripture so infallibly *true*, we may justly conclude with *Glory be to the Father, &c.*

A Paraphrase of the C. Psalm.

Ver. 1. [**Be joyful**] and rejoice with an holy joy [**in the Lord**] Jehovah, [**all ye**] people of all [**lands,**] but you to whom the Gospel is revealed, do ye more especially [**serve the Lord with gladness**] in your hearts, [**and come**] as his reconciled Children [**before his presence with a Song**] of Praise in your mouths.

Ver. 2. For there is reason both for Heathens and Christians thus to praise him ; for first, [**be ye sure**] O ye Gentiles, [**that the Lord he is**] the only true [**God,**] and besides [**it is he that hath made us**] all, and gave us our being, [**and not we**] that made [**our selves :**]

selves:] So that all the World is bound to bless him upon this account: Be we more peculiarly, because [we are] those he hath chosen to be [his people,] Jesus Christ is our Shepherd, and we are his Flock [and the sheep of] his particular care; for God hath put us into [his hand.]

Ver. 3. [D]o not then smother his Praise in private, but [go your way] to his House upon all opportunities, and enter [into his gates with thanksgiving] for your particular Mercies, [and into his courts with praise] for his universal Goodness: Whatever Duties you perform there, be sure that you [be thankful unto him] in your hearts, [and] let your tongues [speak] all the [good] imaginable [of his name,] since all your Praises will come far short of what he deserves.

Ver. 4. [For] by the Gospel now read it most fully appears, that [the Lord is gracious] in his own nature, [and his mercy] and pity towards us [is everlasting] reaching to the end of the world: And by the fulfilling these Promises, his fidelity [and his truth endureth] unshaken, being made good [from] one [generation to] another [generation;] so that we may rely on him for ever. *Glory be to the Father, &c.*

SECTION XIV.

*Of the Magnificat or the first Hymn after
the first Lesson at Evening-Prayer.*

§. I. **T**His is the first Divine Canticle recorded in the Holy Gospel, and seems to have been composed by the Blessed Virgin, while she with unspeakable Joy reflected upon all the Promises of the Old Testament, now about to be fulfilled in that holy Conception and happy Birth, of which God had designed her to be the Instrument, and therefore is properly set after the *First Lesson*; and since we have seen all those Types verified, all those Predictions completed, and all those Promises made good, which are contained in the Law and the Prophets concerning Christ, doubtless this must be a very fit Form for a Christians Joy after the hearing thereof: And truly this with the *Benedictus* and *Nunc Dimittis* have not only been used very anciently in the Western Church, but are still retained in the Reformed Churches both of *Germany* and *Holland*, as well as in this Church. But the internal Glory of this blessed Hymn will best appear by the following Explication.

The Analysis of the Magnificat.

S. II. The Magnificat hath two Parts :

II. The Reasons thereof,

- | | |
|---|---|
| <p>I. A general Thanksgiving, expressing both the manner, and object of her Praise,</p> | <p>46, 47. My Soul doth magnific the Lord, and my spirit hath rejoiced in God my Saviour :</p> |
| <p>1. Gods peculiar favour to her which she</p> | <p>1. Whence she is raised, { 48. For he hath regarded the lowliness of his handmaiden,
For behold from henceforth all generations shall call me blessed.
2. Whither she is advanced,
3. By whom this is done, { 49. For he that is mighty hath magnified me,</p> |
| <p>2. Returneth by praising his name for it,</p> | <p>and holy is his name.</p> |
| <p>1. His Mercy to the Pious,</p> | <p>50. And his mercy is on them that fear him throughout all generations.</p> |
| <p>2. His Justice on the Proud,</p> | <p>51. He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts.</p> |
| <p>2. His general Providence toward all, viz.,</p> | <p>52. He hath put down the mighty from their seat, and hath exalted the humble and meek.</p> |
| <p>3. His different dealing with</p> | <p>1. The Mighty and the Meek,</p> |
| <p>2. The Poor and the Rich,</p> | <p>53. He hath filled the hungry with good things, and the rich he hath sent empty away.</p> |
| <p>3. His special Grace in our Redemption, wherein he shewed,</p> | <p>1. His Mercy,</p> |
| <p>2. His Truth,</p> | <p>54. We remembering his mercy hath holpen his Servant Israel :
55. As he promised to our forefathers, Abraham, and his seed for ever.</p> |

A Practical Discourse upon the Magnificat.

§.III. V. 46. **M**^p Soul doth magnifie the Lord, and my Spirit hath rejoiced in God my Saviour.] The blessed Virgin (whom God chose to be the Instrument of the greatest Blessing that ever the world had) by the fruit of her lips, as well as of her womb, hath given apparent testimony of the extraordinary presence of the Divine Spirit with her, and in her. For this sacred Hymn breaths forth such lovely mixtures of Faith and Fear, Humility and Love, Charity and Devotion, that it appears she was *full of grace*, as well as *highly favoured*. And it should be our Wish and endeavour to repeat it with the same Affections and holy Fervors, with which she indited it: Perhaps we think we have not the same occasion; 'tis true, God the Word took Flesh in her womb, and that is her peculiar Privilege: But if we receive the Word of God and the motions of the Holy Spirit,

^a *Verbum carnem facere, est verbum in opus, scripturas in opera convertere.* Bish. Andr. Ser. 6.

^b *Sit in singulis Maria anima — Nam etsi secundum carnem una mater est Christi secundum fidem tamen omnium fructus est.* Ambr. in Luc.

^c *Omnis enim anima concipit Dei verbum, si tamen immaculata & immunis à vitis, intemperate castimoniam pudore custodiat.* Idem.

that attend it, we may turn that Word into Flesh ^a by Faith and Obedience; if we so hear as to practise ^b, we do conceive Christ by Faith; he is formed in us ^c by the overshadowing power of the Holy Ghost in a pure heart, and he is by Holiness brought forth; for Christ himself calls such, *Matth. xii. 30.* by the name of his *Mother*. We are to rejoice with all that do rejoice: But especially when we are sharers in the mercy and advantage which occasions that Joy; wherefore we are most of all obliged to rejoice with the Blessed Virgin, both



both as she was the Mother of our Redeemer according to the Flesh, and because we may be so according to the Spirit. The Lesson we now heard is out of the *Old Testament*, and as there we find the Records and Examples of the Divine Mercy to the pious and humble, and of his Vengeance upon the proud and arrogant, so here we find a Form of Praise for those Dispensations of Gods Providence; and since all the deliverances of Gods People there related, are either founded on this mercy of our Redemption, flow from it, or are directed to it, this Hymn will teach us to turn the Old Testament into Gospel, and with the holy Patriarchs ever to apply ^d all to

this great Salvation, of which all other Mercies were but Types: Behold then the Mother of Jesus, saying to you, *O praise the Lord with me*, Psal. xxxiv. 4. and let us magnifie his Name together: Let

us shew forth the greatness of his Power and Goodness, for we cannot set out his Perfections with any advantage, nor represent him greater than really he is (as we often magnifie one another;) but then we magnifie the Lord ^e, when we declare how great he really is; and let us advance his glory as high as is possible, for there is no danger of exceeding; our Praises will be short, but they must be real;

wherefore before we can bear a part in this Anthem, we must get our Souls affected with a sense of his infinite Power, and our minds exalted with the belief of his excellent Mercy; so our Praise shall be no Complement, but our Soul and Spirit shall bear their part, and our Thanksgiving shall be real as his Favours are:

Let

^d Gen. xlix. 18.

Non expecto redemptionem Sampsonis quæ est salus transitoria, sed expecto redemptionem Messie filii David. Targ. in locum.

^e *Non ipsi faciendo ut magnus sit, qui per se ipsum magnus est, sed laudando & magnum faciendo. August. enar. in Psal.*

Let his admirable Love present it self to our Affections until it excite our Wonder and Joy, our Hopes and Desires. And then let us still behold it, till these Passions begin to delight in the Divine Love, and to be moved by it, and then they will carry a lovely Notion and fair Idea of it to the mind, and so effectually recommend it, that the whole inward man shall be ravished with the beautiful Prospect, and every Faculty of the Soul and part of the Affections shall unite into a devout Celebration of the Divine Mercy. Behold the holiest of Women; observe where she fixes her Eye, and whither she directs her Praises: She rejoiceth not in her own Excellencies, nor doth she magnifie her self, but God her Saviour; which may check our vanity, who are so apt in a prosperous Success and unexpected Exaltation, to sacrifice to our own

§ Hoc ego feci, non fortuna. Dictum Timoth. Ducis.

§ Tuum, Domine, est bonum, tua itaque est gloria: Qui enim de bono tuo gloriam sibi quarit & non tibi, fur est & latro, similisq; diabolo, qui voluit furari gloriam tuam. Aug. Soliloq. c. 15.

deserts^f, to crown our selves, though we snatch it from the head of Heavens King; but sure since he gives the Blessing, he deserves the Honour^g, and he that pays it not is a double Thief, and steals the Gift and the Glory also; for both are Gods. She that was the Mother of Jesus after the Flesh, thinks it no disparagement to confess her Son to be her Saviour, but rejoices that he was so. Let not us then think we are saved from temporal evils, or can be from eternal Death without him, and let us esteem it a greater honour to us, and a surer ground of our rejoicing, that the most high God is become our Salvation, than if we had our Strength in our own hands.

§. IV. V. 47, 48, 49. For he hath regarded the lowliness of his hand-maiden, unto For he that is mighty hath magnified me, and holy is his name.] There is nothing gives the dimensions of Gods Love to us more truly than the sight and sense of our own vileness, when we behold our selves so low and despicable as indeed we are; then the Glories of the Divine Majesty in stooping to us, and looking on us in our *low estate* will shine in their native Lustre; when we see how worthless we are, and what favour we have obtained beyond our expectations, as much as our deserts, then our Souls will *magnifie the Lord* in the apprehensions of his Greatness, and our *Spirits rejoice* in the admirable Goodness of *God our Saviour*. Thus the Blessed Virgin was inspired with these Seraphical Ecstasies of Joy by looking on the mean condition in which this infinite Mercy surpris'd her; she was not arriv'd to the Honour of Marriage; and in the opinion of the Daughters of *Jerusalem* (who esteem'd it a huge reproach ^b and a great affliction to be without children) her estate was reputed disgraceful; and her fortunes were really very mean, for though she sprung from the Bloud-Royal

^b 1 Sam. i. 11.

Τὴν παρηνουσίαν τῆς δουλῆς αὐτῆς. LXX. pro sterilitate. Gen. xxix. 32.

of *Judah*, yet she was then a poor obscure Maid, unknown to the world, but *regarded* by him that loves to lodge in the lowest hearts (*Isa. lvii. 15.*) of the poor and pious, as well as in the highest heavens; she was in her lowest estate the Lords Handmaid, and devoutly served him day and night, and her Piety sanctified her Poverty, and drew the eye of God to *regard* her, as he will the meanest of us, if our Obedience equal hers, and especially if our minds be as low as our estate is; for so was this excellent Virgins, who by

Lam-

Lowliness here, means not her Humility; it had argued Pride to have so high a conceit of her *Lowliness* of mind, as to believe it merited Gods Favour; therefore

¹ Τὴν ταπεινότητα abjectionem & humilem conditionem ταπεινότητα verò humilitatem significare asserit Erasmus.

it was her Meanness and Poverty¹ which she means by her *lowliness*, and which she so freely confesseth and heartily praiseth God for regarding. No doubt her Humility was eminent in her afflicted condition;

for when she was advanced to be the Mother of the Worlds Saviour, she seeks no greater honour than to be stiled, *the hand-maid of the Lord*, ver. 38. O blessed Soul! that was ever the same, neither dejected in her Affliction, nor puffed up with her Exaltation, but serves God chearfully in the one, and praises him heartily for the other: She beholds an infinite and lasting honour prepared for her, not alone

^k Gen. xxx. 13.
Syr. pro *Gloria mea*.

among the daughters of one place or generation, as *Leah*^k; but she was to be the Mother of a universal and everlasting Blessing,

which all former Ages had desired, and all future times should rejoice in, and both would proclaim her *happy* above all Women, who should be the Instrument of this Mercy: And yet she resigns all this Glory to him

¹ Διὰ τὴν μαχαρίαν; ἀρὰ διὰ τὸ ἐμὴν ἀρετὴν; ἔχον, ἀλλ' ὅτι ἐποίησε μετ' ἐμῆς μεγαλείᾳ. Theophylact. in locum.

^m *Aquale est enim in utrisque his scilicet detrimentum; quum illi quidem vilipendant sanctam virginem, hi verò rursus ultra decorum glorificant.* Epiph. Tom. 1. Hæc. 79.

that gave it her, and declares whence she received it¹; that not her name but his might have the Glory: And sure she deserves the more esteem, because she returned the honour to God. Wherefore they are most wretched, who^m disrespect her, whom God hath

chosen,

chosen, and out of pretended hatred to Superstition, will scarce allow her the Reverence of an excellent Person; and yet no doubt she would detest those *Ave's* and Gratulations which some superstitious Votaries (to the dishonour of God whom she praised) do bestow upon her, because she calls her Son *her Saviour*, and her self *the handmaid of the Lord*, so that it is our Duty to reverence, but not adore her; for she will assure you, it was Gods infinite Power (for which he is deservedly called the *most mighty* *) which wrought this Miracle ° of Jesus his Incarnation, and which was the cause of her Honour: He *magnified* her, and therefore she *magnifies* him, and teacheth us to *hallow his Name*, for it is holy and reverend, *Psal. cxi. 9.* in it self, and deserves to be so esteemed for ever and ever.

° Ὁ Δυνατός, Heb. נִכְנָח; nomen Dei. *Psal. xxiv. 8.*

° Μεγαλῆα, *res miras & magnas.* Deut. x. 21. *Psal. 26. 2. Acts. ii. 11.*

§. V. Ver. 50, – 54. *And his mercy is on them that fear him, &c. unto the end.*] Now that all may join with her in the Praises of the most holy, she passeth from the consideration of her personal Privileges to the universal Goodness of God in the constant dispensations of his Providence, that we may see his *mercy* was not confined to that time, nor limited to one person: For as she had now experienced the Bounty and Kindness of him that she had served, so all Gods faithful Servants that ever were, and all that ever shall be, are assured to find the like. Wherefore when our particular mercies occasion our joy, let us not confine our Gratitude to our private concerns, but delight to hear out of Gods Word those numerous instances of the rewards of Holiness, and the blessings of true Piety in all times, that so we may have nobler sentiments of the Divine Goodness, by viewing the
Extent

Extent and Duration of it: And that we may be the more encouraged to go on in that course which will so certainly be our advantage, let the Mother of Jesus, and all holy men we read of in Sacred Writ, recommend the Fear of God to us, which they have found so beneficial; for if we be truly religious, be our condition never so despicable or deplorable, we may be sure of help from heaven: Was not all Mankind become hopeless and helpless, when God made bare his holy Arm, and helped us by him that was the strength of his right hand, *Isa. lxiii. 5.* dispersing our lofty spiritual Enemies, who thought they had us sure their Slaves for ever? And when these Enemies are thus scattered, shall we fear *Satan's* broken forces, those instruments of his that would discourage us in our Obedience, by slanders and contempt, wrongs and injuries, menaces and threatnings? No surely, we have the *Strength* of God for us, his Finger could destroy

¶ *Psal. cxviii. 15.*

Magna Dei efficacia per digitum, major per maximum, maxima per brachium indicatur. Psal. lxxvii. 16. Exod. xv. 6. Grot.

¶ *August. legit αὐτῶν, in cogitatione cordis sui superbos dissipavit, scil. Dominus.*

them, his Hand crush them to nothing^r, but he will employ the might of his arm in it, although the very Breath of his displeasure, nay, the Thought and Imagination of his heart^a be sufficient to consume them and dissipate all their counsels, be they never so mighty in the worlds eye, or high in their own *imagination*, they cannot harm us, nor shall not discourage us from serving God. How did the Princes of the World, the Jewish Pharisees and Gentile Philosophers, scorn the beginnings of the Gospel, designing to crush it by Power or disgrace it by pretended Holiness, or confute it by subtle Arguments; but contrary to all their expectations Jesus prevailed over the Ostentation of the Pharisees, the

Learning

Learning of the Philosophers, and the Legions of the Roman Emperours; so that by an omnipotent but invisible *Arm* in a few Ages, his Enemies vanished, and Princes Crowns were laid at his feet. Read the Word of God, and observe the methods of his Providence, and you shall find he hath ever appeared an enemy to those *proud* and lofty ones^r, who are enthroned in their own vain-glories; and suppose they have strength enough to secure their Grandeur, his irresistible *Arm* shall pull them down, and set up those whom they despise in their place: Whereby he gives not only an evidence of his Power, but

of his Wisdom and Justice, for Disappointment and Poverty is the most smarting punishment to Pride and Insolence; and Honour and Exaltation is so unexpected to the humble, that they will be most thankful for it, and most careful to use it to his Glory, who bestowed it on them. *Jacob* and *Joseph*, *Gideon* and *David* were the youngest and least considerable in their Fathers Houses. *Leah* was hated, and *Hannah* (whose Song of Praise, 1 *Sam.* ii. 1. *Mary* here imitates) she was despised, and so was this Blessed Virgin; who was so mean and obscure, that the honourable Ladies and stately Dames of *Israel*, being all ambitious to be the Mothers of the *Messiah*, would have scorned her a place among their Handmaids; yet they are passed by, and she is designed to this Felicity, and she *magnifies the Lord* for it; but those that are great and full of earthly Honours, expect these Favours as their due, and cannot desire them with the Hunger and Thirst of the poor and lowly, nor return their thanks with the like Devotion; therefore these are disappointed of
their

^r *Æsopus rogatus, quid Jupiter agit? Resp.*

Ἵψλὰ ταπεινοί, καὶ
τὰ ταπεινὰ ἀνυψοί.
Ῥεῖα μὲν γὰρ βεβαιοί, ῤεῖα
δὲ βεβαιοῦντα χαλῶσιν.
Ῥεῖα δὲ ἀειζήλον μὴ
νύθει, καὶ ἀδύλον ἀεὶ εἶδ.
Hætiød.

† Ἀποτέλλεται κενὸν
dicuntur, qui ad ali-
quem veniunt, beneficium
expectantes & non inve-
niant. Luc. xx. 10, 11.
Job xxii. 9.

their hope, and *sent away empty*^e and the mercy is given to those that least expected it, and will be most thankful for it. Let us therefore be lowly in heart, when our condition is low; and if we have

a sense of our wants, and a desire after Gods help, we shall be lovely in his eyes, though the world trample on us, he will exalt and fill us with all good things, even to our own Admiration, and the Envy of those who did despise us: The World is full of instances of these dispensations of Providence, but the most excellent and illustrious testimony that ever was, appeared in the spiritual advantages which the *Israel* of God received in the giving the *Messiah*: We were then just ready to sink into ruine, had he not laid hold of us, *Heb. ii. 16.* and by his mighty Arm rescued us from the Pit; we were justly abdicated by God our Father, and disinherited, but *Jesus* comes to reconcile us, and

* *Filius abdicatus in gratiam rediens* Græcis dicitur ἀναλαμβάνειν τὸ Ἰσραὴλ, & Pater ἀν-
πλητῶν. Scult. Exerc.

in him we are restored to favour * and received into grace again; and thus the Promise made to *Abraham* is made good, and the Lord becomes the God of his seed

for ever. O my Soul, acknowledge the gracious dealings of thy most merciful Father, but above all, praise him for the mercies of the Gospel; for what comfort were it to be raised by the fall of our temporal enemies to a fading Honour, if a miserable Eternity did succeed? But now by Faith in *Jesus* thou art not only secured in thy low estate, but maist behold an immovable Throne, an immortal Crown prepared for thee, high as Heaven, while all the proud workers of Iniquity shall fall low as Hell, never to rise again: *Glory be to the Father, &c.*

The Paraphrase of the Magnificat.

1. O praise the Lord with me, all ye that behold his inexpressible Goodness, which hath exalted my Affections, and filled [my Soul] with such glorious apprehensions, that with all its powers it [doth magnifie] and set forth the admirable greatness of [the Lord] my mind also [and my Spirit] ravished with the contemplation of his infinite Goodness [doth rest in] with joy unspeakable [in God,] who hath vouchsafed to become [my Saviour.]

2. I cannot sufficiently express his Mercy, nor my Gratitude, [for he] that is the Majesty of Heaven, by his marvellous condescension [hath regarded] and cast a gracious eye on the poverty and [the lowliness] of my condition, who am so inconsiderable, and never aimed higher than to be reputed amongst the meanest of his Servants, and called by the name [of his hand-maiden.]

3. I am most despicable in the worlds eyes, and vile in my own, yet he hath conferred on me a high and lasting honour; [for behold] he hath passed by the more noble, and chosen me to be the Mother of the Worlds Saviour, so that [from henceforth] whenever this Mercy is mentioned to the honour of God, his Favour toward me will be remembered by the people of [all generations] who shall bless God for it, and [shall call me blessed] and account me happy above all women.

4. But I will freely acknowledge it was not my own Merit nor Strength that advanced me, [for he that is mighty] in Power and infinite in Mercy, most freely hath exalted me, and [hath magnified me] his poor unworthy Handmaid; his therefore is the Glory,

his the Praise, [and holy] and reverend [is his Name,] which I and all his Servants will ever love and honour.

5. For I am not the only instance of his Goodness, nor do I confine my Praises to my particular occasion: All the World sees and knows that his Favour [and his Mercy is] ever shewed [on them that fear him,] so that holy and pious men are blessed by him, and shall be [throughout all generations] while the world endureth.

6. Ye Servants of the Lord, consider how in all the course of his Providence, especially in this great Redemption [he hath shewed strength] and a mighty power; for [with his arm] he hath secured and lifted up his own, and by it [he hath scattered] the forces and baffled the designs of [the proud], who thought they only deserved to be respected by God, and who were safe [in the imaginations of their hearts.]

7. At all times he disappoints such expectations, and now, as at other times [he hath put down] the wise, the honourable, and [the mighty from their seats] and those Thrones, on which their Pride had mounted them: [And hath exalted] to that honour [the humble and meek,] even those whom the arrogant most despised.

8. [He hath filled] most plentifully the souls of [the hungry] that earnestly desired the least favours, and satisfied their longings [with good things] beyond their expectations, [and the rich] whose pride made them think themselves fittest objects of his bounty, and yet their abundance abated their desires after it, these [he hath] disappointed and [sent empty away.]

9. And as in all other places, so now [*he remembering*] the constant method of [*his mercy,*] and seeing his peoples distress, [*hath holpen*] and again restored [*his servant Israel*] and all faithful people to favour, and the hopes of glory, [*as he promised*] to the Saints of former Ages, even to [*our Forefathers*] peculiarly assuring [*Abraham*] that he would give a Saviour to redeem, and bring deliverance to us [*and to his seed for ever.*] *Glory be to the Father, &c.*

SECTION XV.

*Of the XCVIII. Psalm or the Second Hymn
after the First Lesson.*

§. I. **I**Nstead of the former Hymn, made by the most excellent of the Daughters of *David*, we have a Psalm of *David's* own composing, out of which some part of the *Magnificat* was taken, viz. v. 54. out of v. 4. *He hath remembred his mercy and truth to the house of Israel*, and as there the Strength of Gods Arm is celebrated, v. 51. so here "*his right hand and holy arm*" is said to have gotten the victory: So that they are not much different, only this is more proper to be used after a Lesson which treats of some great and eminent temporal Deliverance granted to the people of God, being made on the occasion of some of *David's* Victories, and yet mystically directed to the times of the *Messiah*, as the Jewish Doctors confess: But the particulars will best be discerned by a closer Enarration.

The Analysis of the XCVIII. Psalm.

§. II. This Psalm contains a twofold Exhortation to praise God :

- | | | | |
|---|---|---|--|
| I. The former containing | 1. An Exhortation to the doing of it, | Ver. 1. Sing unto the Lord a new song : for he hath done marvellous things. | |
| | 1. His wonderful Works. | Ver. 2. With his own right hand and with his holy arm hath he gotten himself the victory. | |
| | 2. His Almighty Power. | Ver. 3. The Lord declared his salvation, his righteousness hath he openly shewed in the sight of the heathen. | |
| | 2. The Motives to it being | 3. His apparent Glory, | Ver. 4. He hath remembered his mercy and truth toward the house of Israel, and all the ends of the world have seen the salvation of our God. |
| 4. His infinite Mercy | 1. To his own, | Ver. 5. Shew your selves joyful unto the Lord, | |
| | 2. To all men, | all ye lands, sing, rejoice and give thanks. | |
| II. The latter declaring | 1. The universal obligation of this Duty of Praise, | Ver. 6. Praise the Lord upon the harp : sing to the harp with a Psalm of thanksgiving. | |
| | 2. The Manner of performing it, both with | 1. Vocal, and | Ver. 7. With trumpets also and shatims : Shew your selves joyful before the Lord the King. |
| | 2. Instrumental Musick, | Ver. 8. Let the sea make a noise, and all that therein is : the round world and they that dwell therein. | |
| | 3. The Persons invited to it, figuratively expressed by | 1. The Sea and the dry land, | Ver. 9. Let the floods clap their hands, and let the hills be joyful together before the Lord : |
| 4. The subject for which all must praise him, | 1. The certainty of his judgment, | for he cometh to judge the earth. | |
| | 2. The Equity thereof, | Ver. 10. With righteousness shall he judge the world, and the people with equity. | |

A brief Discourse upon the XCVIII. Psalm.

§. III. V. 1. to 4. **O** Sing unto the Lord a new song &c. unto — All the ends of the world have seen the saluation of our God.] This Psalm being intituled a *new song*, is said by the Antients to belong to the *novum seculum*, or the Gospel-times, and as the Lesson doth every day present us with new wonders of Gods Wisdom and Power, Justice and Mercy; so we should daily renew our Song of Praise, and though we sing this Anthem frequently, yet a new Devotion and a fresh sense of the miraculous Works which God hath wrought for his Church, will make it a *new song* every day. Wherefore let us reflect upon the Chapter lastly read, and consider how certainly Gods Enemies fall before him; he needs no assistant, but *his own right hand* alone is able to *get him the victory* over all opposers; and though sometimes he use Humane Powers as Instruments to suppress the ungodly, yet all mortal Arms and Forces are so weak and uncertain of themselves, that it is purely by his influence and aid they do prevail, so that his people freely confess it is not their own Arm that saves them, but his *right hand*, &c. Psal. xliv. 3, 4. and whereas when men are mighty, they are too often cruel and unjust, the Divine *Arm* is *holy* as well as *mighty*, and he useth his Power to destroy only those who deserve it. For his preserving of his own, and his righteous executions on the wicked are so visible and clear, that the very *Heathens* have observed it, and all the world may discern it; nor yet doth he give these Salvations to his people for their Merits, but purely in remembrance of his own *Mercy* and *Truth*; his *Mercy* moved him to promise, and

*a Misericordia præmiſit
promiſſionem, promiſſio
reddidit veritatem. Aug.
in loc.*

his * Truth obligeth him to perform theſe things for the Church; the Houſe of *Iſrael*, and all Nations may diſcern it, but now that Jeſus is come, we may well ſpiritualize this Verſe, and ſing a *new ſong* to God, who hath not only *remembered his mercy* and his Promiſe to the Jews, but manifeſted his Son for *Salvation* to all the World, even to the utmoſt parts of the Earth.

ſ. IV. Ver. 5, 6, &c. *Shew your ſelves joyful unto the Lord, all ye Lands, ſing, rejoyce and give thanks, &c. to the end.*] Since the Glory of God is manifeſted to *all Lands*, they ought all to join in praizing his holy Name, and that by all due means which may expreſs an hearty Joy, particularly by all ſorts of Muſick, by ſtringed Inſtruments and Voices, and by Wind Inſtruments alſo; for Muſick is the gift of God, and tends not to expreſs, but to beget the affection of Joy, it doth compoſe the thoughts, calm the mind, and put the Soul into a poſture of grateful ſeriousneſs, and therefore we ſhall find it of as early uſe in Divine Worſhip as any where elſe, and ſince all Ages have uſed it ſo, we may uſe it in more ſolemn places, and on more extraordinary occasions without juſt offence to any unprejudiced perſons, eſpecially being plainly commanded in this and other places of Holy Scriptures: Now as God is to be praized by all means, ſo alſo by all perſons, who are underſtood by this figurative Exhortation to Seas and Lands, Rivers and Hills, with all their Inhabitants, who are properly meant by theſe places ^b; and it is intended to ſtir up all people, *great* and *ſmall*, where-ever they dwell, to join in bleſſing and praizing God, becauſe by theſe marvellous deliverances

*b Populi fluviorum, populi montium clament.
Verſio Arab.*

liverances he doth at present *judge the Earth*, and when he punisheth evil doers and saveth those who do well, he declares himself to be even at the present a righteous and equal Judge among men; but besides the eminent overthrows of the wicked, and rescues of the Pious are signs and evidences of the last dreadful but just Judgment when, God shall come to deliver all his Saints for ever, and to execute eternal vengeance on their Enemies, when we hear out of the *Lesson* instances of particular Deliverances and Judgments, we ought to rejoice, not only in hopes that God will do the like here in this world, but by taking these as fore-runners and assurances of the great Day which is coming, when all our wrongs shall be righted, and all our losses repaired, and we shall begin an undisturbed Felicity. We are indeed apter to tremble than to rejoice at this day, but as *St. Augustin* notes, "We must amend our lives, and then we may joyfully expect it. — We pray (saith he) that Gods Kingdom may come, yet we fear it should come; let us amend our selves, lest we pray against our selves. (*Enar. in Psal. xcvi.*) We ought all to be holy, and if we were so, we might and ought to rejoice even in Gods Judgments.

The Paraphrase of the XCVIII. Psalm.

1. [D] you who have heard these new Instances of Gods Power and Mercy [sing unto the Lord] with a renewed Devotion [a new song] of Praise, [for he hath] in all Ages [done marvellous things] for his Church.

2. When any Enemies arose against it, [with his own right hand] and power alone, [and with] the only might of [his holy arm,] which is stretched out

against none but sinners [hath he gotten] unto his Church, and unto [himself the victorie] over all those ungodly opposers.

3. Nor are these things done in a corner, for [the Lord] hath most illustriously [declare] these deliverances to be [his saluation,] and they are most just, so that [his righteousness] by them [hath he openly shewed] and manifestly declared [in the sight of the heathen,] yea, his very Enemies give testimony to his equity in destroying the wicked ones.

4. And indeed he is good to all, for [he hath remembered his mercy] in promising great favours, [and] his [truth] in performing them [toward the house of Israel,] namely his own Church and People, [and all the] furthest corners and utmost [ends of the] Heathen [would have seen] or heard of [the saluation] both temporal and eternal, which is the proper work [of our God.]

5. Wherefore as ye all partake of his mercy, O [shew your selves joyful] by your most publick gratulations and thanksgivings [unto the Lord] every where [all ye lands] and nations, [sing] with your voices, [rejoyce] in your hearts, [and give thanks] with your lips.

6. Yea, call in all kinds of Musick to your assistance [Praise the Lord] with stringed Instruments, playing [upon the Harp] and that Vocal Musick be not wanting [sing to the Harp] and complete the Harmony [with a Psalm of thanksgiving] and Praise.

7. And that the Choir may be still fuller, bring in Wind-instruments praising the Lord [with Trumpets also and Shalmis] the shrillest and rarest Musick : [O shew your selves] to be [joyful] and full of delight, when you come [before the Lord] who is [the King] of Heaven and Earth.

• 8. There

8. There is no part of the world which is not partaker of his mercy, and therefore all, if they had tongues, should join in this Song; however [let the Sea] with its Waves roar and [make a noise] to be the Bassus, [and] let [all] the Fish [that therein is] contained, [the round] compass of the habitable [world and they that dwell therein] all bear their several parts.

9. [Let the] rivers and [floods] keep time and [clap their hands] in applause of their Creator. [Let the hills] and mountains dance and [be joyful together] in this grand Triumph [before the Lord;] and there is reason for this universal Joy, nor only for what is past, but because these Judgments are fore-runners of the great Day, [for] by these you may see [he cometh] shortly [to judge the earth] and to right all that are wronged.

10. And when he doth come, [with righteousness shall he] try and [judge] even [the] Heathen [world] who only had the light of Nature, [and the people] of his own pasture, even his Church, he shall judge [with equity] also, for there is no respect of persons with God.

Glory be to the Father, &c.

As it was in the beginning, &c.

SECTION XVI.

Of the last Hymn but one or Nunc dimittis.

§. I. **T**His Canticle being also recorded in the Holy Gospel, indited by the Spirit, and occasioned by the manifestation of Jesus, is very properly adopted into the Offices of the Christian Church, and is used at this day by the *Greeks* as well as the *Latines*, and by the Reformed as well as the Romanists; so that its general Approbation might sufficiently vindicate our use of it; but a more particular Illustration will still more conduce to express the prudence of this choice.

The Analysis of the Nunc dimittis.

- | | | | | | |
|--------------------------------------|--------------------------|---|--|--|--|
| S. II. Herein old <i>Simon</i> shews | I. His Joy, by declaring | { | 1. His desiring no greater happiness in this life, | { | Luke ii. 29. Lord, now lettest thou thy servant depart in peace according to thy word, |
| | | | 2. His submission to Gods Will, | | |
| II. The Reason thereof, | { | 1. As to his own particular, | { | 30. For mine eyes have seen thy salvation: | |
| | | 3. As to others because the <i>Messiah</i> was, | | { | 31. Which thou hast prepared before the face of all people: |
| | | | | | <td>2. So greatly advantageous to</td> <td rowspan="2" style="vertical-align: middle; padding-right: 10px;">{</td> <td>32. To be a light to lighten the Gentiles, and to be the glory of thy people Israel.</td> |
| | | 1. Gentiles, | | | |
| | | | 2 Jews, | | |
- A Pra-*

A Practical Discourse on the Nunc dimittis, the first Hymn after the second Lesson.

§. III. **L**ORD, now lettest thou thy servant depart in peace according to thy word: For mine eyes, &c. to the end.] The Author of this short and comprehensive Hymn was a man eminent for his exact Justice, vigorous Devotion, lively Faith and extraordinary Inspiration, as the holy Text assures us; and it is probable he was a considerable Person; very likely it was he whom the Jews call *Simeon* the *Just*, who lived at this time (and was the Son of the most famous Rabby *Hillel*) * who opposed the received opinion of the temporal Kingdom of the *Messiah*; for it is certain our *Simeon* did so, or he had never thus rejoiced over

* Vid. Scultet. Exerc. Evang. l. i. c. 61. and Lightfoot's Harmony on this place.

a *Messiah* presented by so mean Parents in swaddling-cloaths at the gates of the Temple. It was not the object that appeared to his Eyes, but the illumination of the Spirit, and the prospect of his Faith, that elevated his Affections. Wherefore we need not pretend to *dismiss* this holy Song by alledging it was an extraordinary occasion; for the Writings of the Apostles, which are daily read among us do as clearly represent the Saviour of the world to the eye of our Faith, and set him before us as evidently in the House of God, as any bodily sight could do to *Simeon*; and if our Minds be enlightened, and our Faith firm as his, we have the same occasion, and ought to rehearse it with the same devotion. The mercy is made sufficiently plain to us, and if we were but as apprehensive of the advantages it brings to us and all men, as he was,

was, I know not why we should wish to live any longer, than till we have obtained hopes of a share in it: We say, we have Houses to build, Families to propagate, and Designs to complete, and all before we are willing to die; that is, we desire something besides, nay (perhaps) more than an Interest in Jesus; and therefore we dare not join in this noble wish. But *Simeon* was dead to the world before, and had been impatient of a longer stay, but only for the Promise to have a sight of *Jesus* in the flesh. And when this long wish for Happiness was come to pass, his expectations are answered, and all his desires fulfilled. He values nothing here, but humbly craves his Dismissal. His holy Soul that came from God, can find no rest on the waters of this World, and therefore desires to return with an Olive-branch of peace

ἡ Τὴν ὁδὸν καὶ ἀδικήματα
ὡς πρὸς ἡμᾶς αὐτοῦ
θανάτῳ ἀπολυόμενοι
πρὸς τὸ Κύριον. Clem.
Alex. Strom. 4.

Mors Stoicis appellari
solet Ἀπόλυσις πρὸς
τὸν Ὑψίστην. Arrian.

Ἀπελευθερία καὶ ἀπο-
δνήσκοντα καὶ τὸ τελει-
πνῶ ἀπόλυσιν καλεῖται,
τὸτο ὁ δέμας διαμά-
χεται. Themistius ap.
Stob.

to its dear Lord^b, where it was sure of rest and joy among its best Friends. He now desires leave to depart from the Flesh, which he had long esteemed his Prison, wherein he was confined by his Infirmities^c, and shut up from beholding the Glories of God, which he now longs to see more than ever, by this last experience of his Truth and Mercy; and, knowing that Death would set him free, his desires and joy

begin to swell too big to be confined in the walls of Flesh, and now he is even streightned till he be let loose into the regions of Glory to praise him face to face: and yet his Ecstasies transport him not beyond the measures of Obedience and Humility; for he first asks his Masters leave, nor will he go till he have commission:

only

only he intimates he had stript himself of all worldly desires, and had his inner Coat, his Flesh in his hands ready to lay it down and run, whenever the watch-word ^d was given. His hopes and desires to see his Saviour had alone made his life acceptable, and the fulfilling of them makes even Death most welcom to him, because he knew that Jesus came to disarm Death, and (by satisfying for Sin) to deprive it of that sting which made it terrible to all men. All the Sin-Offerings of the Law were but weak armour to encounter Death, nor could they so fully purge or appease the Conscience, as that it should not accuse in the fatal hour : But the perfect Sacrifice of the Death of Jesus, doth so fully avert Gods wrath, that all that believe in him can triumph over Death, meet it with Courage, and embrace it with Peace, as the end of their Fears, and the entrance into their Felicity *.

How can he fear Death that hath his Sins forgiven ; Or how can he doubt Gods Mercy that beholds his Son with Faith and Love ? Or how can he question the Truth of Gods Promises, that embraces Jesus the greatest of all in his arms ? He that knows Gods Power, is persuaded of his Love, and convinced of his Truth, can die in Peace, and lie down with Joy in the assurance of a blessed Resurrection. And this we may do also ; it was only their Priviledge who lived then to see Jesus bodily ; but whoever looked on him so as to dare to die then, must behold him by Faith : And thus we may see Christ, not only with *Simeon* presented in the Temple, but with *St. Stephen* standing at the right hand of God, not only in his Rising, but his full Glory.

ἃ Ἐὰν ὁ σκευὴ ἀνα-
κλήπκον πεί θείαι δὲ
τῷ σημαίνοντι ὡς τῷ
σεαυτοῦ. Arrian.

* 1 Cor. xv. 55.

*Non est timendum quod
liberat nos ab omni ti-
mendo.*

Glory. Why then are we so fixed to this World? So desirous to stay? So loth to depart? So sad when God calls? O let us look on this our Redeemer so stedfastly, and embrace him so lovingly in our hearts, that it may appear he is dearer to us than our very lives; let us love him so entirely that nothing may satisfy us without him; and trust so fully in his Merits and Mercies, that we may live chearfully, and die peaceably. Let us say with this devout old man; Lord, I do now so clearly perceive thy purposes of Mercy, so confidently believe thy promises of Forgiveness, and so firmly rely on the hopes of Glory, that I resolve to be ever thy Servant: I desire to stay no longer in this world than to get assurances for a better: Earths vanities do not make me wish to live, nor Deaths terrors afraid to die: If thou callest me this day, Lord, I come: I can live with Patience, or die in Peace; for I see him that will preserve me in Life or Death, and gives me hopes that whether I live or die, I am the Lords. I was not with *Simeon* in the Temple to behold my Saviour with my bodily eyes; but I have had *thy Salvation* as clearly manifested in this thy Holy Word as if I had seen him with my eyes. Lord, grant me thy Holy Spirit, that I may behold him with the same Faith, and embrace him with the same Affections that he did, and then I shall chearfully join in a *Nunc dimittis*, and being daily ready to die, shall ever be fit to live, and thy Will shall be done in my Life or Death. Blessed Lord! thou hast even to our days by these holy Writings sufficiently manifested thy Son before all our faces; and it is our Carelessness, Ingratitude, and Unbelief, that hides him from our eyes, and makes us hug these Vanities, and fear to leave them: But thou hast done thy part, and I will praise thee for sending this bright and glorious Sun, which shined on so many millions of wretched Heathens benighted in the darkness of

Idolatry

Idolatry, and made them Christians. I will bless thee for honouring thy antient but despised People, who were more enobled by the Birth of Jesus than by all their former Royalties and victorious Trophies, and instead of the bright Cloud, the Glory of the Tabernacle, thou didst send him to pitch his tent among them, who was the brightness of thy own Glory. I am ravished to behold so many joyful Souls blessing thee for this *Light* which shined on them in their sins, the confines of eternal *darkness*, and converted and translated them into thy marvelous Light. And all thy holy Saints in all Ages have given thee the Glory for all those illustrious beams of Love and Charity, Piety, Justice and Devotion, which shine from their Lives, and are but the Reflection of the Rays of the Grace of Jesus. This excellent Person rejoiced not only in his own Felicity, but to behold by the Spirit of Prophecie, what Joy Jesus was like to bring to me and many thousands of Converts and holy men to the end of the world. Wherefore let us be glad and rejoice with him, for our selves and all people, for the *Light that shines* upon us, and the *Glory* that is round about us, and with all our souls sing, *Glory be to the Father, &c.*

The Paraphrase of the Nunc dimittis.

Ver. 29. I desire not to live in this world any longer than I have laid hold of thy Salvation; which since thy Word and Spirit hath now discovered to me, I have all I can wish for here; therefore, [*Lord, now lettest thou*] thy command go forth, that [*thy servant*] who hath longed hitherto to enjoy thee, may [*depart*] quietly out of this miserable world, and be dismissed from the prison of the flesh. I can now leave it [*in peace*] being assured thou wilt make good all other Promises, since in giving

giving thy dear Son thou hast done so exactly [according to thy word.]

Ver. 30. My Desires are satisfied, and my Faith confirmed as much as is possible in this world; [for mine eyes] enlightned by thy Holy Spirit [have seen] by Faith in thy blessed Word, him that is my Redeemer and brings [thy salvation] to me, and all the world.

Ver. 31. I cannot contain nor yet express my Joy to behold this lovely Peace-maker [which thou hast] not only manifested in the flesh, but [prepared] by the discovery of thy Holy Gospel to appear most gloriously [before the face of all people] that ever shall be hereafter.

Ver. 32. This glorious Sun of Righteousness hath shined on all the Earth, his Word is [a light to lighten] the dismal Regions of the unconverted Heathens, and [the Gentiles] that knew not God; his Doctrine instructed them, and hath converted many; and his Presence and his Grace is the honour [and the glory] of all true Believers, the joy and comfort [of thy people Israel,] so that we, and all the world are bound to praise thee for thy Gospel and thy Son here on earth; and to continue our Song to all Eternity, when thou lettest us depart from hence. *Amen.*

SECTION XVII.

Of the last Hymn, or the LXVII. Psalm.

§. I. **T**HE Parallel to the former Evangelical Hymn is this devout Psalm, where that *saving health* * which holy *Simeon* saw and predicted should be a Light to all Nations, is desired to be accomplished in the conversion of all men: And when we have been illuminated with the Doctrine of Christ out of the Apostolick Lessons, it is very seasonable to pray for the propagation of these Divine Truths throughout the world, that we may shew our high esteem of them, our hearty gratitude for them, and our sincere desire that God may have Glory, and all men Benefit by them; and it is the more suitable, because these Petitions are mixed with Acknowledgments and Praises also, as we shall more particularly now declare.

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The

The Analysis of the LXVII. Psalm.

§. II. The lxvii. Psalm consists of three Petitions.

I. For our selves, shewing,

1. What we desire from God,

{ Mercy;
Blessing,
Favour;

2. Why we desire it, viz. for the Conversion of all men;

Second Petition mentioning

1. The Persons, and the Act they are to do;

2. The Reasons thereof;

1. The Means to obtain good things;

Third being a repetition of the former expressing

2. The Fruit obtained thereby;

1. Unto all. Plenty;

2. To his own Blessing;

3. To strangers, Conversion;

Ver. 1. God be merciful unto us and bless us, and shew us the light of his countenance and be merciful unto us:

2. That thy way may be known upon earth, thy saving health among all nations.

3. Let the people praise thee, O God, yea, let all the people praise thee.

4. O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5. Let the people praise thee, O God, let all the people praise thee.

6. Then shall the earth bring forth her increase,

and God, even our own God shall give us his blessing.

7. God shall bless us, and all the ends of the world shall fear him.

A brief Discourse upon the LXVII. Psalm.

§. III. V. 1, 2. **G**OD be merciful unto us, and bless us, &c. unto —among all nations.] When we consider our selves as Members of that Holy Church which the Lord did first plant by the Preaching, and hath ever since watered by the Writings of his holy Apostles, and observe how by the *daily Lessons* he continues still to instruct and comfort us, to exhort and reprove us; we are emboldned to beg his Grace and Favour to enable us to profit by them, and live according to them; and we desire he will express the kindness of his heart by the smiles of his countenance; we wish not he should *bless us* so much in Riches, Honours, or such like external things, but that which we count the greatest Blessing, even that we may enjoy his favour and the *light of his countenance*, Psal. iv. 6, 7. and lest our Sins should eclipse that lovely splendor, and hide it from us again, we pray he will be *merciful unto us*: And when we thus pray that we and Gods Church may have publick testimony of his good-will, and be in a prosperous estate, we do not desire it so much for our own Benefit, as for the Glory of God and the Good of others: For when the Church and People of God are Holy in their lives, and successful in their affairs; it is a means to attract many to Righteousness, and to spread the fame of the Gospel among all Nations: We may fitly therefore pray that by the aid of the Divine Mercy we may live agreeably to the Doctrine we have heard; for the holy Lives of Christians would win more *Profelytes* than the strongest Arguments, or the most charming Eloquence, which alas are miserably weakned by the evil Conversations of those who bear the name of this Religion.

§. IV. V. 3, 4. *Let the people praise thee, O God, &c. unto — and govern the nations upon earth.*] Our own Praises are too few to answer the Goodness of so great a Majesty; wherefore we summon all the world to assist us in this so necessary Duty: And because they cannot be expected to praise him who do not know him, we tacitely pray for the Conversion of all people, wishing all might hear the blessed sound of these holy *Lessons*, and thereby learn to know God; for if they know him they will love him, admire him, and celebrate his Praise as well as we. While we are taught the righteous Dispensations of God, we ought to pity the poor Nations that do not discern his holy Providence, and to pray that they with us may see how wisely the Almighty doth order, and how justly he doth *judge* in all places of the world; and this we may do more cheerfully when we by Faith foresee that the time shall come when every knee shall bow to Jesus, and all the *Nations upon earth* shall be subject to this righteous Judge and glorious King: We hear his reasonable Commands, his righteous Laws, and his amiable Precepts, and thereby we discern that the Scepter of his Kingdom is a right Scepter; so that we with all people did know and own him for their King and Governour, and then we are sure they would all praise him, and rejoice most heartily under so sweet a Government as his is.

§. V. Ver. 5, 6, 7. *Let the people praise thee, O God, pea, let all the people praise thee, &c. to the end.*] If we look into all the world, we shall find both Christians and others complaining of many wants, and craving continually to be supplied, but we are here taught a more excellent way, even that all men should praise God for his former Mercies, and that would be the best means to move God to bestow more; for

our

SECT. XVII. The LXVII. Psalm. 325

our Praises unite into a Cloud, and fall down again in a Shower of Blessings both temporal and spiritual. If all did heartily (as we now) sing Anthems and Psalms of Eucharist to our God, he would see that his former favours had a good effect upon us, and thereby be moved to give many more. This would cause him to grant the world plentiful years, and abundance of the *fruits of the Earth*; this would engage him to send infinite Blessings on his own People, and be a means to invite all Nations to fear and serve him, when they should see how good he is to those that be his Servants. Therefore let us praise him our selves, let us also pray and endeavour that all others may do so also, for we find what incomparable returns we shall have for it. It will engage the whole Trinity for us; which some gather from *v. 6, & 7.* where [*God*] is thrice named, and in the second place [*our own God*] that is, God the Son, who took our own Nature, and is most particularly *our own God*; and further these universal Praises will bring down all kinds of Blessings both for Body and Soul; finally, as we begun, *v. 2.* to pray that all the Earth might be brought to know and fear God, we conclude, *v. 7.* full of hope, that by our blessing God, and his rewarding us, that Prayer shall prevail, *and all the ends of the world shall fear him*, wherefore we sing, *Glory be to the Father, &c.*

The Paraphrase of the LXVII. Psalm.

1. When we remember how oft we have offended against this word we have heard, we had need to say, O [*God be merciful unto us*] and forgive us, and since we are thy People, do thou also prosper [*and bless us*] especially the Lord be pleased to give us his favour, [*and shew us*] evidently the same by the similes and

[the light of his countenance,] of which though we be unworthy, yet again we say, Pity us [and be merciful unto us,] O our God.

2. [That] by our Obedience to thee, and thy Bounty to us [thy way] and the rules both of thy Word and thy Providence [may be known] by all men [upon earth] so that thy Gospel may be propagated [and] the good news of [thy saving health] and our Redemption may be discovered [among all] even Heathen [nations.]

3. We are not sufficient alone to bless thee as thou deservest: Wherefore [let the people] of thy pasture [praise thee] every where [O God] for thy mercies, [yea, let all the people] of the whole world be converted by these Apostolick Doctrines, that when they know thee, they may all [praise thee] with one heart.

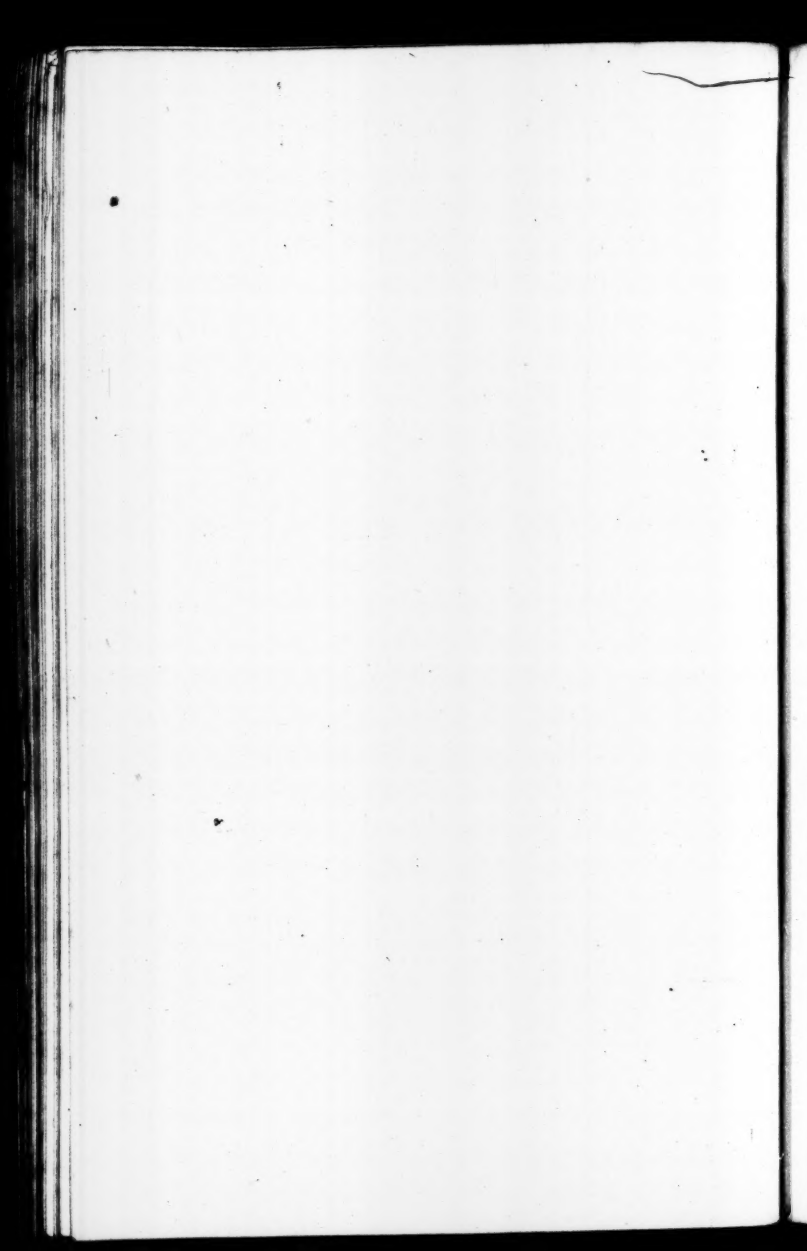
4. [O let the] very Heathen [nations rejoice] in holy Anthems [and be glad,] by making them to know thee, and bringing them to submit to thy happy Government; [for thou] art the best of all Governours, thou [shalt judge the folk] most justly and [righteously, and] with all sweetness and equity shalt thou [govern the nations] that dwell [upon] all the [earth,] when they once are subject to thy Laws.

5. Therefore we must say again with a fresh Devotion, [let the] Christian [people praise thee] for thy mercies, [O God] in every place [yea, let all the people] of the whole world be converted, that they may all know and [praise thee] with united hearts and voices.

6. And when we make these just acknowledgments for former mercies, [then shall the earth] be comforted with seasonable showers, and [bring forth] abundance of [her increase] of all sorts of fruits, [and] as to spiritual Favours [God, even] he whom we call
[our

[our own God,] and who is the Author of every good gift, he [shall give us his blessing] and his grace.

7. O let us but be truly thankful, and [God shall] so eminently [bless us] both in Soul and Body, that all People shall observe it, and all men even to [the ends of the world] shall see it is good to serve so blessed a Master, and then they also [shall fear him] and become obedient to this his holy Word. *Glory be to the Father, &c.*



PARTITION II.

Of the latter Part of Morning and Evening Prayer.

SECTION I.

Of the Apostles Creed.

§. I.



THE Holy Scriptures being a perfect Revelation of all Divine Truth, may in a larger sense be called our *Creed*; yet since the fundamental Doctrines contained therein are dispersed, and not easily distinguished from those of lesser moment by all such as ought to understand them; it was very fit, if not necessary, for the blessed Apostles to leave us one brief *Compendium* of what was to be believed in order to our Salvation, which might be soon learned, easily understood, and unanimously retained by all True Christians; and accordingly they did compose this Venerable Form, which still bears their Name, and is called, *The Apostles Creed*: Which universal Tradition was never questioned till this last unhappy Age, wherein some have been so bold as to dispute the Articles of this Apostolick Faith, and therefore no wonder if there be
found

found others who deny the Apostles to have been the Authors thereof; for the Articles will more easily be rejected, when they are destitute of the illustrious Names of their sacred Authors; wherefore I shall endeavour to prove, that the Twelve Apostles were the Composers of this Creed (leaving the Defence of the several Articles to those learned Expositors who purposely treat of them.) Now this being more suitable to my Method and Design, I shall evince it, (1.) By Authority. (2.) By Reason. (3.) By answering the contrary Arguments urged by some against this Antient Truth.

I. By *Authority*, that is, by the concurrent Testimony of the Catholick Church in all Ages, which is the most proper Witness in a matter of Fact as this is; nor have we any better *medium* to prove the Books of Scripture were written by those Authors whose names they bear, than the unanimous Testimony of Antiquity; and by that we can abundantly prove the Apostles were Authors of this Creed: For *Clemens Romanus* in his Epistle to our Lords Brother (not to *James*, as some mistake, but to *Simon* his Successor Bishop of *Jerusalem*) saith, "That the Apostles having received the Gift of Tongues, while they were yet together, by joint consent composed that Creed which the Church of the Faithful now holds. Which very thing is largely set down by *Ruffinus* in his Preface to the Exposition of the Creed, and affirmed not only by him, but by a Cloud of other unexceptionable Witnesses, whose

* Origen. *καὶ ἀρχαῖον*.
Proœm. Ambros. Ser.
83. August. de Temp.

Ser. 181. Maximus Turinens. Homil. Leo M. Ep. ad Pulch. Aug. Cassian. de Incarnat. Dom. l. 6. Isidor. Hispal. de Off. Eccl. c. 22.

words are too long to insert *,
and their names almost too many

to mention. *Irenæus* also expressly saith, "The Church
 "received from the Apostles and their Disciples
 "this Faith in one God the Fa-
 "ther Almighty, &c." *Tertul-*
lian calls it, "The Rule of Faith",
 affirming that "It descended to us
 "from the beginning of the Go-
 "spel, before any Heretick had
 "risen up". *S. Ambrose* positively
 avoucheth, "It was made by the
 "Twelve Apostles". *S. Hierome*
 styles it, "The Symbol of our Faith"
 and Hope delivered from the
 "Apostles". *S. Augustin* expounds
 it in several places, especially in
 that Tract (*de Fide & Symbolo*) mentioned in his Re-
 tractations. *Leo Magnus* saith
 plainly, "This Rule of Faith we
 "have received from the Autho-
 "rity of Apostolical Institution",
 and for the rest they do all agree in
 this point, as a great Author assures
 us¹; so that to dissent from this
 Creed was the mark of an Here-
 tick in the Imperial Constituti-
 ons². All which hath prevailed with
 the sober and learned men of these
 Ages, whether Roman or Reform-
 ed, *Lutheran* or *Calvinistical*, to
 assent to this Truth, as may be
 seen in the Writings of many Ro-
 man Doctors, and in the Works
 of *M. Luther*¹, of *Calvin*², *Beza*³,

^b *Iren. advers. Hæret. l. 1. c. 2.*

^c *Tertul. de Præscrip. advers. Hæret. lib. 1. c. 13.*

^d *Advers. Prax. c. 2.*

^e *Ambros. Epist. 81. ad Syric.*

^f *Hier. Ep. ad Pamm.*

^g *Augustin. Retractat. l. 1. c. 17.*

^h *Leo M. Serm. 11. de Passion.*

ⁱ *Omnes Orthodoxi Pa-
 tres affirmant Symbolum
 ab ipsis Apostolis condi-
 tum. Sixtus Senens.
 Bibliothec. l. 2. Verbo
 Apostolus.*

^k *Hanc legem sequentes
 Christianorum Catholi-
 corum nomen jubemus
 amplecti, reliquos vero
 dementes hæretici dog-
 matis insaniam susti-
 nent. Theodos. Grat.
 Augusti.*

¹ *Luther. de tribus Symbol. T. 7. Colloqu. Mensal. T. 2. p. 106.*

² *Calvin. Inst. l. 2. c. 16. §. 18.* ³ *Beza Annot. in Rom. xii. 6.*

• P. Mart. Loc. Com.
Miss. c. 12.

† Bullenger. Decad.

‡ Eccl. Angl. Artic. 8.

§ Saxon. Confes. c. 5.

¶ Gallic. Confes. Ar. 5.

‡ Confessio Bohemic.

P. Martyr^o and Bullenger^p: As also in the Publick Confessions and Articles of the Churches of England^a, Saxony^r, France^c, and Bohemia^t, &c. this Creed is asserted to be the Apostles own Composition; and who can or dare deny

or question that which so many and great Names in all Ages have declared for Truth? What shall we believe that History delivers to us, if we be not convinced with these universal and evident Proofs?

II. We will prove it by Reason, for (1.) It is evident by the Writings of the Apostles (most of them being indited after this compofure) that there was some brief Form of words taught unto those who were baptized, and committed to their memories by Oral

Tradition, 2 Thes. ii. 15. called the Form of Doctrine^u, the Rule^x, the Depositum committed to their trust^y, the Form of sound words^z, the Faith once delivered to the Saints^{*}; which the best Expositors both Antient and Modern do understand of the Creed. (2.) And further, it is well known, that from the times of the Apostles, there was a Creed taught to all adult Christians, a little before their Baptism^a, to which they were to answer, Article by Article, when they were baptised, as I have proved elsewhere^b. Now that it was this very Creed, which we call, the Apostles, that they answered to in their Baptism, is plain, from those very

Questions

^a Τύπον διδασκῆς. Rom. vi. 17.

^x Κανόν. Galat. vi. 16. Phil. iii. 16. Κανόνα † πιστῶν φησιν. Oec.

^y Τὴν ἐντολήν ταύτην. 1 Tim. vi. 20. Fidei depositum custodi. Hier.

Παρακαταθήκη, ἡ πίστις. S. Chryl. in loc.

^z 2 Tim. i. 13. Ἐποτύπωσιν ὑμῶν ὁρῶντων λόγων.

^{*} Παρεδόθη ἡ πίστις. Jude iii.

^a Conc. Agathens. c. 13. Aug. de Tem. Ser. 111.

Hier. Ep. 61. ad Pamm.
^b Discourse of Baptism, Sect. I. §. viii.

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Questions yet upon record in the Fathers, and they are the very words of this Creed ^e, which therefore we may reasonably believe was taught young Christians from the very beginning of Christianity: (3.) We can assign the Authors of all other Creeds, and can shew what Father or what Council made them, but no other Author of this Creed (besides the Apostles) can be produced, no Council composed this: Wherefore as S. *Augustin* ^a well observes, "That which the whole Church holds, and was not instituted by Councils, but always retained, that is justly believed to have been delivered from Apostolical Authority. (4.) It is certain there was a Creed in the Church before any Heretick arose ^e, and long before the meeting of the ^f *Nicene Council*: And if we would know what Creed that was, doubtless it must be the Apostles, for that, S. *Ambrose* saith, the Roman Church had kept unaltered ^g. And that is still the most perfect of all Creeds, having all the Articles of the longest, and nothing put into it, with respect to any Heresie, but all the Articles are short, plain, and suitable to one another; whereas most other Creeds are large in some Articles, and deficient in others not then questioned. So this Creed is certainly the Original and Foundation of all the rest; and therefore of Apostolical Compofure.

^e *Credis in Deum Patrem omnipotentem? & dixisti Credo.* Ambr. de Sacram. l. 2. c. 7. Plura vide, Discourse of Baptism, Sect. I. §. viii.

^a August. de Bapt. in Donat. l. 4. c. 24.

^e Tertul. ut supra.

^f — *Roma & antequam Nicæna Synodus conveniret à temporibus Apostolorum usq; ad nunc — ita fidelibus Symbolum tradidit.* Vigilii in Eutyech. l. 4.

^g *Credatur Symbolo Apostolorum quod Ecclesia Romana intemeratum semper custodit & servat.* Ambros. Epist. ad Syric. 81.

III. That all but the contentious may receive satisfaction, we will answer the principal Objections against this Truth.

Object. I. *It is wonder the Apostles did not leave it upon Record in the Canon of Scripture in exprest terms ; And strange that no Father in the first two Centuries hath set down the words thereof entirely.*

Ans. There are many weighty things trusted to the Churches Tradition, and only hinted in Scripture (as we have proved this to be,) viz. the Sunday-Sabbath, Baptism of Infants, &c. And of all others there is most reason why this should not be committed to Writing, because it was the Christians Watch-word, and so not to be divulged to any Stranger or Enemy, but (as all Mysteries) was to be kept secret ^b.

^a *Ex forma omnibus mysteriis silentii fides debetur.* Tertul. Apol. c. 7. Vid. Lactant. Instit. l. 2. c. 25.

¹ *Μυστὲν λέγει τὸ ἑξῆς.* Cyr. Præf. ad Catech.

Martyrs to divulge this Creed, lest the Heathens should deride it and profane it ; so that it ought not to have been written : And therefore though there be some Forms which come very near it, in the first Ages ; as that of St. *Thaddæus* found by *Eusebius* in the Archives at *Edeffa* ^k, and that of

^k *Euseb. Eccles. Hist. l. 1. c. 13.*

¹ *S. Ignat. Ep. ad Magnes. & Ep. ad Tral.*

^m *Proœm. ad lib. ἀρχαίων.*

S. Ignatius in two of his Epistles ^l, and of the famous *Origen* ^m ; yet they chose rather to give us the Sense than the words of the Apostles Creed, which were sufficiently preserved by the Memories of those who were baptized ; so that they were not divulged in Writing till the World was Christian.

Object. II.

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Object. II. If the Fathers of the Primitive Councils had known of any such Creed, they would not have made new ones, nor presumed to add to it, or take from it.

Ans. The Fathers of those Councils did profess they made no new Creed, nor did they compose their Confessions, as if any defect were in the Ancient Creed^a, only they explained some Articles more fully, which some Hereticks then questioned; and because their Creeds were grounded on and agreeing with the Apostles; hence they accounted them the same, and Epiphanius calls the Nicene, the Creed delivered by the Holy Apostles^o; and so it is called in some old Roman Offices, as Bishop Usher^p hath observed. In some of these Creeds the difference is very little, and only in Phrases, not Sense, as in that of Jerusalem, Alexandria, of Marcellus of Ancyra, &c. and if others be larger, yet we learn from Vincentius Lyrinensis^q, "That a man is not another, though bigger than when he was a Child; his Limbs grow in largeness, not in number; if he had more or fewer Limbs, he would be monstrous or defective, but the regular increase doth not hinder him from being the same: So in the Articles of the Faith, if they were more or fewer, it were another Faith, but not, if some particulars be more largely explained.

^a Οὐχ ὥς τι λείπον τοῖς ἀρχαῖοις ἐπέεισαν ἀρῶντες. Euseb. l. 2. c. 4.

^o Αὐτὴ μὲν ἡ πίστις παρέσθθη ἀπὸ τῶν ἁγίων Ἀποστόλων. Epiph. Anchor. p Tract. de Symb.

^q Common. adv. Hær. c. 28, 29.

Object. III. *If the Apostles, who were inspired by the Spirit of God, were the Composers of it, then it should be of equal Authority with the Canon of Scripture, whereas we are wont to prove the Articles thereof by Scripture.*

Ans. So we prove one place of Scripture by another, which are all of equal Authority, and our Lord Jesus and his Apostles did prove their Doctrine from the Old Testament, to shew the Harmony between them, rather than to derive Authority from thence. We may say indeed that we believe the Creed more firmly, since the Articles are all found in Holy Scripture; yet in strict speaking, it is but the same Doctrine delivered in divers manners, by Writing in Scripture, by Tradition in the Creed; and we rejoice to find them so exactly agreeing to one another: And because the way of Tradition is more liable to Mistake and Alteration than that of Writing, therefore we confirm the Creed, and shew it hath not been changed, by its consent with Scripture. Yet I do not see any inconvenience, if we shall believe the Creed divinely inspired; that as there are three Persons in the Trinity, and three principal Graces, Faith, Hope, and Charity, so each Person may give us a proper Rule for each of these Graces; the Father hath given us the Commandments, to direct our Charity; the Son the Lords Prayer, to exercise our Hope; and it is probable, that the Holy Ghost indited this Creed, for the entertainment of our Faith: Nor will this be derogatory to the Holy Scripture, since it is the same Doctrine which is in Scripture; we all grant that the Holy Ghost indited the parts, why then not the whole? Sure I am, *Tertullian* * calls this, "The Rule of Faith (as well

* De Præser. l. i. c. 13.

well as Scripture) and saith " it was instituted by Christ. And the Ancients quote the Creed as well as Scripture to confute Heresies, and seem to have given it the same Honour, because indeed it is the same thing, called therefore the *Compendium* of the Gospel, and the Epitome of Holy Scripture.

The other Objections are trifling, and may be answered from hence; this therefore shall suffice to prove the Antiquity and Authority of this Creed; which we cannot particularly explain, but only we shall discourse these three things:

I. Why it stands in this place in our Liturgy.

II. Why it is daily repeated there.

III. How we may profit by the repetition thereof. And this we will subjoyn to the following *Analysis*, which regularly comes in here.

The Analysis of the Apostles Creed.

S.II. In the Creed are two parts ; shewing what we believe	I. Concerning God,	1. That this one God is distinguished into three Persons ,	1. In general, that there is one God :	Art. I. I believe in God	
			1. The Father describ'd	1. By his Nature :	the Father Almighty, maker of heaven and earth :
				2. By his Works	Creation : Providence :
				1. His Name and Offices :	Art. II. And in Jesus Christ,
				1. His Divinity :	his only Son our Lord :
			2. His nature	2. His Humanity :	Art. III. Who was conceived by the Holy Ghost, born of the Virgin Mary :
				1. His Passion :	Art. IV. Suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell :
				2. His Resurrection :	Art. V. The third day he rose again from the dead :
				3. His Ascension and Glory :	Art. VI. He ascended into heaven, and sitteth at the right hand of God the Father Almighty :
				4. His return to Judgment :	Art. VII. From thence he shall come to judge the quick and the dead :
II. Concerning our selves,	3. The Holy Ghost described by	1. That we are Members of an holy Society, wherein	1. His Nature.	Art. VIII. I believe in the Holy Ghost :	
			2. His Office.	Art. IX. The holy Catholic Church, the Communion of Saints :	
			1. We are united together :	Art. X. The forgiveness of sins :	
			2. We have Communion with one another :	Art. XI. The resurrection of the body :	
			3. Here, Remission of Sin :	Art. XII. And the Life everlasting. AMEN.	
			Hereafter,	1. To the Body :	
				2. To both Soul & Body	
			2. That we have privileges by being members thereof :		

A General Discourse on the Apostles Creed.

§. III. **T**HE place of this Creed in our Liturgy may be considered with respect to what goes before, and that which follows it. (1.) That which goes before it is *The Lessons* taken out of the Word of God, for *Faith comes by hearing*, *Rom. x. 17.* and therefore when we have heard it, it is fit we should profess our Belief thereof thereby setting (as it were) our Seals to the Truth of God^r, especially to such Articles as the Chapters now read unto us have confirmed; and whereas *St. Paul* telleth us, "That the Word did not profit the Jews for want of Faith in those that heard it, *Heb. iv. 2.* We hope it may profit us, who as soon as we have heard, do make *Confession of our Faith.* (2.) That which follows the Creed is *The Prayers*, which are grounded on it, "Faith is the Fountain of Prayers (saith *S. Augustin*^r;) whence the Apostle^r saith, "*How shall they call on him on whom they have not believed*; therefore that we may pray, let us first believe. So that the reciting our Creed before we pray, is the laying a Foundation whereupon to build our Requests: We believe in One Almighty God, who is distinguished into Three Persons, the Father our Creator, the Son our Redeemer, the Holy Ghost our Sanctifier, by whom we and the whole Church may have Remission of Sins, and the hopes of a blessed Resurrection to Eternal Life; wherefore we may very reasonably pray to God the Father, in the Name of the Son, by the Assistance of the Spirit,

^r John iii. 33. Ἐσφεζ-
μισεν ὁ π. Θεός ἀληθείας
ἐξήν.

^r De Verb. Dom. Ser.
36.

in Fellowship with the Saints, for the Forgiveness of our Sins, and a joyful Resurrection. Now for these reasons our Creed ought to be used as often as we do either solemnly read or pray, that is, in all Publick Assemblies; but how early it began to be used in the

▪ De morib. gentium.
l.2. c.12.

daily Offices is not certain. *Jo. Boemus* ^a saith, "That in the beginning the Priests did only re-

"cite the Lords Prayer and the Creed of the Apostles "for their daily Office. But I am apt to believe that this Creed was not used in the Publick Service till Persecution ceased, and therefore the first Author of its use in the Canonical Hours is said to be *Damasus*, about the year 370. and to this day when it is used in the Roman Offices, it is spoken with a low voice, to remember the times

▪ Rubeo Nov. Ration.
l.2. c.42.

of its first use, when there was danger the Heathens should overhear it *. But we know that the Christians used it before, in their

Private Devotions;

In the morning, by the counsel of *S. Ambrose* ¹, and both morning and night, as *S. Augustin* adviseth his *Catechumens* ², and so it continued in all succeeding Ages; for we find in the Ecclesiastical Laws of King *Canutus* a special Command for every Christian to learn and daily to use the Lords Prayer and the Creed *, and so our pious Ancestors taught us to use our Creed with our daily Devotions, not as a Prayer (as some ignorantly or maliciously object) but as a Foundation for our Petitions, a *Memento* to whom they

are

1 *Symbolum quoque specialiter debemus, tanquam nostri cordis signaculum, antelucanis horis quotidie recensere. Ambr. ad. Virg. l.3.*

2 *Accipite, filii, regulam fidei quod Symbolum dicitur, — & quotidie dicite apud vos antequam dormitis, antequam procedatis Symbolo vestro vos munite. De Symb. ad Catech. l.1.*

* *Spelman Conc. Britan. Vol. I. p. 549.*

are made, and a ground of our hope that they shall be accepted.

§. IV. (2.) To convince us more fully of the Piety and usefulness of the daily Repetition hereof, we will shew for what reasons, and to what end we do it.

1. To fix it in our Memories and record it there, that it may never go out of our minds being daily revived by a fresh recital. And this being the sum of those Principles by which we are to make our Prayers and to square our lives, the Test by which we are to discover the false Doctrines of

Hereticks * and the Temptations of Satan; we can no more be without it, than the Architect without his Rule, and the Goldsmith without his Touch-stone:

* *Nulla enim unquam extitit heresis quæ non hoc Symbolo potuit damari. Ecelestin. ad Nestor.*

So that lest the neglect of private Persons should obliterate the memory of it in any, the Church daily presents us with this Heavenly Touch-stone to enable us to discover all that is contrary to the truth of our Principles, and the holiness of our Profession. 2. To express our constant Fidelity to Almighty God. This is our Military Symbol, which we learned at our Baptism, when we were lifted under Christs Banner; so that whilst we are in this spiritual warfare we must frequently repeat our ^b Watch-

word; and especially when we are to approach to our General, to pray for his Aid, and to receive his Commands, then we must renew our Profession, and shew our

^b *Quando enim sine militia Sacramento, miles in tentorio, bellator in prelio. Ambr.*

Badge, to declare we

^c *Dei igitur cultus quoniam celestis militia est devotionem maximam fidemq; desiderat. Lact. l. 5. c. 20.*

ance and confess Jesus before men, it will assuredly move him to intercede for us before his Heavenly Father, *Matth. x. 32.* so that it will exceedingly recommend our Prayers, if we do every day reverently stand up and sincerely renew our Vows of Fidelity; he will hear us, and shew himself to be our God, when we protest our selves to be his Servants, *Psal. cxix. 125.*

3 To manifest our Unity amongst our selves, and our agreement with the whole Church; that as we have one Lord, so we may have one Faith, *Eph. iv. 5.* If there be not Unity in Faith among us, there will be difference in our Affections, and our Prayers will be hindred thereby; for we must agree in heart as well as meet in the same place, if we expect God should hear us, *Matth. xviii. 19.* It were to be wisht there were no dissent in the smallest matters amongst the Servants of the same God; yet if any such be, let them not divide our Worship, nor our Affections, but let us rejoice that we agree in the main, and repeat this Creed together with a hearty Charity, *Phil. iii. 15, 16.* so shall our Prayers by a united force become more prevalent. These are *Common Prayers* to be presented by and for the Members of the Catholick Church, and this Creed is

*a Tessera & signaculum
quo inter fideles perfici-
disq; secernitur. Max.
Taurin.*

the *Criterion* to distinguish who are so ^a. If we therefore can heartily recite it, we do own the same Faith which the glorious Saints once did, and all true Christians

throughout the world now do believe, so that we declare our selves real Members of Christs holy Church, and have a right to its Priviledges, and a share in its Devotions.

9. V. (3.) Now that what is done for so excellent reasons, and to such notable purposes, may be done in such a manner as to make it effectual to the ends for which

which it is intended ; we shall next shew in *what manner* we must repeat it ; in *general*, our thoughts must be fixed upon the Certainty and Usefulness of these Truths, the Happiness of those that know them, and the Misery of such as are ignorant of them : But more *particularly*, 1. We must be heartily thankful to our gracious God, for making these *Divine Truths* so manifest to us, which are so necessary, that we cannot be happy without them ; so evident, that we are infinitely assured of them ; and yet so mysterious, that all the Wisdom of the world (without the help of Revelation) could never have discovered them unto us. Shall *Plato* praise God that he was born in *Greece*, and educated at *Athens* ? And the Jews daily give thanks that they are the Sons of *Abraham* ? And shall not we much more bless our heavenly Father, who hath granted us the favour to suck in our Religion with our Mothers Milk, and given us such advantages of Birth and Education, that we know these Mysteries from our Youth, and are scarce ever tempted to doubt of them ; which Kings and Princes, Philosophers and the Masters of all other Sciences have lived and died ignorant of, *Luke* x. 24. For this cause the *Gloria Patri* is set at the end of *St. Athanasius* his Creed ; and is to be supposed here also, and supplied by a devout act of Gratitude, by every Christian who doth repeat this Faith. 2. We must give our positive and particular Assent to the whole Creed and every Article thereof ; we must receive it as an undoubted Oracle from his Mouth, who neither can nor will deceive us. If we should be tempted to doubt of any Articles, we need not seek any other Demonstration, but only this, whether it be certain that God hath revealed them ? If we

ἡ Τίς ἐστὶν ἐπὶ ἀποδείξει
 ἀποδείξει Θεῷ, καὶ τὰς
 ἀποδείξεις, ὡς ἐστὶν
 ἀποδείξεις, ἀποδείξει τῷ Θεῷ. Clem. Alexand. Strom. 9.

understand the Divine Veracity, we shall not enquire further, and if we would believe firmly, we ought to enquire so far. Now I suppose, we are already satisfied, that the Church hath from age to age delivered this for truth, and that the holy Scripture bears witness to every Article, and then we may on good grounds annex our hearty *Credo* to every Sentence hereof. The word [*I believe*] is but twice set down expressly, but we must suppose and supply it in the beginning of each Article, and when we repeat the several particulars, let our hearts say to every one, as in the presence of God, [*I believe this.*] It is ^{not} sufficient to huddle up our assent in one *Amen* at the end (yet some scarce do that) but we must all with one heart and one mouth aloud repeat every Article and seal it with an hearty assent: The Ministers saying the Creed doth not excuse us, for if we join not with him, he professes his own Faith only, and we must make it ours by a publick and manifest Consent. A general Persuasion of some Truths may suffice, because they do not much concern us: But these Principles of our Faith are the ground of our Prayers, and the Rule of our Lives, so that they must be received with the same evidence, that the Mathematicians *Postulata* are, without the admission of which he can do nothing, because all his following Demonstrations do depend upon them: By this Creed we must conduct the affairs of our lives; on these Principles we must venture our Souls at our death; and if need be, for these eternal Truths we must pour out our blood: Wherefore they are not to be barely heard from another, or slightly repeated; but we must exercise our own Faith in the repetition, that we may be so rooted in the belief of them, that no Pleasure may entice us to walk contrary to them, nor no Threatnings affright us into

a denial of them; and then we do truly believe them.
 3. We must make a particular application of every Article, that it may produce those effects, and serve those ends for which it was revealed; so that we must recite it with a strict attention, there being enough to employ all our Powers and Faculties, and no time for one wandring thought: And surely we may think there is something extraordinary in these few Principles so signally delivered by themselves, and separated from, as well as selected out of the whole body of Christian verity. Doubtless they are of more consequence than any others, not because they are more true, but more useful to assist our Devotions and direct our Lives, than any other Propositions which the Word of God doth contain. So that we ought to give special heed unto them, and as we repeat them, we must consider what kind of Prayers they ought to make, and what kind of Lives they ought to lead who believe such things; for therefore God selected these Principles, and delivered them so solemnly to us; therefore the Church placed them here, and daily sets them before us, that our Devotions may suit these Principles, and our Practices be the genuine products of this Profession. To which end I will enlarge a little on these two Points, viz. to shew, I. How to apply the Creed, so as to assist and direct our Prayers; and verily Faith is so necessarily presupposed in all that pray^f, that *Arnobius* observes the very Heathens would not have called upon their false Gods, if they had not first believed that they were Gods, and did hear their Prayers^g, and surely, *He that*

^f *Qua tandem poterit ratione quisquam ex animo Deum precari immortalem, nisi quidem illi sincere & candidè fidem habuerit. Leges Eccles. Canoni. S. 22. Spelm. Concil. Vol. 1.*

^g *Veneramini Deos & colitis, non credentes illos esse? & propitiis aures vestris supplicationibus accommodare? Arnob. adv. Gent. l. 2.*

cometh

cometh to the true God must believe that he is, and that he is a rewarder of those that fear him, Heb.xi.6. and therefore we are so often commanded to pray in Faith with-

h. Jam. i. 6. *Κλύθωντες δαλδωμεν. Fluctus marini agitantur non progrediuntur.* Vid. Jacob. v.v.15.& 1 Tim.xi.8.

out any wavering^h or distrust, because we cannot pray with Prudence nor Courage, with Zeal nor Comfort, till our Souls be possessed with just Opinions and right

Notions of the God we call upon: Let us then while we repeat our Creed, contemplate the Power of an Almighty Father, the Love of his most merciful Son our Redeemer, and the Grace of the Holy Spirit our Sanctifier, and it will excellently dispose our Souls to Prayer. It will teach us Reverence and Fear, Sincerity and longing Desires, Hope and chearful Expectations, thus to set God before us in the Glory of his Attributes, and the Greatness of his Works: When we have professed our belief in *the Father Almighty, maker of Heaven and Earth*, how readily shall we run to him for the supply of our wants? When we have declared our assurance that *Jesus Christ the Son of God* was made Man, born among us, lived with us, died for us, rising again, and returning to Heaven to plead our cause and prepare a place to receive us; can we then forbear to cry unto God through him for Pardon and Peace, and all the benefits of his Passion. Again, when we have protested our Belief in *the Holy Ghost*, which in *the Catholick Church* gives *Remission of Sins*, and after this Life shall raise up our Bodies to *everlasting Life*; then we shall feel our hearts strongly moved to petition for the aid of this Holy Spirit to work these Graces in us, and prepare these Benefits for us: The premising of our Faith to our Prayers removes our Fears, and quickens our Desires, instructs us what to ask, who to ask of, and in what manner to make acceptable addresses

addresses; so that the Creed is an excellent Preparatory to the following Collects, every Petition in them being grounded on, directed by, or enforced from some of these Articles, as will hereafter appear. II. We will shew how to apply the Creed for the regulating of our lives; for God did not reveal these mysterious Truths to satisfy our Curiosity, or to try our Credulity, nor are they taught us to make us wiser, so much as to persuade us to become betterⁱ, and if they have not this effect upon us, our Faith doth not excel the Confession of Devils, who be-

lieved and confessed Jesus to be the Son of God, yet opposed the purposes of that Mystery, and remained Devils still, *Matth. viii. 29. James ii. 19.* Let us not therefore repeat our *Creed*, as a form of airy Speculations, but as the Rule of our Practice; for indeed we do not enough believe any thing, until we act according to our belief. The things that worldly men believe put them upon actions agreeable to their

Perfuasions^{*}; the Merchant believes there are Jewels and rich Wares in other Lands, and he puts to Sea, and attempts the Purchase; the Country-man believes he shall reap, and therefore he sows; the Souldier believes he shall have Victory and Spoil, and

therefore he fights: And doth the Christian alone believe and sit still? Are not the Principles of Religion surer, the Hopes greater, the Probabilities fairer, and the Gains infinitely more than those of worldly men; yet their Faith is active and busie, our idle and of no effect. For shame then, let us not think we believe these Principles sufficiently, till we have turned them into Syllogism,

ⁱ Τὸ τέλος βηπῶσαι,
² ἡ δὲ ἀξία. Clem. Alex.
Pædag.

^{*} *Estne operis in vitâ
negotiosum aliquod quod
non fide præeunte susci-
piunt actores.* Arnob.
adv. gent. l. 2.

*Nihil est quod in vitâ
geri possit, si non cre-
dulitas præcesserit.*
Ruffin. in Symb.

gism, and made our Conversation, the natural Conclusion from those Premises. Every mans natural Logick will enable him to argue thus :

He that believes God to be Almighty, and that he did make and doth preserve him and all the world, must love and fear him :

But, I believe in God the Father Almighty, &c.

Therefore, I ought to love and fear him.

Or thus,

The poor Sinner who believes in Jesus Christ, and is persuaded he was made man, and was crucified, dead and buried, &c. to redeem all men that repent, cannot but apply himself to him with penitence and importunity for Salvation :

But, I believe all this :

Therefore, I am obliged to apply my self to him with penitence and importunity for my Salvation.

The most ignorant with a little consideration, and without any rules of Art, may easily find in this manner what will be the natural result of every Article, and what effect it would produce in all that heartily embrace it. Would God that all the world were willing to live by these Conclusions as strictly, as they can easily deduce them; for if so, we should not see the Practices of Christians so frequently contradict and destroy their Principles. Who is so rude, but he can tell what manner of persons they ought to be, who believe in an all-seeing and most holy God, who confess a Resurrection of the Body, a universal and dreadful day of Doom, and an eternal state of Joy and Misery to follow after it? And yet who is so prudent (among Millions that pretend to believe all these things) to be such as *they* should be who make such a Profession? In other cases we should think that man did not believe any danger to be in such a place, if he would

go into it blindfold and unarmed, nor should we give credit to one who protested he believed there was a great Treasure hard by him, if he never stirred one foot to seek it: And I fear, God will account those Christians amongst Unbelievers who say their Creed daily, yet live as if they did not believe one Syllable thereof; which that it may not be your lot, and that your Lives may not give your Lips the lie, when you say, *I believe*, &c. we will teach you to pursue your Creed a little further than most men do, and shew you more particularly in the following Paraphrase, how these Articles are to be applied for the assistance of your Prayers, and the amendment of your Lives: And whosoever useth the Creed thus will quickly find of what admirable advantage it is, in our daily Devotions.

A Paraphrase and Application of the Creed.

Art. I. [*I believe*] most firmly [*in*] one infinite and eternal [*God*], a most wise and powerful, holy and pure Spirit; distinguished into three Persons, the first being [*the Father Almighty*], who is the [*maker of*] me and all Creatures in [*heaven and earth*], and the Preserver and Governour of all the world.

APPLICATION

To Practice.

Wherefore I am oblig'd and resolved to own him as my God and Almighty Father, by loving, fearing and serving him; and to acknowledge him the Creator of all, by admiring his works, rightly using his creatures, relying

To Prayer.

And I am encouraged to call upon this mighty God my merciful Father, as the maker and disposer of all things; I will petition him for my self and all mankind, for food and raiment, health and wealth, protection and

on his providence for whatsoever I want in this world, and flying to him in all danger.

peace; not doubting but he will take care of the works of his own hands.

Art. II. [And] I do most firmly believe [in] the second Person of the glorious Trinity [Jesus Christ,] our anointed Saviour, who is very God, equal to the Father, being [his only Son] by eternal Generation, and [our Lord] by the merciful Redemption of our Souls.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to commit my salvation to the management of my Redeemer, and since he is anointed by God to be a Prophet, Priest, and King, I will observe his teaching, rely on his atonement, and submit to his Authority, rejoicing that I have so Divine a Saviour.

To Prayer.

And I am encouraged to pray in his name with faith, who is so dear to God, and hath such a right in me; I will call upon him for deliverance from my spiritual enemies, and the salvation of my Soul, hoping I shall obtain a safe Passport to the Kingdom of Heaven, since Gods only Son is my Redeemer.

Art. III. I do also firmly believe it was this very Son of God [who] being to be made Man, [was conceived] free from Sin [by the] over-shadowing power of the [Holy Ghost,] and uniting our Nature to his Divine Nature, in due time was [born of the] blessed [Virgin Mary,] being both God and Man in one Person.

APPLICATION

To Practice.

Wherefore I am obliged and resolv'd to be most thank-

To Prayer.

And I am encouraged to pray, that I may be sustained.
ful

ful for that miraculous con-
descension of his Incarnation,
learning from thence to sub-
mit to the meanest condition
in order to doing good, and
to keep my nature from pol-
lution, since Jesus hath san-
ctified it, and united it to
the Divinity.

under the necessities of this
frail estate which Jesus was
acquainted with; that I may
be purged from the corrupti-
ons of my nature, which he
was freed from, and that be-
ing regenerate by the Holy
Ghost, I may be partaker of
his nature, as he was of mine.

Art. IV. I do also most firmly believe, that this most
Holy Jesus hath [suffered] the wrath which we had de-
served; for that he might redeem us, he was unjustly
condemned [under Pontius Pilate] the Roman Go-
vernour, and [was crucified] on the Cross, till by the
cruel torments sustained in his Body and Soul, he was
really [dead] so that as to his Body, he was laid in the
grave [and buried:] as to his Soul, [he descended into
hell,] to set us free from Death and Hell, and to conquer
Satan in his own quarters.

APPLICATION

To Practice.

Wherefore I am obliged
and resolved to lament my
sins and crucifie my lusts. the
causes of his bitter Passion,
and also to forsake them all,
lest I lose the benefit of this
all-saving Death, and bring
my self under the same curses,
finally, I will learn from
him to suffer patiently, and
to die chearfully whenever
God pleaseth.

To Prayer.

And I am encouraged to
pray, that I may not suffer the
wrath of God which Jesus
bath endured; that this sa-
crifice may avail to the forgive-
ness of all my offences; that I
may be supported in the hour
of death, and delivered from
hell, since Jesus hath conque-
red both; and that the remem-
brance of his agonies and his
love, may engage me to his
service for ever.

Art. V.

Art.V. I do also most firmly believe, that when he had suffered all that Gods Justice required; and paid the full price for the sins of the world, [the third day] after his Passion, Death could no longer hold him, for [he arose again] by his Divine Power unto life, shewing us that God was satisfied, and Satan subdued, since he was delivered [from the dead] among whom our iniquities and Gods anger had laid him.

APPLICATION

To Practice.

Wherefore I am obliged and resolved not to distrust his power and mercy in my lowest estate; to rely upon his full and complete satisfaction for the pardon of what is past, and to rise from the death of sin, that I may walk in newness of life hereafter, so shall I escape the second Death.

To Prayer.

And I am encouraged to pray to my victorious and living Redeemer, to rescue me from the power of Satan, whom he hath conquered, and to quicken me by his Grace, that I may live unto his Glory, and pay him such a living and reasonable service, as he deserves who hath freed us from Death and Hell.

Art.VI. I do also most firmly believe, that when the work of our Redemption was finished on earth, [he ascended] as a glorious Conquerour triumphantly [into heaven] from whence he came, [and sitteth] now in great glory [on the right hand of God] pleading his Merits on our behalf, and interceding for us before [the Father Almighty,] to reconcile us to him.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to lift up my heart to him, and put my trust

To Prayer.

And I am encouraged to pray to my glorified Mediator, to keep me in peace on in

in him in all my troubles, to hope for the acceptance of my services by his intercession, to ascend thither now in my desires and affections, that I may ascend hereafter in person, and have the full fruition of his glory.

earth, fill me with longings after heaven, and intercede for my acceptance there; and that he will employ his interest in heaven, and his power over all the world to bring me safe to the enjoyment of himself.

Art. VII. I do also most firmly believe, that though Jesus be now so glorious in heaven, yet at the end of the world [from thence he shall come] again, most gloriously attended with millions of Angels to try, and [to judge] all men according to their deeds, both [the quick] which shall then be found alive, [and the dead] though departed never so long before.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to judge no man before the time, except myself, leaving other mens actions to receive their sentence at his Tribunal, but preparing my own account, by examining and trying my own ways, repenting of my sins; and avoiding that here, which would condemn me there.

To Prayer.

And I am encouraged to make my supplication to my Judge, who is also my Saviour, that I may ever have this terrible day in remembrance; that he will prepare me for it by making my peace with God before, so that I may be acquitted in it by a merciful sentence, and have my portion among the Saints.

Art. VIII. Furthermore [I believe] most firmly [in] the third Person of the glorious Trinity [the Holy Ghost] our Sanctifier, who is very God proceeding from the Father and the Son, who hath written the Scriptures,

A a and

and doth bleſs all the means of Grace, for our Inſtruction, Conversion, Comfort, and Edification.

APPLICATION

To Practice.

Wherefore I am obliged and reſolved to worſhip this Holy Spirit with the Father and the Son, to follow the good motions thereof, to honour the Word of God, and attend on his Ordinances; to take care I do not grieve the Holy Spirit, by delighting in impurity, and in hopes of the aſſiſtance thereof, to reſiſt all evil, and ſet about every thing that is good.

To Prayer.

And I am encouraged to pray by the help of this good Spirit for the cleanſing of my heart, enlightning my mind, and the ſubduing of my luſts; as alſo for a bleſſing on Gods Word and Ordinances, that by the uſe of them I may grow in grace, till I be ſanctified throughout in Spirit, Soul and Body, and thoroughly furniſhed unto every good work.

Art.IX. I do alſo firmly believe, that Chriſt hath purchaſed, and the Spirit ſanctified [the holy] Society of Chriſtians throughout the world, called the [Catholick] and Univerſal Church, which Company of Believers Satan never could, nor never ſhall be able to deſtroy; ſince they are united to Chriſt their head by Faith, and to each other by love, which cauſeth [the Communion of Saints] to manifeſt it ſelf in all offices of mutual Charity.

APPLICATION

To Practice.

Wherefore I am obliged and reſolved to praiſe God, who hath made me a member of this Church, and to

To Prayer.

And I am encouraged to pray with my fellow Chriſtians, for the peace and the ſafety, the increaſe and prolive

live in unity, peace, and charity with all my Brethren, to profess the true Faith which is preserved in it, to joyn in all the holy Ordinances used by it, and to endeavour to bring the deceived home unto it, and to do good to all the members thereof.

prosperity of the true Religion, for the conversion of Sinners, the reducing of Hereticks and Schismaticks; as also for the prosperity of its Princes, the success of its Ministers, and the unity of all its Members, that by the concord and good works of all that belong unto it, it may appear to be the Body of Christ.

Art. X. I do also most firmly believe, that all who are in the Unity of the Catholick Church, upon their hearty Repentance and true Faith may obtain [the forgiveness] and the pardon [of] all their [sins] which they have committed; so that they who do so repent and believe, shall never be condemned for them.

APPLICATION

To Practice.

Wherefore I am obliged and resolved never to forsake Christs holy Church, to which this priviledge doth belong, as also diligently to repent of all my sins and chearfully to serve my God without fear, neither doubting the truth of his Promise, nor the sufficiency of my Redeemers Merits.

To Prayer.

And I am encouraged daily to make an humble confession of my Sins, with earnest prayers for Absolution, and hearty supplications for the graces of Faith and true Repentance; that so I may live constantly in Gods love, and die quietly in his favour, so that I may attain eternal happiness at the last, though I be a miserable sinner.

Art. XI. I do also most firmly believe, not only that our Souls shall remain after Death, but that our whole Man shall be restored to life again, by [the Resurrection of the body] howsoever corrupted or dispersed, and by the reuniting thereof to the Soul again by the Command of God at the last day.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to keep my body into temperance, soberness and chastity while I live, and to resign it chearfully when I die; not to be impatient upon the death of my friends, but to be stedfast, unmovable, always abounding in the work of the Lord, because I know my labour is not in vain.

To Prayer.

And I am encouraged to pray to Jesus the first begotten from the dead for the sanctification of my vile Body, and a part in the first Resurrection; as also that I may be faithful unto death, and may be delivered in Gods due time, from all the miseries of this world, and raised up from the grave, to live with him for ever.

Art. XII. [And] lastly, I do most firmly believe, that after this world is at an end, while the wicked remain in endless torments, Gods Servants shall behold his Glory, enjoy his Kingdom, and have the Society of heavenly Angels, in [the Life] that hath Joys unspeakable, and Happiness [everlasting,] where they shall sing Praises to God for ever.

And this Faith I seal with a most hearty [Amen.]

APPLI-

APPLICATION

To Practice.

Wherefore I am obliged and resolved to spend the moments of this transitory life well, to despise the short and empty pleasures of sin, to suffer patiently the light afflictions of this present time, and to esteem nothing too good to lose, too hard to resist, or too tedious to perform, for the obtaining a happiness so comprehensive and so endless. Amen.

To Prayer.

And I am encouraged to pray to the purchaser of this glory, for Faith and Patience and Perseverance, that I may be comforted in all my troubles by the hopes, and carried through all my duties by the desires of these eternal joys; and finally, that all these hopes and desires may be fulfilled in the fruition of this eternal life of glory. Amen.

A N
A P P E N D I X
CONCERNING
St. Athanasius his Creed.

§. I. **I**T is no wonder that this excellent Confession hath been so much opposed and maligned by all those Hereticks which agree not with the Church in the Doctrines of the Trinity and of our Saviours Incarnation; because these two fundamental Articles are so fully asserted here, that the false Teachers have no room left for cavils or evasion, it being as *Photius* saith of his other Works, "A Trophy of

¹ *Phorius ad fratrem Tarasium de scriptis Athanasii.*

"Victory over every Heresie, "especially the *Arian*'. Hence some dispute against the Author of this Creed, denying it to be his whose

Name it bears. Others abuse the Work, and call it

^m *Ira Georg. Paulus & Valentinus Gentilis apud Genebrard. l. 4. & apud Surium, Chronic. p. 320.*

Sathanasius his Creed ^m, and many quarrel with the Preface and Conclusion: But the Church of *England* receives and useth it once every month, besides *Trinity-Sunday* (for which it is most proper) as an Orthodox Con-

fession of Faith, [*Artic. 8. Rubr.* before this Creed,] and also thinks it probable that *Athanasius* was the Author, whereupon it bears his Name both in the Articles and the Liturgy: So that we shall vindicate this Creed

both

both as to its Author and Authority by proving, 1. That it is very probable he was the Author thereof. 2. That it is very certain a most pure and Orthodox Confession of Faith.

§. II. 1. The *Author* of this Creed appears to have been the great *Athanasius*; (1.) From the Occasion which that excellent Defender of the Catholick Faith had to write it; for the Church-Histories inform us, that he was not only cast out of his Patriarchal Seat at *Alexandria* by the malice of the *Arians*, but accused by them also of Heresie to the Eastern and Western Emperours, and to *Julius* Bishop of *Rome*, as was also *Marcellus* an Orthodox Bishop of *Ancyra* and some others: Whereupon these Holy Bishops did all apply themselves to *Julius* at *Rome*, offering to clear themselves of all suspicion of Heresie before him, and a Council of the neighbouring Bishops, if he would send for their Accusers to appear also; which the *Roman* Bishop did: But the *Arians* not appearing to make good their charge of *Sabellianism*, &c. *Marcellus* departing left a Confession of his Faith with *Julius*, which is recorded by *Epiphanius*, *Her.* 72. and since *Athanasius* was under the same Accusation, he also made this Confession of his Faith in that Synod, which we now call his Creed. [*Binius Concil. Tom. 1. p. 420.*] It is said he composed it first at *Triers*, while he lived there in exile, *An.* 336. and afterwards sent it to *Julius* Bishop of *Rome*, to whom he was accused, *An.* 339. and finally openly pronounced it in the aforesaid Synod, *An.* 340. so *Binius* and *Baronius*, with *Possevinus*, *Serarius*, and others. But if more antient Testimony be required to prove this:

(2.) We have many Testimonies very ancient to evidence this; *Gregory Nazianzen* in his Oration in praise of *Athanasius* mentions "A Royal Gift which

Aa 4 "he

"he presented to the Emperour, a Confession of his
"Faith, received with great Veneration both in the

"West and East"; which place
"Orat. in laud. Athanas. 44, 45. many Authors antient and modern understand of this Creed.

Again, there are many places in *S. Augustin* which are *verbatim* taken out of this Creed (as shall be shewed presently) which argues that he had seen a Copy of it, and some of the same passages in *Boethius de Trinitate*, Anno 510. and in the fourth Council of *Toledo*, cap. 1. Anno 671. do make it likely that the Words of this Creed were then famous, but the Author being only a single person, not so much spoken of; yet the Learned Bishop of *Armagh*, in his Discourse on this subject, saith, that this Creed bears *Athanasius* his name in the Capitulars of *Hincmarus* Archbishop of *Rheims*, An. 852. and in the Discourses against the *Grecians* written by

Ratbrannus of *Corbey*, and by *Æneas* Bishop of *Paris* in the time of *Carolus Calvus*: as also the same Learned *Usher* mentions an old Psalter once belonging to King *Athelstan* (about the year 924.)

where this Creed hath this Title, *The Faith of Saint Athanasius of Alexandria*. And by all Authors ever since it hath been so called, as might be proved out

of *Abbo Floriacensis*, *Durandus*,

Jo. Beleth, *Manuel Caleca* a *Grecian*,

Gennadius surnamed *Scholarius*, and *Eugenius* IV. whose

words are cited at large by a learned modern Author upon this

subject: So that it appears, that

it hath born his name in all the

world for many hundred years, if not from the first compo-

• *Rathran*. in *Græc*.
l. 2.

• *Æneas* *Parisi*. in *cos-*
dem, l. 1. c. 19. circa
An. 876,

• *Apologet*. An. 1001.

• *Rational*. l. 4. c. 25.

• *Explic*. *Divin*. *Offic*.
cap. 40.

• *Contra* *Græcos*, c. 20.

• *Pro* *Concil*. *Florent*.

• *Admon*. *ad* *Episcop*.
Armen.

composure. If it be objected, some old Manuscripts give it another Title: I answer, so many Orthodox pieces are attributed to several Fathers by several Manuscripts, and some of the Canonical Books have been ascribed to more Authors than one; but this we are sure of, that none can put in for the Author of this Creed with so fair a probability as S. *Athanasius*, he having written particular Tracts against those Heresies which this Creed doth condemn, viz. against the *Arians*, the *Apollinarists*, the *Sabellians*, the Deniers of the Divinity of the Spirit or *Macedonians*, and the followers of *Paulus Samosatenus*; of all which Tracts this Creed is the Epitome.

2. The *Authority* of this Creed is still more certain, and if any can yet doubt of the Author, none can deny the Doctrine thereof to be pure and Orthodox; for (1.) It contradicts expressly all those Heresies which the Catholick Church condemned in the Primitive Councils: As to the Trinity teaching us, "*That we must not confound the Persons (with Sabellius;) for there is one Person of the Father, another of the Son, and another of the Holy Ghost, &c.*" Nor yet may we divide the Substance (with *Arius* and *Eunomius*) for the Godhead of the Father, of the Son, and of the Holy Ghost is all one, &c. Not only the Father is God, but the Son is God, (which *Arius* denied) and the Holy Ghost is God (which *Macedonius* would not grant; and yet it doth not follow, (as the *Arians* pretended) that there are three Gods. Again, as to the Incarnation of our Saviour, it declares, that he is very God of the substance of his Father (against *Arius*, *Samosatenus*, and *Photinus*,) and very Man of the substance of his Maker (which *Apollinaris* denied,) of a reasonable Soul (which the same Heretick disowned) and humane Flesh (which the *Valentinians* allowed not;) and yet he is not two (as *Nestorius* dreamed)

but

but one Christ. One, not by confusion of Substance (as Eutyches held) but by Unity of Person. These are the chief Heresies, and if they were wrong, and the Catholick Church (which condemned them) in the right, then this Creed is Orthodox, and the very Quintessence of the antient Divinity.

(1.) The same may further appear in that the very words of this Creed are frequently found in the Writings of the Orthodox Fathers. First, that passage, *So there is one Father not three Fathers, one Son not three*

¹ Ignat. Epist. ad Philippiens.

² Augustin. de Trin. lib. 8. item Epist. 174. ad Pascen.

^{*} Augustin. Enchirid. c. 36. item Epist. 3. ad Volusianum.

^a Concil. IV. Toleran. cap. 1.

^b De Trinitate, initio.

Sons, &c. is found in S. Ignatius ¹; and that *the Father is Almighty, &c.*

in S. Augustin ²; in whom also we read those words, *For as the reasonable soul and flesh is one Man, &c.* ^{*}

That neither confounding the Persons, &c. may be seen in the Confession of an old Council ^a; and that *the Father is God, the Son is God, &c.* is verbatim in Boethius ^b; as they who will consult the

places will find more at large, so that this Creed is the Doctrine of the most Orthodox Fathers, who since its composure often speak in the words thereof.

(3.) This Creed hath been received as Orthodox by all Christian Churches for many Centuries. The Reverend Bishop Usher tells us of an old Psalter written at least 1000 years ago, which is in Sir Rob. Cotton's Library, in which is this Creed with the title of *The Catholick Faith*; and so it may well be called, being received for such and under Athanasius his name, not only in the Latine Church, but in the Constantinopolitan,

^c Canzonor. Epist. ad Calvin.

^d Conf. Saxon. Art. 1.

in the Servian, Bulgarian, and Russian Churches ^c; and so it is in the Lutheran Churches ^d, in the Gal-

lican,

lican,^e; and the Church of England^f; and Luther himself positively affirms *Athanasius* to be the Author, calling it a Bulwark to the Creed of the Apostles^g. The like Testimonies might be multiplied out of all sober Reformed Divines; but these may suffice.

^e Confes. Gallic. Artic. 5.

^f Artic. 8.

^g *Athanasii Symbolum est paulo proximus, estq; hoc velut propugnaculum Apostolici Symboli, ab eo contra Arianos Hereticos conditum. De trib. Symbol.*

Obj. *But it seems to condemn all Dissenters from it with too much Severity.*

Ans. Those who deny these Doctrines are condemned in the Scripture, (1 John ii. 22, 23. Chap. v. v. 12.) and the Heresies here opposed are called *damnable Heresies*, (2 Pet. ii. 1.) And all that have read the Primitive Councils know, it was their constant use, when they had declared the right Faith, to anathematize and accurse all that did deny it; for *Latitudinarian* Principles were strangers to those days.

To conclude therefore, there is sufficient reason for us to say this excellent Creed with a firm Faith; and also it will admonish us to bless Almighty God in the *Gloria Patri* which follows it, in that he hath preserved these Mysteries of the Trinity and Incarnation of Christ from all corruptions of Hereticks, delivering them down purely to us, who must admire and believe them although we cannot fully comprehend them; and may rejoice that the Catholick Church (differing in some other points) agrees intirely in these, and we hope shall do so to the end of the world. *Amen.*

SECTION II.

Of the Versicles and their Responsals, before and after the Lords Prayer.

S. I. **T**He Lord be with you. Answ. And with thy Spirit.] If we have sincerely repeated our Creed together ; we have professed our Faith in God, and declared our Unity and Agreement with one another ; and then we have cause to hope our Prayers will prevail, since they were ushered in by Faith and Charity, the best Preparatives to that Duty. We have all owned that we have one Lord and one Faith, and now we are preparing as Brethren and Fellow-Souldiers to unite our Requests, and to send them to the Throne of God. But first in token of our mutual Charity the Church appoints (instead of the ancient *Kiss of Peace*) a hearty Salutation to pass between the Minister and People, he beginning in the phrase of Booz to his Reapers, *The Lord be with you* (*Ruth ii. 4. Psal. cxxix. 8.*) which was after drawn into common use as a form of Salutation to all, and used by St. Paul in his Epistles (*2 Thes. iii. 16.*) To which the People are to return a good wish for their Minister, in a form taken from the same Apostle (*2 Tim. iv. 22. Gal. vi. 18.* desiring *the Lord may be with his Spirit* : Which is no invention of our own, but mentioned in an *Antient Council* ^a,
^a *Placuit ut Episcopi & Presbyteri uno modo salutent Populum, dicentes, Dominus vobiscum, — Et ut respondeatur à Populo, Et cum Spiritu tuo : sicut & ab ipsis Apostolis traditum omnis retinet Oriens.* Concil. Bracc. I. Can. 21,

and

and there affirmed to have been instituted by the Apostles, and (as it there also appears) retained in the Liturgies, especially of the Greek Church: But sure it never had a fitter place than in our excellent Service, where it succeeds the Creed as the Symbol and Bond of Peace. St. *John* forbids us to salute (or desire *God to be with*) any that cleave not to the right Faith, 2 *John* v. v. 10, 11. But when the Minister hath heard every one profess his Faith, in the same words with himself, how chearfully and without scruple may he salute them as Brethren, and they requite his affection with a like return? 'Tis too sadly true, that little Differences in Religion make wide Separations and the most incurable Animosities. Why then should not our exact Agreement be as forcible an uniter of all our hearts, since the Profession of the same Faith hath ever been reputed the firmest Bond of Charity ^b. Wherefore when these endearing Offices have warmed our hearts with mutual Love, these expressions will not barely signify the Affections between the Minister and his People, but may be used as the exercise of their Charity by way of Prayer for one another. Let the Spiritual man meditate how often *Satan* is among the Sons of God; how many of his flock which now are preparing to joyn with him, are oppressed with hard hearts, or disturbed with vain thoughts; and then let him earnestly pray *the Lord may be with them*, that his Prayers be not in vain for them. Let the People also remember how comfortable and advantageous it will be to them, that he who is their mouth to God may have a pure heart and a fervent spirit; and with these thoughts let them most heartily requite their Pastors Prayer, by desiring *the Lord to be with his spirit*, that

both

^b Ἄγιον τὸ ὁμολοίας τὸ
ἀνάπτυα^d καὶ μέγιστον πρὸς
εἰς τὸ ἐνός Θεοῦ δόξα.
Philo.

both may, by acknowledging their insufficiency, and declaring their Charity, obtain a Blessing of God for each other, and find the benefit of these short Petitions in every part of the succeeding Offices.

§. II. *Let us pray.*] We can do nothing in Religion without the Divine Presence and Assistance; and therefore the Minister and People must mutually beg that for each other, and then they must join in their Petitions. In the beginning of which is placed this short and antient Exhortation, so often repeated in all the old

• Δεήσασθω • alibi δε-
 τεύωσ δεήσασθω • alibi
*Dominum oremus; po-
 stulemus. Vide Liturg.
 S. Jacobi, S. Basilii, &c.*

Liturgies; whereby the Priest gives the Signal of Battel or the *Watch-word*, to all the Assembly, that they may set on their enemies with courage, and besiege even

Heaven it self with a holy importunity. And as the Crier of old in the Heathen Sacrifices proclaimed his *HOC AGITE*, and warned all to attend what they were about; so doth the Minister charge you against all wandring thoughts, which are never more frequent nor pernicious than in holy Duties; desiring you not to rest satisfied in his Petitions for you, but to let your heart go along with him; that they may be accepted as your Prayers, though pronounced with his lips. He enjoins you all to pray with him, and for one another: For it is a great work you have to do, and you must now take off your thoughts from all other things, and wholly mind this.

§. III. *Lord have mercy upon us: Christ have &c. Lord have, &c.*] The best beginning for our requests is a Petition for Mercy, whereby we acknowledge our unworthiness, declare our misery, and confess we cannot expect our Prayers should be heard, unless it may please God first to *have mercy upon us*. Like those poor Lepers, we discerning Jesus afar off, cry out,

Unclean,

Unclean^d, and beseech him to have mercy on us, for we are defiled with dust and ashes, and how shall we dare to draw near to him, or open our mouths before him, till he be pleased to pity and cleanse us? As to this particular Form, it is originally taken out of *David's* Psalms^e, where it is sometimes repeated twice together, to which the Church hath added, *Christ have mercy upon us*, that it might be a short Litany, and a Supplication for Mercy to every Person in the Trinity^f, because we have offended every Person, and are to pray to every Person, and need the help of every Person; calling both the Father and Holy Ghost by the same title of *Lord*, as being partakers of only one and the same Divine Nature; and the Son by another title, who also did partake of our Humane Nature: as *Durand. Rational. l. 4. c. 12.* doth observe. And as *Tho. Aquinas* adds, being under a threefold misery, of Ignorance, Guilt, and Punishment, we thrice implore Mercy? and because we need Mercy whenever we pray^g, it was used both in the Eastern and Western Churches, and became customary in the time of *Theodosius* the younger; so that it was decreed by a Council^h, that it should be said

^d Luke xvii. 11, 12.
Eminus tanquam immundi [Lev. xiii. 45.]
clamant, Jesu Domine, miserere nostri.

^e Psal. vi. 2. &
Psal. li. 1. &
Psal. cxxiii. 3.

^f *Imploramus misericordiam Domini per Kyrie eleeson, Christe, &c. Kyrie, &c. Ita ut tres articulos aliquo modo Divinae Majestatis & Trinitatis in Ecclesia celebremus.* Amalar. Fort. de Eccl. Offic.

^g *Quia ante omnem orationem sacerdotum, necesse est misericordiam Domini implorare.* Durand. Rational. ut supr.

^h *Et quia — dulcis & nimis salubris consuetudo*

intromissa est, ut Kyrie eleeson frequentius cum grandi compunctione dicatur, Placuit etiam nobis, ut in omnibus Ecclesiis nostris ista consuetudo sancta, & ad Matutinum & ad Missas & ad Vesperam Deo propitiante intromittatur. Concil. Vascens. can. 5.

in the *Morning and Evening Prayer*, and in the *Communion-Office* with great Contrition and Devotion. By which it appears, that though these words were so sac-

ἵ Τὸν Θεὸν ἐπιχαλέ-
μῳσι δέομεθα αὐτῶ,
ΚΥΡΙΕ ἘΛΕΗΣΟΝ.
Arrian. in Epictetum,
l. 2. c. 7.

cred, that the Heathens also used them in their Prayers¹, yet they learned them either from *David* or the Christian Church, where the use of them was so familiar, that we read *Antioch* was deliv-

red from an Earth-quake by the Peoples going barefoot in Procession, and saying this short Litany, *Lord have*

mercy on us^k: And no doubt if

^k Paul. Diacon. l. 16.

with humility and fervency we

repeat it, our Souls may be delivered from sin, and our following Supplications might be more acceptable;

for it signifies, Lord be gracious^l

^l Deus sis propitius. Ita
Vers. Jun. & Trem.

unto us, or shew compassion and favour toward us, in receiving and

answering the Prayers we are about to make, especially the *Lords Prayer*, wherein we must not presume to call God Father, until we have intreated for Grace and Mercy.

But concerning the Repetition of the **LORDS PRAYER** in this place, our designed Brevity allows us only here to say, that being the best of all Prayers, it cannot be used too often; and having the best of all Authors for its Composer (even him for whose sake all our Requests are heard) it may seem to consecrate the Petitions annexed to it, since they are formed by this Pattern, and contain nothing but what is agreeable to this Form, which hath upon it the Royal stamp of Divine Authority. Nor should the frequency of its returns abate our devotion in the use, since Jesus did thrice pray in the same words. Only as before it was applied for the confirmation of our Pardon,

Pardon, so now it must respect the following Petitions, to which we may so heartily unite it, that they may be more acceptable for its sake, and we may make amends for any Petition thereof, which was not so zealously put up (by reason of intervening distractions) when it was said before; by asking *that* with a doubled earnestness now, which then we forgot or slightly passed over.

§. IV. *Psal. lxxxv. 7. O Lord, shew thy mercy upon us. Answ. And grant us thy salvation.*] From the recital of that sacred Form of Prayer which Jesus left us, we pass to the interlocutory Petitions; by this grateful variety taking off the tediousness, and adding to the pleasure of the Duty; as also quickening the attention and uniting the hearts of the Performers. And herein the Minister begins as the commissioned Embassador of Heaven; yet the People follow and bear a part, as a badge of their Honour, and an engagement to their Watchfulness, Charity, and Devotion; while both contribute heat to each others Affections, and vigour to these short and sweet Ejaculations, taken for the most part out of the great storehouse of Divine Offices, the Psalms of *David*, and being an Epitome of the ensuing Collects for Grace and Peace, for Kings, Priests, and People, that they may be replenished with all sorts of Blessings. The words of which Sentences are so significant and comprehensive, that it will be hard to make a better Collection; and yet so plain and obvious, that we discourse of them rather for the help of Devotion, than any necessity of Explication. This *first Versicle* is a general Petition for Mercy and Salvation, and seems to be the sum of all the *weekly Collects*; for one or both of these are commonly the subject of them: We prayed for Mercy in the *Lord have mercy, &c.* and now we beg some visible token there-

^m Psal. lxxxvi. 17.
Psal. lxiv. penult.

of, viz. some such wonderful deliverance ^m, that all the world may see and say it is *his Salvation*. We need *Mercy* to pardon, pity and help us in the way, and we desire *Salvation* at the end; even that eternal Salvation which is his by Inheritance, Possession, and Purchase, and can only be ours in his right and by his mercy; so that it is fit we call it *his Salvation*, and first crave *Mercy*, before we presume to ask it, because we cannot otherwise merit or obtain it, but by his mercy ⁿ.

ⁿ *Quia non aliunde inducitur Deus ut salvator, nisi quia misericors est.* Calvin. in locum.

§.V. Psal. xx. ult. **Lord, save the King.** Answ. **And mercifully hear us when we call upon thee.]** This *twentieth Psalm*, whence this is taken, may be intitled, *A Prayer for the King*; for after many Petitions for his Prosperity, it concludes with this summary

^o Psal. xx. ult.

LXX. Κύεε, Ὁ ὁσόν
ἢ βασιλέα καὶ ἐπ' αὐ-
τὸν ἡμῶν, — &c. Ita
Vulg. Lat. & Varabl.
Vide Hammond. Annot.
Psal. xx. [d]

^p 1 Sam. x. 24.

Ch. Par. Sit felix Rex.

1 Kings i. 25, 39.

2 Kings xi. 12. Alibi,
Vivat Rex, vel Vivat
in æternum.

Ejaculation, even in these very words ^o, as the Geek Interpreters and their followers do on good grounds read them. And for the Phrase it self, it is the same with that so usual Acclamation, *God save the King* ^p, wherein we do in one word with the King Prosperity and Peace, long Life and Health, Victory and everlasting Felicity. And this we do not as many *Parasites*, only at the Coronation,

when every one adores the rising Sun; but we repeat it most loyally and devoutly every day, earnestly desiring his Welfare and Safety; and because in his peace we shall have peace, we humbly beg this request may always find acceptance, and that we may be heard,
and

and our dear and dread Sovereign blessed every day : withal pre-ingaging, as it were, the Almighty against a time of more especial need, viz. that when by reason of Wars or Tumults we come in the behalf of our Prince to beg a particular blessing for Him and his Armies, that we may then prevail : So that the praying as well as fighting Legions may be esteemed the Defence and Guard of his Person and his Rights.

§. VI. *Psal. cxxxii. 9. Endue thy Ministers with righteousness.* Answ. *And make thy chosen people joyful.* This Prayer for the holy Tribe indited by *David* seems to have been a part of the Jewish Liturgy ; for it was solemnly used by *Solomon* at the Dedication of the Temple : *Let thy Priests be clothed* ^a (saith he) *with Righteousness*, alluding no doubt to the holy Garments appointed for their Ministration, which did signifie that extraordinary and peculiar Sanctity which was required in those who approached so near to God. The sence of which Petition our Church hath significantly given in the word [*endue*] (lightly changed from the Latine *indue*) which refers to the qualifications of the Mind, as the word [*Cloath*] to the covering of the Body. So that here we pray that they may have Souls pure as their linnen Ephod, and Lives spotless and holy as the Garments they are clothed with ; not content to have their outward man arrayed with the Sign, but endeavouring to have their inward man endued and adorned with the Purity signified thereby ^r. And this Petition we make to him who hath. promised to *deck his Priests with health* ^s, and to *cloath them with the garment of Salvation* and the robe of righteousness, *that his*

^a 2 Chron. vi. 41.

Exod. xxviii. 2, & 36.

^r *Attendat sacerdos studiosè, ut signum sine significato non ferat, & vestem sine virtute non portet, ne fortè sit similis sepulchro de foris dealbato.* Innoc. de Myst. mil. l. 2. ^s Ps. 132. 16. Isa. 61. 10.

Saints may rejoice and sing. For the holy Lives and good Success of pious and painful Ministers, is an extraordinary delight to Gods People, who therefore do here use it as an argument to enforce their request for the Ministers. For *we* (say they) are not of those who glory in the crimes of the Ministers of God, or rejoice in their calamities; because, O Lord, we love thee and them; wherefore if thou wilt please to give them Health and Safety, Righteousness and Peace; we shall thrive under their Care, and joyfully follow their good Examples; the Benefit and the Pleasure will be ours, and the Glory shall be thine for this and all thy Mercies. Make them *righteous*, and thou wilt make us *joyful*.

§.VII. *Psal. xxviii. 9.* O Lord, save thy people.

Ans. And bless thine inheritance.] The kindness of the Congregation to the Minister exprest in the last Responsal, is here most lovingly and thankfully returned and requited by him, who now

Hæc verba habentur, prays for them^c, as heartily as
Lit. S. Chrys. & S. Basil. they for him before; which cannot

but endear the Priest and People one to another, since they daily do thus mutually interchange offices of Love. Wherefore let both joyn in this comprehensive Request, that God would *save* and deliver *his people* from all evil, and *bless* and furnish them with all *good things*, since they are his peculiar *inheritance*, and so may expect a special defence and relief from their own God. [*But of this before in the Te Deum.*]

§.VIII. *1 Chron. xxii. 9.* Give peace in our time, O

Lord. Ans. Because there is none other that fighteth for us, but only thou O God.] It pleased God to make particular Promises to *Solomon*, *Hezekiah*, and

Josiah^c, that he would give peace
^c *1 Chron. xxii. 9.*
Isa. xxxix. 8.
2 Kings xxii. 20. in their days. Wherefore we make bold to ask it for *our times*, from the

the

the God of Peace our only defence ^a against our enemies. They who trust in their Bow, and rely on their Sword care not to ask for Peace, because they hope either to awe their foes into Quietness, or to make advantage by War, as being sufficiently guarded and prepared. But we of the Church of God know, Armies and Navies are useles not only against God, but without him, and only successful by his blessing. So that though we have both, yet we account the Divine Providence our greatest security. How well this Petition suited the Primitive Christians every one may discern, who considers they judged it unlawful (while the Emperours were Heathen) to fight in their own defence ^{*}. And when *Prayers* and *Tears* were their only weapons, they might most justly [†] be earnest with God for their own defence, who did so wholly depend on his Protection, that his Glory seemed concerned in their safety. Yet it is not improper for us now, though (blessed be God) we have Christian Princes and their Forces to defend us : For we wish there may be no occasion to use Arms ; or if there be [‡], we declare, we rely not alone on these Preparations, unless he please to bless them, we know they are unserviceable. Wherefore if it please him, we desire Peace, and that he will keep off Invasions and Rebellions for *our time* ; and so will the following Generations for their days, that it may appear we wish to live in Peace, and do trust alone in the Lord of Hosts, either to keep off War wholly, or to force our Enemies to give it soon over when they find that God fighteth for us.

^a Exod. xiv. 14.
Deut. i. 30.

^{*} Luke xxii. 38.
Ita Explic. ab Origen.
in Cels. l. 5. Ambros.
de Offic. Basil. & Augustin. Vid. Arnob.
l. i. p. 6.
[†] Ezra viii. 22.

[‡] *Bellum gerere malis videtur felicitas, bonis necessitas.* August.

§. IX. *Psal.li.10,11.* **G**OD, make clean our hearts within us. Answ. And take not thy holy Spirit from us.] Though Peace be accounted the chief of all Blessings, yet without Grace it may do us more harm than good. Wherefore we conclude with an earnest Supplication for *Grace* to fit us for, and help us in, the following Devotions. We are now to offer up our Incense, and therefore do beseech the Author and lover of Purity, in holy *David's* words, *to cleanse* the Altars of *our hearts*, that neither the guilt of former offences may unhallow or defile them, nor any remaining evil thoughts may disturb the holy cloud; but that it may ascend and be a sweet savour before the Throne of God. And because it is the *Holy Spirit* alone which can effect this, we pray that our hearts may be so pure as to invite this holy Dove to come unto us, and remain with us, that it may both make and keep us undefiled, in the remaining part of our Prayers and of our Lives. If we look back on those portions of the Office which we have performed, I hope we shall have cause thankfully to acknowledge that the Divine Spirit *hath been with us*, and excited the flames of our Devotion, the comfort of which aid makes us earnest for its continuance. And certainly we could never have sent up these very sacred Ejaculations with such fervent Spirits, united Hearts, and harmonious Voices, if the same Spirit of Zeal and Love had not inspired us. Therefore let the sweetness of this experience encourage us to beg that the Holy Ghost may stay among us, so that we may as affectionately join in those Prayers, where the Minister is the only speaker, as we have done in these, wherein we have had the honour and advantage of bearing our Parts, and making our *Responsals*. And indeed there is so great an Harmony between these *Versicles* and the fol-

following *Collects*, that it is fit they should be said with one and the same Devotion; these being like the Titles to the *Collects*, and here both Priest and People repeat the heads of what the Priest alone is to pray for more largely there. The first *Versicle*, *O Lord, shew, &c.* answers to the *Sunday Collect*. The second, *O Lord, save the King, &c.* answers to the Prayers for the King and his Family. The third and fourth *Endue thy Ministers*, and *O Lord, save thy people* answers to the *Collect* for Clergy and People. The fifth, *Give peace, &c.* answers to the daily *Collect* for Peace. The last, *O God, make clean, &c.* answers to the daily *Collect* for Grace; which being observed, may serve for an *Analysis* to these *Versicles*; and so we proceed to the *Paraphrase*.

The Paraphrase of the Versicles and Responsals before and after the Lords Prayer.

Minister. My dear Brethren in the right Faith, I do most affectionately salute you; desiring [*the Lord*] and his Grace may [*be with you*] to prosper you in that you now are doing.

Answer. [*And*] we thankfully return the kindness, desiring likewise the Lord may be [*with thy spirit,*] to compose and excite it, while thou speakest to God for us.

Minister. Let not your thoughts wander, but now [*let us pray*] to God with fervency and devotion.

O [*Lord*] God the Father, pity, pardon and [*have mercy upon us*] who are unworthy to call upon thee.

O [*Christ*] the Son of God, pity, pardon, and [*have mercy upon us,*] whose only hope is in thy Mediation and Redemption.

O [Lord] God the Holy Ghost, pity, pardon and [have mercy upon us,] and assist us in these our Supplications.

Our Father which art, &c.

Priest. Consider our sin and misery with compassion, [O Lord,] and now [shew] some token of [thy mercy upon us] to our comfort.

Answ. [And grant us] now and ever such wonderful deliverances from all evil, that we may surely obtain [thy salvation] at the last.

Priest. [O Lord] thou Governour of all the world, be pleased to bless, preserve and [save the King] thine own Anointed.

Answ. [And mercifully hear us,] whose peace is linked together with his prosperity, [when we call upon thee] for him, especially on extraordinary occasions.

Priest. O Lord, do thou [endue] the hearts and minds of [the Ministers with] the purity and holiness signified by their garments, that so their lives may be full of [righteousness.]

Answ. [And] thereby thou shalt [make] us and all [thy chosen people] out of our love to them, and spiritual benefit by them, exceeding [joyful] in such exemplary and faithful Pastors.

Priest. Be graciously pleased [O Lord] continually to deliver and [save thy people] out of all their troubles.

Answ. [And] of thy infinite bounty and goodness to [bless thine inheritance] which thou hast redeemed with thy precious blood.

Priest. Mercifully [give peace] to all the world, and especially to thy Church, that we may quietly serve thee [in our time, O Lord] thou God of Peace.

Answ.

Answ. We pray to thee for Peace [because there is no other] can keep us from war, or save us in it : For we trust not in any one [that fighteth for us,] since none can secure us, [but only thou, O God] of hosts.

Priest. And since we are now to proceed in our supplications unto thee, [O God,] by thy Grace [make clean] and purifie [our hearts] from sin, that no evil thoughts may remain [within us] while we approach unto thee.

Answ. As thou hast begun to assist and cleanse us, so be pleased to continue thy help, [and take not] the sweet and necessary aid of [thy holy Spirit] away [from us ;] but let it rest upon us in the remaining part of our devotions, and for ever. *Amen.*

SECTION III.

Of the Collects for the Week and Festival days.

§. I. **I**T cannot be expected we should here give a particular Account of all the Collects for *Sundays* and other *Festival* days, which are so numerous, they cannot be contained in the narrow limits of this Essay, and so plain that they need not any curious Explication; especially when the pious Soul, by exercising it self in other parts of these Offices after our proposed Method, is become expert in enlarging into devout Meditations, it will then easily do the same in these Collects without a Monitor. And yet the Epistle and Gospel annexed to them are generally an excellent Commentary upon them; and some judge they take their name from their being *Collected* out of those portions of Holy Writ. But if we regard

^a *Dies Collectæ* : Vulg. Lat. Levit. xxiii. 36. *Collectionem* : Vulg. Heb. x. 25. Et apud Patres *Collectam* celebrare, sæpissimè. Indè preces illæ, à populi collectione *Collectæ*, appellari cœperunt. Alcuinus.

^b *Existimant orationem brevem Collectam appellari quod sacerdos omnium petitiones compendiosâ brevitate colligit.* Walafrid. Strab. Vid. Durand. Rational. l. 4. c. 15.

the use of the Word in the Scripture and the Fathers ^a, they may rather seem to be denominated from the Collection and gathering together of the People into Religious Assemblies, among whom (so collected) these Prayers were to be used. For which cause, though they be short ^b, yet all that any need ask for, is comprehended in them, and collected into a small

Epitome. Therefore let the whole Congregation join most unanimously in them, and apply them to their own and their Brethrens known necessities. And observe that they are all directed to the Father through the Son, who liveth and loveth us, and so will hear us, and who reigneth in Heaven, and therefore can help us. The beginning is commonly the ground on which we are induced to ask, and after the Petition made, it is commonly backed with some motive taken from the Glory of God, or our Benefit, which we believe will be the effect of our being heard. But if any desire a more distinct information of the Subject of every Collect, they may learn by the following Table; wherein they are so ranged, that besides the direction in the Publick, we may by frequent use thereof, be always armed with a compendious and ejaculatory Prayer of the Churches compofure, pertinent to all occasions; which may be of excellent use to those who desire to be always on their guard against the enemy of their Souls.

Generaliter ad Patrem dirigitur, & terminatur in nomine Filii, — & paulo post — O Pater, exaudi per filium tuum, qui hoc vult & potest; vult quia vivit, & potest quia regnat. Durand. Rational. l. 4. c. 15.

The Table of the Weekly and Festival Collects.

S. II. In the Collects we pray either			Sundays and Festivals,	
II. For others, C	I. For our selves, and that either for	3. Grace with respect to the	1. Manifol Gifts from God :	St. Barnabas.
3. Both foul and body, B	1. The foul and things Spiritual	1. Author of it, the Spirit for our	2. Special Fa- vours of God	12, 21, & 24. aft. Tri.
			1. Pardon of Sin.	Annunciation.
3. Both foul and body, B	1. The foul and things Spiritual	2. Means of it ; viz.	2. Benefit of Christs death.	Purification.
			3. Acceptance for his sake :	2. after Epiph.
3. Both foul and body, B	1. The foul and things Spiritual	3. End of it, viz. to	1. Comfort :	1. after Ascension.
			2. Illumination :	Whitsunday.
3. Both foul and body, B	1. The foul and things Spiritual	4. Kinds of it, viz.	3. Direction :	19. after Trinity.
			1. Hearing :	St. Bartholomew.
3. Both foul and body, B	1. The foul and things Spiritual	5. The Imitation of	2. Reading :	St. Luke.
			3. Fasting :	2. of Advent.
3. Both foul and body, B	1. The foul and things Spiritual	6. Faith	1. Convert us from Sin ;	1. of Lent.
			2. Rescue us from Tem- ptation :	10, & 23. aft. Trin.
3. Both foul and body, B	1. The foul and things Spiritual	7. Heavenly desires	3. Enable us to do good :	1. of Advent.
			4. Bring us to Glory :	1. aft. Easter.
3. Both foul and body, B	1. The foul and things Spiritual	8. Christ	1. Regeneration :	St. Andrew.
			2. Charity :	St. James.
3. Both foul and body, B	1. The foul and things Spiritual	9. The Saints :	3. Mortifica- tion :	St. Matthew.
			4. Contrition :	4. of Advent.
3. Both foul and body, B	1. The foul and things Spiritual	10. Holy Innocents.	5. Sincerity :	4. after Epiphany.
			6. Love of God and his Laws	18. after Trinity.
3. Both foul and body, B	1. The foul and things Spiritual	11. All Saints.	7. Heavenly desires	5. after Easter.
			8. Faith	19, 11, 13, 17, 25. aft. Trinity.
3. Both foul and body, B	1. The foul and things Spiritual	12. All Saints.	1. Right :	Epiphany.
			2. Firm :	6. after Epiphany.
3. Both foul and body, B	1. The foul and things Spiritual	13. All Saints.	1. Christ :	Nativity of Christ.
			2. The Saints :	Quinquagesima.
3. Both foul and body, B	1. The foul and things Spiritual	14. All Saints.	1. Christ :	Circumcision.
			2. The Saints :	Easter Even.
3. Both foul and body, B	1. The foul and things Spiritual	15. All Saints.	1. Christ :	Ab Wednesday.
			2. The Saints :	3. after Easter.
3. Both foul and body, B	1. The foul and things Spiritual	16. All Saints.	1. Christ :	4. after Easter.
			2. The Saints :	6, & 14. aft. Trin.
3. Both foul and body, B	1. The foul and things Spiritual	17. All Saints.	1. Christ :	Ascension day.
			2. The Saints :	Trinity Sunday.
3. Both foul and body, B	1. The foul and things Spiritual	18. All Saints.	1. Christ :	7. after Trinity.
			2. The Saints :	St. Thomas.
3. Both foul and body, B	1. The foul and things Spiritual	19. All Saints.	1. Christ :	St. Mark.
			2. The Saints :	6. of Lent.
3. Both foul and body, B	1. The foul and things Spiritual	20. All Saints.	1. Christ :	2. after Easter.
			2. The Saints :	St. Stephen.
3. Both foul and body, B	1. The foul and things Spiritual	21. All Saints.	1. Christ :	St. Paul.
			2. The Saints :	St. Phil. and Jacob.
3. Both foul and body, B	1. The foul and things Spiritual	22. All Saints.	1. Christ :	St. John Baptist.
			2. The Saints :	All Saints.
3. Both foul and body, B	1. The foul and things Spiritual	23. All Saints.	1. Christ :	Holy Innocents.
			2. The Saints :	

The Table of the Weekly and Festival Collects.

		<i>Sundays and Festivals.</i>	
C	A	1. Safety by	1. Gods Providence :
		2. Deliverance from	2. Guarding of Angels :
		3. Support under afflictions :	2, 3, 4, & 20. aft. Tri.
		4. Defence from evil, and supply of good :	St. Michael.
LB	3. The Body and the Soul both :	1. Enemies :	3. of Lent.
		2. Judgments :	Septuagesima.
			4. of Lent.
			3, & 4. after Epiph.
II. For others, viz. those			8, & 15. after Trin.
	1. Without the Church,	Jews, Turks, Infidels, Hereticks :	2, & 5. of Lent.
			Good Friday three Collects.
			5. after Epiphany.
		1. Truth :	Good Friday two Collects.
			St. John.
		2. Unity :	St. Simon & Jude.
		3. Peace :	5, 16, & 22. aft. Trin.
	1. The body may be kept in	1. Fit :	St. Matthias.
		2. Diligent :	St. Peter.
	2. The Ministers may be	3. Successful :	3 of Advent.

SECTION IV.

Of the Two Collects peculiar to Morning-Prayer.

§. I. **G**race and Peace, which are the Subjects of these two Prayers, are Blessings so desirable, that we must always ask them whensoever we pray. The Eastern Church prayed thrice for Peace in one days Service^a; and we may well ask it twice, and Grace as often; especially having such ancient and devout Forms to ask them in, whose Method and Order we will next unfold.

^a Chrysost. Homil. 3. in 3. ad Coloss.

The

The Analysis of the Morning Collect for Peace.

- §. II. In this Collect are five parts :
- I. The Person, to whom we make this Request, {
 - 1. His Nature : [O God, who art the author of peace and lover of concord,
 - 2. His Attributes :
 - II. The Reasons, why we make it : {
 - 1. Our Happiness in knowing him : { in knowledge of whom standeth our eternal life,
 - 2. Our Privilege in serving him : { whose service is perfect freedom ;
 - III. The Request it self, specifying : {
 - 1. The thing desired : [defend
 - 2. The Persons, for whom : { us thy humble servants,
 - 3. The Time, when : { in all assaults of our enemies,
 - IV. The Ends, for which we make it, {
 - 1. The securing our Faith : { that we surely trusting in thy defence,
 - 2. The removing our Fears : { may not fear the power of any adversaries,
 - V. The Means, by which we hope to prevail : { through the might of Jesus Christ our Lord. AMEN.

*A Practical Discourse on the Morning Collect
for Peace.*

§. III. **O** God, who art the author of peace and lover of concord.] Peace hath always been reputed the chiefest of earthly Blessings; both because of its own excellencies, and because it is the Parent and Nurse of all other comforts. So that in the sacred Dialect ^b Peace is used to signify all good things, Plenty and Prosperity, Health and Joy, and the undisturbed Fruition of all these. It is indeed the Felicity, of Earth, where all is nothing without it, and the Type of Heaven, where all is comprehended in it; wherefore the Christians, according to Gods Command ^c, did ever follow it in their Lives, and beg in their Prayers; both for the Heathens under whom they lived, and for the Church of God. In obedience to the Divine Command, and in imitation of such examples, we also make it a part of our daily Office to pray for Peace. And sure none can approach the Throne of Grace, to ask this Blessing with greater encouragements than we have. For (as the Church intimates) our God is *the Author of Peace*^d, and owns the Peace-makers for his Children. And instead of that dreadful title *the Lord of Hosts*, is in the New Testament ^e ever stiled the *God of Peace*; because he loves it, and procures it ^f, and

^b Numb. vi. 26. *Et in salutationibus, Pax est?*
Gen. xxix. 6. *comprehendit pacem, et misericordiam.* Drusius.
Si non pax, nihil. Adag.
Hebr. apud Fagium.

^c Heb. xii. 14. Jerem. xxix. 7. Psal. cxvii. 6.
— *Orbem quietum.* Tertul. Apolog.
Pro arcendis hostibus — & vel auferendis vel temperandis adversis, ut & pro gentium pace & salute. Cypr. Ep. ad Demetr. **E**

^d Isa. xlv. 7.
Matth. v. v. 9.

^e Rom. xv. 33. & xvi. 20. Phil. iv. 9.
^f Psal. xlv. 9.

commands

commands us to make it and seek it with all men. So that this Petition can never be rejected, which is no more than, Lord, give us that which is agreeable to thy nature, pleasant in thy sight, and which we by thy command continually do follow after. And as he delights to preserve his Servants in *Peace* from all enemies *without*, so also to behold them live in *Unity* and *Concord* *within* among themselves. Hence he also commends and com-

mands this, and did so firmly bind the Souls of the first Believers in the bands of Amity and Concord, that all the powers of darkness could not dissolve those holy combinations. Wherefore set these Attributes of God before you when you are to beg for Peace, and let them encourage you to ask cheerfully, and teach you (as you desire to please him) to endeavour after *Peace* and *Concord* in your lives, that your Actions may not contradict your Prayers, wherein you own your selves Sons of the *God of Peace*.

§. IV. In knowledge of whom standeth our eternal life, whose service is perfect freedom.] It will further encourage our request, if we here make humble acknowledgments of, and pleasing reflections upon our happiness in having relation to such a God, the perfect knowledge of whom (*John xvii. 3.*) is the felicity of the Saints of Heaven, and his worship and service the safety of his holy ones on earth. It is the most ravishing of all the delights of Eternity, for blessed Spirits to take a full prospect of the immense treasures of the unexpressible Love of the *God of Peace*; and to behold how he rejoices over the endearing *Concord* and inseparable Amities of his chosen ones in his everlasting Peace. And that little discovery which he hath made to us in this imperfect state, of his Power and Providence, his Care and Love, his delight in our Concord, and

and procuring our Peace, even this is a great help to bring us to those endless joys. For when we behold the miseries of the world, the rage of wicked men, and the malice of *Satan*; we might despair to escape them, and comply with them for our present safety, and so lose our eternal Happiness: But only that we *know him* who is able to secure us, and delights in our Peace; and therefore we fly to him, call upon him, and encourage ourselves in him in the greatest appearance of danger; and thereby are kept *through faith unto salvation*, and brought at last to that *eternal Life*, which we should scarce dare to hope for, but by our knowledge and experience of his Power and Mercy. This is the reason why we now intreat him for Peace, whom we know to be the *Author of Peace*, even that we may improve our *knowledge* of him, to be a means to bring us to that never-ceasing Peace in his heavenly Kingdom; and to shew us from whom we must seek Protection all the way. And further we declare, that we neither are, nor desire to be Masters of our selves. For our *Freedom* consists, not in being subject to no Superiour; but in that we are the *Servants* ^b of so almighty and gracious a Master, who preserves us a thousand times safer than if we were left to our selves. We are now directly engaged in his *Service*, and therefore under his immediate protection; so that now we have *perfect freedom* even from the very fears of any harm from the worst of our enemies. We that trembled like slaves, and bowed our necks to sinful compliances in every appearance of danger, do now pray most chearfully for Peace, and are as free men

^b John viii. 32. 36.

1 Cor. vii. 22. Dion. Pr.

Τὸ ἐλδοῦμεν τὸ μὴ
θεῶς ὑπὸ ἡμῶν, ἀλλὰ
περιγενῆ ἀπὸ τοῦ τοῦ
καὶ τὰ ἑαυτῶν. Orat. 14.

At vid. Rom. vi. 22.

Christo servire regnare
est. Bern. Τὴν αὐτὴν
καὶ ἐλδοῦμεν καὶ βασι-
λείαν, τὴν τοῦ Θεοῦ δαδ-
ου. Nazianz. de pace.

¹ Exod. xiv. 8. Dan. iii.
17. Heb. ii. 15.

brought out of those dismal expectations *with a high hand*¹, because we know our God whom we serve is able to deliver us; who before we knew and worshipped him were ever through fear of death subject unto bondage. Nay, our Will is now become free, because we choose what pleaseth God, so that his Will and our Choice

^k Ἐλδομένης δὲ τῆς
ζῶν ὡς βίβηται, ὅν ἐκ
ἀναγκῆς δὲν, ἔτε
κωλύσαι, ἔτε βιάσασθαι.
Arrian. in Epictet.

agrees, and so nothing can hinder us^k. We have resolved nobly to be no longer slaves to evil, but ever to do good; trusting in the defence of Gods Providence, and the help of his Grace; and since we

know and serve one greater than the World, or the Prince of darkness either, their threats nor flatteries cannot command or enslave us. So long as we believe in him our Souls are free.

S. V. Defend us thy humble servants in all assaults of our enemies.] When we consider our selves environed on every side with enemies and dangers, that we are neither likely to escape, nor able to overcome by our own strength; and also behold our God who is the author of Peace and lover of Concord, the joy of his Saints, and the deliverer of his Servants; we shall earnestly call upon him to defend us, and that very Petition is an acknowledgment of our own insufficiency to defend our selves, the sense whereof will exceedingly quicken this request. But if we expect Protection from God, we must profess our selves his *humble Servants*, not in complement or flattery, but as little States when in distress they petition for succour from their potent Neighbours, must acknowledge (with Abaz¹) they will be

¹ 2 Kings xvii. 9.

Brevi formula deditio-

nis: Pleniūs ap. Romanos; Populum, urbem, agros, delubra, divina humanaque omnia in vestrum dittonem dedimus. Grotius in loc.

their

their homagers and servants, if they will deliver them; so must we sincerely protest our selves Gods Servants, and in this form surrender up our selves into his Protection. And if we be real therein, we shall be owned as the Confederates of Heaven, and from thence shall have Legions of Angels sent in to our aid, whenever we desire or need them. But wo be to those Hypocrites who fly to God in a storm, and call themselves his Servants feignedly for present safety; but when the violence is over, forsake him again. This Folly and Baseness will cause him to cast out them and their Prayers also. But let us remember we have many enemies who sometimes oppose us from without, and other times do divide us among our selves; that we may really own our selves the Servants of the God of Peace, by loving and following Peace with all men, and living in Concord with one another^m. The *World*, the *Devil* and *wicked men* (who are principally meant here) will *assault us*. But whether the foes of goodness assail us with the Flattery or Reproaches of their tongues, the violence and Cruelty of their hands, the Scorn and Contempt of their feet, we have a help at hand, who discerns their most secret Plots, baffles their most politick designs, and invalidates their most formidable Preparations. And if we beg his Assistance, he will either deliver us from them; or save us in their assaults, and support us under them, that they shall not harm us. Wherefore (if we observe) the Church teacheth us not, to pray that we may not be assaulted; for that is not to be expected, if we consider the Pride, Opposition and Malice of evil men to all good, and

^m *Extraneos advenientes si sapimus juncti repellemus, quoniam etiam si singuli ledimur universi periclitemur.*

Hermocr. ap. Thucyd.

Diabolus semper vos munitos inveniat & armatos concordia, quoniam pax vestra bellum est illi. Tertad Martyr.

the inveterate Enmity of *Satan*, who sets them all on work, we may as well hope to wash the *Ethiopian* white, or tame a Tiger, or to behold the Lion eat grass, as that these should give us no disturbance".

" *Si quis vitiorum omnium inimicus rectum iter vite insistere cepit, primum propter morum differentiam odium habet; quis enim potest probare contraria?*

Petron. Arbit.

° Isa.lix.13. John xvi. 33. Eccclus.ii.1.

God did never promise this, nay, he bids us to expect no better °, and forewarns us of it, that we may be fore-armed for it; so that we might displease God if we asked (contrary to his revealed Will) that we might never be assaulted. Wherefore let it suffice us, that we be supported under

them, and receive no prejudice from them as to our eternal Interest. If God make us like the miraculous Bush, unburnt in the midst of these flames, it will be all one as if we had not been thrown into the fire. Only thus the malice of the wicked is discovered, disappointed and disgraced, our Patience is proved and made apparent, and the Divine Power and Mercy is more manifested, and his Name more glorified, than if we had never been assaulted. In this we wholly submit to him, whether he will keep the spirits of evil men from rising against us, or (as he did in the instances of *Laban*, *Esau*, and *Saul*) turn their rage into amicable compliances or fruitless attempts.

§.VI. That we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord.] We aim higher in this request than a bare safety from the violence and craft of our enemies; desiring such frequent and constant experiments of his Care and Providence, that we may never tremble at any danger, while we surely rely on his defence; but that we may be freed from our own fears, which make us as miserable and dejected

jected as the evils themselves *P.* It is Fear that ruins our Hope, banishes our Joy, dissipates our Counsels, and strips us of all powers of resistance. So that either we become our own Executioners, or lie open to the designs of our enemies, who commonly enter at the breach our own Fears

have made. But the only remedy for such terrors is a firm *trust* on the Divine Protection, and till that Faith fail, we are most safe, be our Foes never so numerous or potent, their menaces and preparations never so great; till they can conquer heaven, they cannot terrify us, who cannot perish while *God is for us*. Let us then pray for daily assurances of his Providence and Love, and those will still add vigour to our Faith, till we become undaunted and invincible *through the might of Jesus*. We acknowledge, it were the highest folly to be thus confident, if we relied on our own strength; but if we do not *fear our Adversaries*, it is, because our Redeemer is mighty, who as a Prince hath Power with God, and will obtain help from him for us, by the power of his undeniable Intercession; and as a glorious Conquerour commands the Earth, and Hell it self. So that *his might* will secure us here; and this is our strong Tower, in which we believe our selves so safe, that upon the confidence thereof we pray for Protection and Defence, and that we may neither fear nor feel harm from any of our opposers; and desire this may be granted and decreed in Heaven by the mighty interest of our Mediator there, and accomplished on Earth by the invincible strength of the same Jesus here.

Amen.

P Plura sunt quæ nos
terrent quàm quæ pre-
munt, & sæpius opinio-
ne quàm re laboramus,
timore — aut augemus
dolorem aut fingimus aut
præcipimus. Seneca.
Pavor mihi omnem sapi-
entiam ex animo expe-
clorat. Ennius.

The Paraphrase of the Collect for Peace.

[O God, who] by thy constant Power and Providence [art the author of] safety, and the cause of our [peace] from without, the procurer of amity [and love of concord] within thy Church and among thy People : Thou art the only true God, [in knowledge of whom standeth our] chief happiness in [eternal life,] and our best means of coming safe thither : For thou art the best of all Masters, [whose service] is safe and pleasant, because it [is perfect freedom] from the slavery of *Satan* and the fear of his Instruments. Therefore, mighty Lord, be pleased to [defend us] who fly to thy Protection, and surrender up our selves to thee, vowing we are and ever will be [thy humble servants.] O keep us safe in Soul and Body, if not from, yet however [in all assaults] which are made upon us by the power, malice, or cunning [of our enemies,] let their attempts be so constantly frustrated, [that we] under the shadow of thy wings may courageously proceed in our holy course, and [surely trusting in thy defence] while we are faithful to thy service, that we [may not] so much as [fear the power] or policy [of any adversaries,] since we have so good grounds to hope, thou wilt now and always hear us, through the interest, and help us [through the might of Jesus Christ] thy dear Son [our Lord] and only Saviour. [Amen.]

The Analysis of the Morning Collect for Grace.

S. VII. In this Collect are four parts:

- I. A Confession of the Attributes of God, {
- 1. Love, { O Lord our bea-
 - 2. Power, and { venly Father,
 - 3. Eternity: { Almighty and
- II. An Acknowledgment of his Providence: { everlasting God,
- 1. In general: { who hast safely
 - 2. Particular, from { brought us to the
- III. A Petition for his Grace, { beginning of this
- 1. To pre-serve us from evil, { defend us in the
 - 2. To help us in doing good that we may be { same with thy
- 1. Directed by him: { mighty power,
 - 2. Accepted of him: { and grant that
- IV. The Means to obtain it: { this day we fall
- 1. Spiritual: { into no sin,
 - 2. Temporal: { neither run into
- 1. Directed by him: { any kind of dan-
 - 2. Accepted of him: { ger;
- through Jesus Christ our Lord.
- A M E N.

A Practical Discourse on the Collect for Grace.

§.VIII. **O** Lord our heavenly Father, Almighty and everlasting God.] Peace without Grace is the nurse of Vice, the Sauce of dangerous Pleasures: It occasions our forgetfulness of God that gave it, and becomes an undisturbed opportunity to prosecute, and enjoy those lusts which it is apt to breed. So that we must not pray for Peace alone, but joined with Righteousness and Grace; for these God hath united in Scripture. (*Psal. lxxxv. 10. 2 Cor. i. 2.*) and we must not separate them in our Devotions. For which cause this Collect for Grace follows that for Peace. Grace alone can make Peace true, beneficial, and lasting; and Sin is the great Boutsen, and the greatest enemy to Peace in the world: So that by reciting this Collect devoutly, we still improve our former Request, and if we can obtain such Grace, as to make us just and charitable, meek and patient towards one another, this world will be the Type of everlasting Peace. We shall neither disquiet our selves nor others, while our doings are directed by the Wisdom, and agreeable to the Will of the God of Peace. Since therefore Grace is so necessary for us, we must learn where to seek it; and its very

Gratia est gratis data, non meritis operantiu, sed miseratione donantis. Aug. Ep. 120.

Ἡ Ἀγία δὲ εἰς, ὅτε
φύσιν, ὅτε διδασκόν,
ἀλλὰ δὲ αὐτοῦ μαγ-
νητοῦ. Plat. in Men.
Nulla sine Deo mens bo-
na. Seneca.

name will lead us to the free and inexhaustible Fountain, whence it ever flows; even to God who gives to all men liberally, and upbraideth no man. The very Heathens confessed it the gift of God; and he will rejoice to hear such a Request from an humble Soul that is sensible of its own Weakness, and desirous of his Strength. He will
be

be more ready to grant than you can be to ask ^f. Consider but the Attributes the Church hath prefixed to this Prayer. Is not the Lord your *heavenly Father*? And shall not he pity and love you, and delight to do you good? Is he not *Almighty*, and therefore able to relieve you? And *Everlasting*, the same yesterday, to day and for ever; being All-sufficient, and never to be drawn dry, though we come day by day unto him? We have no reason to doubt either his Sufficiency, his Might, or his Mercy, and therefore no cause to fear but this Petition shall prevail. We are on Earth, but we have a *Father in Heaven*; we are weak, but our Lord is *Almighty*; our Time is measured by days and nights, and we grow older every day, and must at length have our end; but we have a God that changeth not, but is the same *from everlasting to everlasting*, (Psal.cii.25,26,27.) Let this cheer our hearts, and give wings to our Petitions, and strength to our Faith. Let us fly to him, and rest upon him, for we can never come to him for Grace, but we are sure to find him furnished with it, and both able and ready to bestow it upon us.

§.IX. ~~Who~~ *who* hast safely brought us to the beginning of this day.] The Mercies of God are new every morning, and so ought our Praises to be ^e offered still with a fresh Devotion: To which purpose being now come to the shore, it will be a pleasant and profitable prospect to look back on the great deep, the darkness of the night which

(Luke xi. 12.

Αὐτῆς ὅν (τὸ θῆ-
ον) καὶ τέλειον καὶ ἰσχυ-
ρόν, καὶ μὴ ἔτελειό-
τητα τὰ ἀγαθὰ βέλε-
ται, καὶ ὅ ἑ αὐτῆς
καὶ ἔχει, καὶ ὅ πᾶσι
ἰσχυρὸν δυνάται βολ-
ῶν, καὶ ὅ ἔχων, καὶ
δυναμῶν, καὶ πᾶσι
δῶ. Maxim. Tyrius in
Dissert. 22.

^e Lament. ii. 23.

Psal. xcii. 1, 2.

Occurre ergo ad solis
ortum, ut te Oriens in-
veniat jam paratum.

Ambr. in Psal. cxix.

we have passed; and now to remember that though we were folded in the arms of Sleep, the brother of Death, and were insensible of Danger, and incapable of Resistance; yet we have gone safe through those dismal shades, which are the image of Hell, the emblem of Death, the opportunity of Mischief, and the most uncomfortable part of our lives. And though the Heathens supposed the dominion of the Night to belong to the Infernal Powers, yet we have found it is under the government of our heavenly Father, by whose gracious Providence we have been kept therein (from the malice of *Satan*, and the designs of evil men) *safe* in Soul and Body. Yea, he hath made it a refreshment of our weariness, an allay of our care, and a renewing of our strength, so that perhaps we scarce apprehended the terrors or tediousness of it. And are we not unworthy to live another day, if all this will not fill our hearts and mouths with Eucharist and thankful acknowledgments to him that never slumbers nor sleeps; who hath so *safely brought us* to the Morning light, and given us an earnest of our Resurrection? And this sincere Gratitude will be not only the discharge of a Duty to God, but an occasion of Benefit to our selves. For he that heartily praiseth God every morning for the renewed mercies it brings with it, may more cheerfully ask, and more reasonably expect, the continuance of the same Providence in the day following. So that this Sentence will not only be an act of Praise, but an excellent motive to the next *Petition*, and will give us cause to hope, that he who hath begun this good work will perfect it, and that he who brought us safely to the beginning, will preserve us graciously to the end of this day.

¶ X. Defend us in the same by thy mighty power, and grant that this day we fall into no sin, neither
run

run into any kind of danger.] Our necessities do not end with the night, nor vanish with the darkness; But we need a mighty power to keep us in the day also. For our whole lives are an absolute dependence on his defence, without which we had not escaped the terrours of the last Night, nor can we but by it be secured against the dangers of *this Day*. The light perhaps may make us more confident, but we are often less safe; for in the Day-time we have Company to disturb us, Business to ensnare us, Occasions and Opportunities to entice us; we have more Temptations, and greater variety of Accidents and Occurrences; and yet commonly we are but slenderly guarded against all the Mischiefs which we are exposed unto; but we had need buckle on our Armour, and beware that Haste or Negligence do not thrust us into the battel naked, before we have put on those pieces of defence by Prayer, which God hath provided for us. If we view the way in which we are to walk, we may discern so many Pits digged and Traps set for us, that we (who are by Nature blind, and by Custom careless) are never likely to escape them, unless we be guided by an All-seeing Eye, and guarded by an Almighty Power. Say therefore every Morning most passionately, Lord! we shall either *fall into* the Pits of *temptation*, which Satan hath cunningly covered over, or *run into* the Traps of *danger* which are secretly laid for us on every side; so that if thy Presence go not along with us, carry us not any further, (*Exod. xxxiii. 15.*) Let us not dare to rush into the midst of temptations, till we have earnestly begged Wisdom to discover, Courage to resist, and Strength to overcome them; remembering that Sin doth displease our God, destroy our Hopes, disquiet our Consciences, and lay us open to all mischiefs; even the least Sin hath these malignant qualities in it, besides that it makes way
for

for a greater. We must expect to be tempted, in Privacy and in Company, in our Business and Recreations, in our Meat and Drink, nay, our Charity and Devotions. But we must every morning pray, that we may not in lesser or greater instances consent to these evil motions, that we may not *fall into any sin* by compliance, nor lie in and under it by impenitence: And we may be assured Gods Grace is sufficient thus to *defend us*. Only let us beware we do not abuse this necessary Petition, by seeking for Companions in, and Occasions of Sin before night; for if we be not watchful to avoid evil, as well as earnest in calling for the Divine aid, we do but mock the Deity whose help we call for, and our Actions shew our Petitions were but feigned. But O! with what a serene mind and an active hope shall they perform their *Evening Sacrifice*, and lay themselves down to rest, whose Conscience testifies they have as studiously avoided all wilful Sin throughout the whole day, as they did seriously pray against it in the morning. And that we may do so, let us place *Sin* before *Danger*, both in our Prayers, and in our Opinions; because that only harms the Body, but this hurts the Soul. Let the Order of this sentence teach us, that *Sin* is the greatest evil in the world; and if it cannot be avoided but we must fall into one of these, we must choose *Danger* rather than *Sin*: For if by avoiding of iniquity we are cast upon the suffering any evil, or losing any good; we must account such Reproach our Honour, such Poverty our Riches, and such Loss our truest Gain, and we shall be eternally rewarded for it. This may be our case sometimes, but commonly the flying of Sin doth not involve us in Danger, but secure us from it; and Wickedness is the high-way to Mischief. Drunkenness and Lust, Pride and Malice, Injustice and Deceit, do naturally lead those who follow them into many Perils, and as well these as all other
Sins

Sins do cause God to take away his protecting hand from us, and then we are not many steps from ruine, although his Justice should not inflict any positive evils for these offences: And therefore if we would be *safe*, we must be *holy*. We are apt to be more sensible and fearful of Sicknes than Sin, of the *danger* to our outward rather than to our inward man; but since they are productive of one another, we must pray against both. And if we fear Diseases or Want, Reproach or Wrong, Violence or Death, let those very Fears quicken our Petitions against Sin, which is the gate that lets them all in upon us. We may *fall* into calamities by the immediate hand of Providence, but when by acts of wickedness we bring them upon our selves, we are said to *run into danger*; and this we chiefly pray against here, that we may not by our own Folly and Iniquity become accessary to our own misery; for such Afflictions will not be so likely to be sanctified, so easie to be born, nor so possible to be removed. If we lead holy Lives, though the condition of our nature make us liable to more dangers than can easily be recounted, we shall either escape them, or receive no considerable prejudice by them. And therefore when a good man beholds his Body liable to wounds, maims, and diseases; his mind to the impairing of any or all its faculties; his Estate to losses, wrongs, and injuries; his whole Life exposed to all the misery that can come upon him, by the unkindness or loss of Friends, the malice of Enemies, or the more publick disturbances to Church or State: All these do only teach him to walk more humbly with God, and pray every day more heartily to him to deliver him from them; and to be more thankful, if by the Divine Mercy he do escape them.

§. XI. But that all our doings may be ordered by the governance, to do always that which is righteous

in thy fight, through Jesus Christ our Lord. Amen.]

If by all that hath been said, and our own sad experience, we are become so wise as to see we are insufficient for our own conduct; I hope we shall in this Petition most humbly *commit our ways to the Lord, that*

† Prov. iii. 6. Psa. xxxvii. 5. & 23.

Ideo Deus secundat ac bene fortunat omnes eventus in cursu vite nostræ, nempe quia nihil tentamus quod non ei placeat.

Calv. in loc.

* Psa. li. 12.

Πνεῦμα ἡμεῶν ὁδηγῶν.

he may direct our paths, and that

“he may (as David speaks † Psa.

xxxvii.) order all our goings and

“make them acceptable to him-

“self; and then they shall be pro-

“sperous. If his good Spirit be our

guide; we shall seldom fall into

danger, never into sin. O let us

earnestly beseech him, that his

Grace may direct our hearts, and

his Providence order our lives, that we may be blest in our going out and coming in, in our studies and labours, commerce and society, eating and recreations, in our Prayers and Praises; that in all our actions natural, civil, and religious, we may design his Glory and be successful.

The proud man thinks his doings good enough if they

“ Prov. xvi. 2. & xxi. 2.

Prov. xiv. 12.

Quicquid volunt homines se bene velle putant.

are *pleasing in his own sight*”, but

alas! evil ways do frequently ap-

pear fair to us, and so we deceive

our selves into an unexpected

ruine by absolving our selves even

when God condemns us. The Hypocrite believes his actions excellent, if the world commend them; if the complying and fashionable outsidings of Religion present him righteous in the eyes of men, he supposes his ways prudently ordered. But we must remember we are not Judges of our own, nor of one anothers works; but must all stand before the Judgment-seat of God, wherefore it is his approbation that we desire. It is not the Opinion of the Malefactor, nor the Vote of his Fellow-prisoners,

but

but the Sentence of the Judge that must save or condemn. Having therefore such a Tribunal to appear before, let us beg large measures of Gods Grace to lead us; for he will approve of no ways, but what his Spirit directs us into, and that had need be excellent indeed, that appears so to an All-seeing eye. Our lives must not be guided by the loose rules of Custom, if we expect they should be accounted *righteous in his sight*: But they must be ordered by the exact Rule of his Holy Word; and then though all the world condemn us, we shall be prosperous here, and finally acquitted hereafter. Perhaps we judge it impossible our ways should ever appear *righteous in his sight*, but we are mistaken; for if we take him for our guide, he will not be strict to mark unavoidable defects. And it is not our performance, but the effects of his own Grace that he approves of. Nor yet doth he count them righteous for any merit that is in the Works, or in the Persons doing them, but through the Merits and Obedience of the Holy Jesus, in whose name we therefore make this Prayer, not expecting our Supplications can be heard, or our actions justified for their own worth, but *through Jesus Christ our Lord*; desiring he will please by his Intercession and Merits, so to recommend our Actions and Devotions, that we may be accepted by his Grace, justified by his Mercy, and finally may be for ever glorified with him, and for his sake. *Amen.*

The Paraphrase of the Collect for Grace.

[O Lord,] We thy poor finite Creatures upon this earth, do daily remember with much comfort, that thou art [our heavenly Father] and hast pity on us, and being an [Almighty and everlasting God] art all-sufficient and always able to help us. The remembrance of the dangers

dangers of the last night, doth engage us most heartily to praise thee [who hast safely] kept our Souls and Bodies therein, and [brought us] intire in both [to the beginning of this day.] And this thy Providence doth encourage us to beseech thee, graciously to [defend us] from all kinds of evil which this days occasion may expose us to; and to keep us [in the same by thy mighty power] which alone can make us safe. Consider our frailty, O Lord, [and grant, that this day] we may discover and overcome all the temptations of the world, the flesh, and the devil; so that [we fall into no sin:] Let us not by any iniquity, great or small, displease thee, hurt our Souls, [nor run] by our own folly [into any kind of danger,] and that we may avoid all the mischiefs with which we are invironed, we pray that we may not be left to our selves, [but that all our doings] and undertakings in spiritual or temporal concerns [may be] this day and ever guided by thy spirit, and [ordered by thy] wise and faithful [governance,] for while we follow thy direction, thy Grace will enable us [to do always] that which is most profitable to us, and best pleasing to thee, even [that which is] (though imperfect in it self) accounted [righteous in thy sight] O most merciful Judge, [through Jesus Christ] his Merits and Intercession; for whose sake accept and hear us, for he is [our Lord] and only Saviour. [Amen.]

SECTION V.

Of the two Collects peculiar to the Evening Prayer.

§.I. **W**E have chosen this place to insert these parts of the *Evening Service*, because all the following *Collects* are the same in both parts of the day, and the *Hymns* with these two Prayers being all the difference, it is not necessary in our Method to separate the Offices, and this way, every thing comes in its proper place, only omitting what is peculiar to the other part of the day.

*The Analysis of the second Collect for Peace in
the Evening Prayer.*

S. II. In this Collect are three parts :

- | | | | | | |
|---|---|---|---|---|---|
| I. The Person
of whom we
ask, who is | { | 1. The beginner
of all good : | { | O GOD, from
whom all holy de-
sires, all good
counsels | |
| | | 2. The perfecter
of it : | | and all just works
do proceed, | |
| II. The Thing
asked for, de-
scribed by | { | 1. Its Name : | { | Give unto thy ser-
vants that peace | |
| | | 2. Its Quality : | | which the world
cannot give, | |
| III. The Argu-
ments to pre-
vail for it,
taken from | { | 1. The
benefit
of the
Petiti-
oners,
as a
means
of our | { | that both our
hearts may be set
to obey thy Com-
mandments ; | |
| | | | | 2. Safe-
ty : | and also that by
thee we being de-
fended from the
fear of our ene-
mies, |
| | | | | | 3. Com-
fort : |
| | | 2. The interest
of the Media-
tor : | { | through the me-
rits of Jesus
Christ our Savi-
our. AMEN. | |

A Practical Discourse on the Evening Collect for Peace.

§. III. **O** God, from whom all help desires, all good counsels, and all just works do proceed.] This Collect hath the same title, and seems to have the same subject with that in the *Morning-Office*. And indeed Peace is so desirable a Blessing that we cannot pray for it too often, especially for different kinds of Peace, as it is in the present case, if we well observe it. In the *Morning* we pray for external, in the *Evening* for internal Peace. In the beginning of the day, being to dispatch various affairs and converse with the world, we desire to be preserved from the injuries, affronts and designs of evil men: In the close thereof we request that tranquillity of mind that springs from the testimony of a good Conscience, that when our hearts lie as easie as our heads, our Sleep may be sweet and quiet: The first kind of Peace sometimes the best of men cannot obtain, for the wicked will do wickedly; but even then this inward Peace will support them, and make a calm within, when the waves beat most furiously from without. So that this is the most necessary and most advantageous. Wherefore we are taught to ask this (which is called the *Peace of God*) from the *God of Peace*, who is here described to us as the author and finisher of all Holiness and Righteousness, which are the surest and only foundations for a true and lasting Peace. From which we may learn, that there is an inseparable union between Righteousness and true Peace, and that we cannot have this Peace, unless it spring from

² Fac justitiam & habebis pacem; tu forte unam habere vis, alteram non vis, — at osculantur hæ, amant hæ; si amicam pacis non amaveris, non amabit te pax. August. Psal. lxxxv. 10.

holy desires, good counsels, and just works. If the Grace

^b *Conscia mens vestri, famæ mendacia ridet. Ov. Bona vita gaudium semper habet. Isid. Soliloq.*

of God work these in us, it is not all the slanders ^b, the scorn nor injustice of the world can hinder the serene reflections and inward Peace of a good Conscience. He

that doth not deserve reproach can nobly despise it; and he that hath not provoked his Neighbour to wrong him by any evil doing, can easily bear the greatest of injuries. Whereas if all the world be quiet, and none

^c *Si in mundo non est quod timeant, pacem habere putantur; sed pax ista cum conscientia semper litigat, rixatur intrinsecus, & cum hostem non habet, secum decertat. Cassiod. in Psal.*

disturb the wicked man, he makes himself restless ^c, because there is an enemy within, that upbraids him more loudly, and wounds him more deeply than he can do the holy man. Whoever therefore enquires for true Peace, let them here behold him, in and from whom

are all the causes of it, with Love and Admiration. And let them acknowledge to his Glory and their own Comfort, that he is the author and finisher of every good

^d *Jam. i. 17. Phil. ii. 13. Εἰ γὰρ καὶ ἐφ' ἡμῶν αἰρέσις ὄψι καλῶν, ἀλλὰ καὶ αὐτὸ τὸ ἐφ' ἡμῶν δεῖν ἐχοντες, ὃ παρ' ἐκείνου (σωτηρίας καὶ τελειώσεως) Hierocles.*

^e *2 Cor. iii. 1.*

^f *Prov. xvi. 1.*

^g *Isa. xxvi. 12.*

work ^d. He excites our Affections to desire it, engageth our Will to choose it, and strengthneth our Hands to perform it. There are no holy Thoughts in our minds ^e, nor good Purposes in our hearts ^f, nor any righteous Actions in our lives ^g, but it is in and by and through him. To him then let us make our Supplications, that

he will fill our hearts with the motions of his Holy Spirit, the first seeds of all virtue; and by the continuing influence of the same Grace make these *holy desires* spring up into prudent and *religious counsels* and deter-

determinations; and by favourable circumstances and addition of strength ripen them into pious and *just works*; and the fruit hereof will be *Peace*. We may chearfully hope and pray, that he that plaunted the root and sowed the seed, will give us the pleasure of the fruit and comfort of the harvest. And let us beware, since we confess this to be the fruit of Righteousness, that when we seem most earnest in our Prayers for this Peace, we do not wilfully deprive our selves of it, and hinder our own wishes, by stifling holy Thoughts, and breaking pious Resolutions, and neglecting *good Works*. For he that cuts the root and lops off the Branches, must not expect ever to eat of this fruit; and if he complains, deserves to be silenced as the Author of his own misery.

§.IV. *Give unto thy Servants that peace which the world cannot give.*] To ask a thing inconsiderable of a mighty Prince may seem a disparagement, because he can as easily bestow a Province on a faithful Servant, as another can give a small Gratuity. So when we that are the *Servants* of the most High make our Petitions, it must be for such things as are not in our power, nor in the power of any other to bestow. Our Requests must be proportionable to his infinite bounty rather than our deserts. We must ask something which may become his Majesty to give, that our Lord may be glorified by the very expectations of his *Servants*. We now desire Peace, but it is *such a Peace* as no other hand can dispense; a Peace that is *not given as the world gives*, in a feigned Complement or an empty wish at best^b, but in sincerity and with effect; a Peace differing from the *worlds Peace*,

bent; vel si pacem alicui serio precantur, non tamen eam reipsa dare possunt. Calvin. in locum.

^b John xiv. 27.

Homines plerumque frigide tantum ceremonie causâ pacem in ore ha-

D d 3 in

in its nature, causes and qualities, in all which it far excels it. This Peace is grounded on the evidence of Faith in that Reconciliation which the Merits of Jesus have procured (*Rom. v. v. 1, 2.*) between the Divine Majesty and our sinful Souls; from the persuasion whereof ariseth such clear hopes of pardon, such a lively sense of Gods Love, with such abundant satisfaction therein, and such fixed expectations of eternal Glory thereby, that no ravishments are comparable to the Pleasures of it. And then it is further confirmed by the testimony of a good Conscience, (*2 Cor. i. 12.*) declaring we have endeavoured to walk answerable to this infinite Love, by a strict observance of all the Will of God; which occasions such a pleasing calm in our Souls, and creates so brisk a delight in every review, that no tongue can tell the joy of such Souls, but only theirs that feel it. This is the Peace which is so sweet and so unmixed, so charming and powerful, that no sinful Pleasures can entice, nor no earthly Calamities force, a holy man from the embraces of it. The *Peace of the world*, if it spring from the friendship and love of men, hath innumerable allays. For this is sometimes no more but gilded Flattery, and a cover for more unexpected and dangerous Assaults. But if true, it can neither support you under, nor secure you against the Anger of God, and must die, when the first of the two Lovers descends to the grave. If it arise from Plenty, it will make your delights wormwood, to remember how quickly you may be stript of them, what excellent things you have given for them, and how speedily you must be taken from them; however your Peace and Plenty must expire together. Give us then, O Lord, that *Peace* which is grounded on thy Truth and the Merits of Jesus; upon a sense of thy Love and an experience
of

of thy Grace; for this can never deceive nor fail us, because it ends in everlasting Peace. And let us not seek this, in the friendships of the Wicked, nor the store-houses of Pleasure; but in Jesus and an holy Life, in heavenly Desires, pious Resolutions and religious Conversation. In which the Grace of God will help us, for we are *his Servants*, and make our applications to him for it; and since we seek not as the world seeks, no doubt we shall find a Peace so sweet and ravishing, as that nothing which the men of this world know, can be compared to it.

§.V. *That both our hearts may be set to obey thy Commandments.*] The Epicure desires Peace that he may wallow in sinful Pleasures; but our first and principal end in this Petition is, that we may have no interruption to our Holiness; because our chief desire is to keep Gods Commandments¹. And how pleasant will this sound in the ears of him who is the fountain of all *holy desires, good counsels, and just works*; when we wish Peace it self only

as a means to Righteousness! I have observed before, that Peace first springs from a holy Life, and now must add, that it increases that Holiness, to which it owes its original, by a reciprocal Gratitude. The Fear of Gods irrevocable Displeasure, and the Accusations of Conscience may discourage, and persuade us we cannot safely undertake, nor hope to finish a course of Piety. And for want of this Peace our good Desires seldom come so far as religious Resolutions, seldomer to be righteous Actions: But this Peace will be as a guard^{*} to exclude all such Fears; it will keep us firm in our Allegiance to

¹ *De pace temporis, per pacem pectoris, trans-eamus ad pacem eternitatis.* Durand. l. 4. c. 39.

^{*} Phil. iv. 7.
Græc. *ὑποπόριον* præsidio erit cordibus vestris.
See Rom. xv. 13.

God, and make us abound in hope and constancy to the end. For by this Peace we taste the sweetness of Religion, the winning and yet solid delights it doth afford. And hence it comes to be so far esteemed above all other things, that nothing can be able to separate us from the Love of God¹. Thus his Favour

¹ *Qui in malis fuerit & conversus est ad bonum, dum gaudet de bonis quæ invenit & recordatur malorum quæ evasit, difficulter redit ad malum. Opus imperfectum. in Matth. apud St. Chrysost. Hom. 2. cap. 2.*

becomes our Joy, his Spirit our Comforter, his Grace our Help, and his Glory our Reward. And would any reject these Privileges, and cast away these Advantages for Honour, Pleasures, Profit or Friends? Break his League with Heaven, to make such Friendships?

Can any man that ever tasted the living Waters of the Divine Grace, long for the corrupt and standing Pool of any sublunary Contents? If we desire our hearts should be so fixed, let us beg an experience of this Peace. Nothing draws us more powerfully, ties us more closely, nor keeps us constant more surely than this. For thus we shall learn to love Holiness it self, and to welcome all good motions, and diligently to improve them till they bring forth their desired fruit.

§.VI. And also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. AMEN.] The sum of our Happiness on earth is to lead quiet and peaceable lives in all godliness and honesty; and if we can obtain the Peace of God, we may be happy in both these. And since our heavenly Master not only delights in the Holiness, but hath pleasure in the Prosperity of his Servants; we use it as an argument to move him to grant us this Peace, by representing that it will complete our Felicity; for it will fix our hearts in the Obedience of his Laws, and will make our

our lives most comfortable. He must be highly base that will injure and offend an innocent and blameless man, a friend of Heaven, who deserves and gains the Affections of most men^m. Yet if such an one be injured, he is sure of the aid of an *Almighty Defender*, and his own heart being filled with the Peace of God, he enjoys tranquillity in his own Breast, and is not to be constrained by Violence from without, nor cannot be terrified by any Fears within: For since his Care is to please God, he daily experiences that heavens eye is over him, and is more and more confirmed that his foundation is sure. And thus be it night or day, he can pass it over with all inward quietness, so that nothing in this world can make such an one miserable. Let us be earnest then with the Author of all Holiness, to give us that Peace which may be the nurse and guard of our Piety, the support and comfort of our Lives, that our Days may be safe, and our Nights pleasant, and every moment engage us to new acts of Praise. And let us beg this Peace for the *merits* sake of *Jesus*, who hath purchased a Covenant of Peace with his precious blood; remembering we deserve by our sins to live in perpetual disturbance; but for his sake we may hope for Peace, and desire it as the readiest way to temporal, yea, and to eternal Happiness. *AMEN*.

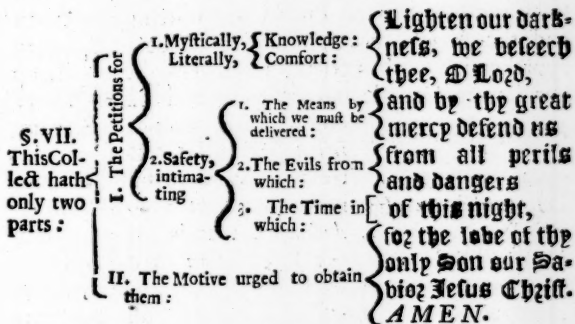
^m *Qui infra diligitur,
idem & supra diligitur.
R. Mos. Æg.
Sāt fautores semper ha-
bet qui rectē faciūt. Se-
neca.*

The Paraphrase of the Collect for Peace in the Evening Prayer.

[*God,*] the giver of every good and perfect gift,
[*from whom*] and by whose grace [*all holy desires*]
first spring up in our hearts, and [*all good counsels*]
and holy resolutions grow, till they bring forth the
fruit

fruit of righteous actions: [and all just works] with that true Peace which flow from them [do proceed] from thee. Wherefore, gracious Lord, [gibe unto] us that acknowledge our selves [thy servants] such firm persuasions of our reconciliation to thee, and such comfortable testimonies of our obedience to thy Will, that we may ever enjoy [that peace which] is so sweet and sure, that [the world] with all its Friendship and Plenty [cannot gibe] any Peace worthy to be compared with it. Grant us so to taste this delicious fruit of a holy life, [that both our] wavering and inconstant [hearts] by the experience of this Peace [may be set] firmly and resolved stedfastly [to obey thy commandments] to the increase of our Piety; [and also that by thee] and thy gracious Providence [we being defended] from the power and malice, and preserved in safety [from the fear of our enemies] may never be hurt, terrified, or disturbed; but [may pass our time] which thou shalt afford us on this earth [in rest] from our foes, [and quietness] in our own minds. Grant us, O Lord, therefore this Peace for the sake as it was obtained [through the merits of] thy Son [Jesus Christ our Saviour. AMEN.]

*The Analysis of the Evening Collect for Aid against
all Perils.*



*A Practical Diſcourſe on the Evening Collect
for Safety.*

S. VIII. **L**ighten our darkneſs, we beſeech thee,
O Lord.] The declining of the day doth
now mind us of the approaching Darkneſs, which
will ſhortly wrap us in the ſhadows of the Night.
What Petition more ſeaſonable therefore, than with
holy David to beſeech God to
enlighten our darkneſs^a ? For
the night is ſad and terrible, in
it we can ſee nothing with our
bodily eyes to entertain or to cheer us ; and we ſeem
expoſed to all the miſchiefs^b of
Satan and thoſe Inſtruments of
Prud. & Ovid. Met. 2. — *Conſcia culpa,* Conſpectum lucemq; fugit
tenebrisq; pudorem Celat. — John iii. 20. Job xxiv. 17.

^a Pſal. xviii. 28.

Vulg. *Deus meus illa-
mina tenebras meas.*

^b *Versuta fraus & calli-
da amat tenebris obtegi,*

his who fly the Light, and hope to cover their sin with this sable Mantle : Our Dangers are many, and our Fears are sometimes more, especially if our eyes be closed by Unbelief as well as Darkneſs. If we behold not the Divine Providence watching over us, and the Angels encamping round about us, the very apprehenſion of the perils of a diſmal Night may damp our joy, and ſtartle our courage, and make us cry

2 Kings vi. 15, 16, 17.

Psal. cxii. 4.

Ἐπεὶ ὡς λέγειται,

πῶς ἡμεῖς οὐκ ἔσμεν

Eccle. v. 17. Psal. xcvi.

11, &c. Adrian. ſag.

out with the Prophets Servant, *What ſhall we do ?* But let us intreat the Lord to fulfil his Promise, that *light may ariſe in our darkneſs* ^d, that is (in Scripture-phraſe) *Comfort* in our Sadneſs :

That our hearts may by Faith and chearful Thoughts, by the aſſurance of his Providence, and the operations of his Grace, be joyful and pleaſant ; and that the ſhine of his countenance may make our Nights bright as the Day illuminated by the Meridian Sun. For the inward Comforts of Gods Spirit, and a ſenſe of his Care and Favour, when the Soul is in fear or ſadneſs, do chear and reſreſh more than a ſudden Light doth the wandering Traveller in a gloomy night. Theſe make our dwellings a *Gofhen*, while the wicked have thoughts black and diſmal ; *Egypt* is veiled in a horrid ſhade, and terrified with the dark ſide of the Cloud, while the People of God *are led all the night through with a light of fire* ; ſo that the Darkneſs and Light to them are equally ſafe and comfortable. Or if we deſire to ſpiritualize the Petition more, we may take occaſion from the approaching Night, to enlarge our Meditations upon our ſpiritual ignorance and blindneſs by nature, by which our Souls are veiled and in the dark ; ſo that we often wander out of the way. We ſtumble in the day, and are in danger to run into the
* ſhadow

shadow of death, till the day-spring from on high visit us, and give us that true *knowledge* which is usually set out under the name of *Light*.

Wherefore let us humbly beseech our gracious Lord to let the Sun of righteousness arise upon us, for

c Luke ii. 32. Hebr. vi. 4. *illuminati*, i. e. *edocti*.

whoever follows him doth not wander nor *walk in darkness*, (*John viii. 12.*) and that we may *take heed to Gods Holy Word as to a Light shining in a dark place*, (*2 Pet. i. 19.*) and a sure guide to true blessedness. And then our Knowledge shall increase, and we shall keep the right path till we arrive to that eternal Light which shall never be extinguished. When our hearts are clouded with Grief, shadowed with Ignorance, and benumbed with dreadful Apprehensions, we are taught to lift up our thoughts to the Father of Lights, and the God of all Comfort, who dwells in that Light to which no mortal eye can approach, whose Countenance is clear as the Sun and bright as Lightning. And if we can by our beseechings obtain his favour to shine upon us, no doubt it will turn our Night into Day, our Sorrows into the Joys of the Morning. While we are in the darksome Cell of this lower world, we think of our glorified Brethren who dwell in a perpetual Brightness and everlasting Light, and we long to be with them when it may please God. But in the mean time we hope he will support and recreate us with some glimpses of those beams, of which they have the constant and full fruition.

§.IX. And by thy great mercy defend us from all perils and dangers of this night.] *Comfort and Safety* are those two things which make a happy Night. And of whom should we ask these, but of *God the Lord who is a light and defence*, (*Psal. lxxxiv. 11.*) The hopes of his Love makes it comfortable: But lest we should
be

be deceived in those hopes; we pray also that his Mercy and Power may keep us safe. We may easily perceive we are most miserable without his Providence, especially in the night-season; for then *Satan* prepares most violently to assault us, supposing *it is his hour and the power of darkness*. And alas how easily may we then be enticed with Pleasure, transported with Malice and Revenge, or disturbed with evil Fancies or Imaginations! when the Soul is heavy, the Senses dull, the Stomach

Stomachus aeger, mens somnolenta, animus occupatus — tunc omne nefas suadere contendunt, quando nullus arbiter culpe, nullus criminis conscius, nullus potest esse erroris testis. Ambr. in Psal. cxix. part. 8.

loaden, the Flesh strong and the Reason weak [†]! when the Curtain is drawn and we think no eyes see us, neither Judge, Witness nor Accuser can espie us, how open are our Souls then to all dangerous Temptations? And yet our temporal concerns are not more safe; for how soon may we be seized by

Diseases or sudden Death, or made miserable by Thieves and Robbers, Burnings or Inundations? Are not our Lives and Limbs, Estates and Friends liable to loss and mischief both suddenly and unavoidably? Go we then with all speed to our merciful Father, and let us represent our condition to him; the consideration whereof will both humble us, and make our Requests more zealous, and mollifie him and make him more ready to grant them. He will be moved to compassion, to see us chained by Night and Sleep, helpless and exposed to all mischiefs of Soul and Body, and will send his Grace to *defend* our Souls, and his Angels to guard our bodies that none of these *perils* shall hurt us. And then our Morning-Praises must own it as an act of great Pity. How dare you suffer your eyes to sleep in the midst of such Armies of Perils, before you have besought him that *never slumbers nor sleeps*

to

to save you from them? But if any be so confident, it is not Courage, but desperate Stupidity and Inconsideration that makes him so daring. The good man begs Protection for *this Night*, and so again for the next, and every time with a new Devotion, having warmed his heart first with apprehensions of his own dangers, and insufficiency to escape them.

S.X. *For the love of thine only Son our Saviour Jesus Christ, A M E N.*] Although with the Disciples we may be somewhat afraid, when we enter into the Cloud, yet we must beware the darkness do not shut up the eye of our Faith, by which we may behold him in whom God is well-pleased, when our bodily eyes are closed. And if we discern him by Faith, that very sight will *make our darkness to be light*. For we may run to him, and approach the Throne of Grace with him in our arms. The *Molossian King* was by Law obliged to grant any Petition offered by one that brought his Son with him. And the King of Heaven cannot deny us, when we most truly and humbly disclaim our own Merits, and beg his Protection *for the love he bears* to the holy Jesus, who was the Delight of his Soul from all eternity, and yet he became one with us in his Incarnation, and made us one with him in our Regeneration; and we are the members of his Body, and the price of his Blood: So that the Father loves *us* in and for him, that have nothing attractive or lovely in our selves. Again, we intreat him to save us *by all the love which Jesus bears* unto us, to whom we are near as his own Flesh, dearer than his own Life, more esteemed than fallen Angels, or a thousand worlds: For *his delight is with the Sons of men*, Prov. viii. 31.) Wherefore we beseech our heavenly Father by that which will move his Bowels towards us, by his own everlasting Love to us, and his Affection to his only Son,
and

and by the inexpressible Love of that his Son to us to give us a Night comfortable and safe. We are in darkness, but our Head is in a never-ceasing light; and he that gave him to redeem us from eternal darkness, will not suffer us to perish in spiritual darkness, nor leave us exposed to the mischiefs of one Night, that will so soon be over-past. If our Affections be as fervent as this Argument is forcible, 'tis sure this Petition will not be denied.

The Paraphrase of the third Collect for Aid against all Perils:

Let the assurance of thy Providence, the comforts of thy Grace, and the beams of thy Favour [**lighten our darkness**] and remove the discomfort of the approaching Night: [**we beseech thee**] to make it sweet and safe to us [**O Lord**] thou Father of Lights; [**and by thy great mercy**] behold and pity the various miseries and mischiefs that we thy poor helpless Creatures are exposed unto: that thou maist preserve and [**defend us**] in our Souls and Bodies, Estate and Friends, [**from all perils and dangers**] which might befall us in any part [**of this night.**] Grant this, dear Father, (not for our merits, but) [**for the love**] thou bearest to the Person [**of thy only Son,**] and to us for his sake, since he is [**our Saviour,**] even [**Jesus Christ our Lord**] and our Redeemer. Amen.

SECTION VI.

Of the Collects for the King and the Royal Family.

§. I. **T**He Church of *England* is famous above all other Churches, for her intire Loyalty to the King, which may be seen not only in the Lives of the true Sons thereof; but in these Prayers, which are prescribed, to be daily made therein for his Majesties Welfare; which no Offices in the world can parallel. And that we may repeat them with hearts full of Loyalty and true Devotion, we will more particularly explain them in our usual Method.

The Analysis of the Prayer for the Kings Majesty.

§. II. This Prayer hath two general Parts :	I. The Confession of the King of Heaven, acknowledging	1. His great Goodness :	{ O Lord our heavenly father,	
		2. His Supreme Authority :	{ high and mighty,	
		3. His Universal Providence :	{ King of Kings,	
	II. The Petitions for his Vicegerent on Earth, requesting	1. A special Providence over him :	{ Lord of Lords, the only Ruler of Princes,	
			{ who dost from thy throne behold all the dwellers upon earth,	
			{ most heartily we beseech thee with thy	
		1. Spiritual :	{ labour to behold our most gracious Sovereign Lord King CHARLES,	
			{ and so replenish him with the grace of thy	
			{ holy spirit, that he may always incline to thy will, and walk in thy way ;	
		2. Temporal :	{ endure him plentifully with heavenly gifts,	
			{ grant him in health and wealth long to live,	
			{ strengthen him that he may vanquish and overcome all his enemies,	
		3. Eternal, with the general Motive :	{ and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord,	
			{ A MEN.	
			{	

A Practical Discourse on the Prayer for the Kings Majesty.

§.III. **O** Lord our heavenly Father.] The Almighty and eternal God is (without dispute) the King of Heaven and Earth, and supreme Governour of all the world. But since his Throne is in Heaven, he is pleased to constitute Princes his Deputies on the Earth, which he hath given to the Children of men^a.

^a Psal.cxv.16.

Wherefore since by him Kings reign^b, we submit to his appointment of them, and revere his Majesty in them, and to him we make our Supplications for them, who hath Power to defend them, as well as Authority to create them.

^b Prov. viii.15.

Nos judicium Dei suscipimus in Imperatoribus, qui gentibus illos praefecit; id in eis scimus esse quod Deus voluit, ideoque & saluum volumus esse quod Deus voluit.

Tertul.Apol.c.32.

And he must needs have a peculiar regard toward them, and love to them, because they are anointed by him to administer his rights among us. This hath encouraged all Nations to pray for their Governours so universally, as if it had been an agreement among all Mankind. To omit the Heathen Sacrifices and Prayers for their Kings and Emperours, we shall find two Psalms^c which were used by the Jews as Forms

^c Psal.xx. & lxxii.

of Prayer for the King. And both by Gods Command, and the desire of the Persian Emperours (who then were Rulers over that people) Supplications were made to God in their behalf^d by those Jews who were under their Protection. But to come nearer,

^d Ezra vi. 10.

Jerem. xxix.7.

We Christians are most expressly commanded by God

* 1 Tim. ii. 1, 2.

*In obsequio quotidiano
— & pro regibus & pro
his qui in sublimitate
positi sunt orandum est.*

Chrys. in Tim ii.
Pro potestatibus seculi.
Tertul Apol.

Obsecramus Deum pro
tranquillitate mundi,
pro Regibus. Cyril.
Catech. 5.

Pro fidelissimis & Deo
dilectis Imperatoribus.
Liturg. Chrys.

Memento, Domine, piis-
simi & fidelissimi Im-
peratoris. Basil. in Li-
turg.

Pro Rege preces fiant.
Concil. Berkhamsted.
c. 1. An. 697. Spelman.

by wise Councils, and living in Prosperity and Peace. For

§ *Illorum namque salus
est nostra tranquillitas.*
Theophil. in 1 Tim. ii.
*Ostendit in nostrum lu-
trum cadere ipsorum in-
columitatem.* Occum.
in locum.

advantageous to Christianity, how much more then
are we obliged to call upon our heavenly Father for the
welfare of Christian Kings; who are Fathers of their
Country and nursing Fathers, to
the Church §; who execute Justice
and defend Religion, and do good
to all quiet and peaceable men. Therefore we here
call God our heavenly Father to signify, it will be a
great

and his holy Apostle*, to pray for
Kings and all in Authority: So
that it was ever a part of the
Churches Publick Devotions, to
intercede for the Emperours and
Princes even while they were ene-
mies to the Faith, as all Antiqui-
ty doth evince. Much more when
the Powers of the world became
Christian; for then they named
them in their Offices with titles ex-
pressing the dearest Affection and
most honourable Respect. And
surely since we meet in Publick,
to pray especially for Publick Mer-
cies, there is not any temporal
Blessing that is of so universal con-
cern as that we should have righ-
teous and religious Kings, guided
For this (as the Apostle himself ob-
serves) is for every mans Peace §.
He bids them pray for Heathen
Kings, since the Government of
a Heathen or a Tyrant is better
than Anarchy or Confusion. And
if the Preservation of such were

great demonstration of his Love to us, and Care of us, if he please to preserve our Prince whom he hath set over us.

§. IV. *High and mighty, High of Kings, Lord of Lords, the only Ruler of Princes,*] We ought to be-ware that while we give *Cæsar* his due, we rob not God of his. The Splendor of Royal Majesty might be apt to dazle us, and make us imagine it had no Superiour, nor needed no Supporter. To prevent which, the Church hath selected out of Holy Writ, those glorious Attributes of God, which declare him to be *higher* than the Kings of the Earth, (*Psal. lxxxix. 27.*) We see every head uncovered before mortal Princes and every knee bending to them, which shews they are high in dignity: But there is one higher than they, (*Eccles. v. v. 8.*) who hath greater Reverence paid him by Angels, than these by their most dutiful Subjects. If earthly Kings be judged mighty in Power, because of Guards and Revenues, their Forts and Armies; then who can estimate his Power and Might, against whom such Preparations are nothing, since he speaks in Thunder, and can arm all the Hosts of Heaven, nay, the meanest Creatures upon Earth to destroy the highest and mightiest of the Sons of Men. Yet if Kings and their People do confess, with holy *David*, that he is the *most high*, and to be feared, (*Psal. xlvii. 2.*) his Might shall be the support of their Dignity and their Power, which is assuredly the wisest course; for they can never be higher than when they submit to the *Most High*, nor stronger than when they trust in the Almighty. He who is not only above them, as being higher in Dignity, and greater in Power, but supreme over them, a *King of Kings and Lord of Lords*^b, who hath not only some petty
Princes of a few Provinces his

^b Dan. ii. 47.

¹ Tim. vi. 15.

homagers (which is all the greatest Empires in the world can boast of) but all mortal Princes are his Vicegerents, since he hath and ever had the absolute disposal of all the Kingdoms upon Earth, setting up one and pulling down another, as it pleaseth him. It may be accounted dishonour to a Prince to crave aid of his Equal; but let not the greatest Monarch blush to bend his knee to the Supreme Majesty of Heaven, whose Vassals and Homagers are all the Governours of this lower world, who wear their Crowns by his donation, and must resign them at his command. How can Kings or Subjects want relief, that humbly and earnestly sue to this blessed only Potentate, *the King of Kings*? If we that are by the Supreme Disposer of all things, placed under Authority, want any thing in or for our Governours, let us apply our selves to him who is *the only Ruler of Princes*, and hath the hearts of Kings in his hands, (*Prov. xxi. 1.*) he can persuade, convince and turn them, when they will not take advice from their Inferiours. And he only is the Judge of their actions, since they are his Servants and Substitutes, to their own Master they must stand or fall,

and are only accountable at his Tribunalⁱ. And therefore we have so much the more need to pray for them to their great Lord, that he would direct them to do well, and guide them who are to rule us; that this their mighty Power may be our Safety and our Peace; for if it should be otherwise (which God forbid) we neither will nor can oppose them, having no other Arms against our Prince, but

Prayers

ⁱ Πρεὶς δὲ τοῖς αὐτοῦ
 κείας ὁ Θεὸς μόνος κεί-
 νων δυνάστης. Xiphilin.
 Vide Psal. 11. 4.

Neque enim ullis ad pœ-
 nam vocantur legibus,
 tuti imperii potestate,
 homini ergo non pecca-
 vit, cui non tenebatur
 obnoxius. Ambros. de
 loc.

Nulla creatura judicat
 regem sed solus Deus s. b.
 Pirk. Aboth.

Prayers and Tears ^k. But why should we doubt, since we pray to him that can over-rule the greatest Kings, and will not suffer this, unless it be as a just punishment to our Iniquities? *Finally*, let all this create in every soul most honourable opinions of this great God, and fill every heart with Reverence that is before him, when we see our dread Sovereign and all the mighty Monarchs of the Christian world, doing obedience to his footstool, and laying down their Crowns at his feet, acknowledging they received their Dominions from him, and hold them by his favour; and declaring they trust not in the multitude of their People, strength of their Cities, nor prudence of their Councils: but though they have Armies and Navies terrible and numerous, and Revenues unaccountable, they come to the Throne of our God to Petition for his help, and all their faithful Subjects attend on them, and joyn with them: Who then would not fear before him, and trust in him; express all possible lowliness in his presence, and give him all imaginable Glory, who liveth and reigneth over all from the beginning, and shall do so for ever and ever?

§.V. *Who dost from thy throne behold all the dwellers upon earth.*] It is an infallible Maxim, that *the less is always blessed of the greater*, (*Heb. vii. 7.*) Wherefore being to beg a Blessing from the King of Heaven for the Rulers of this world, we must first acknowledge they are inferiour to him, in the extent of their Dominion, as well as in the quality of their Dignity, Power, and Authority. There is a *Providence* in Scripture attributed to Governours¹, who as they sit on their Thrones above all their Subjects,

^k *Lacrymæ meæ arma mea sunt — aliter nec debeo nec possum resistere.* Ambros. Orat. in Auxent.

¹ Acts xxiv. 3. Gr. *Διὰ τῶν ἀρχόντων.*

So that Height is the emblem of the Advantage they have to behold, and a Monitor of the Duty lying on them, to take care of all that are under their charge. But the most vigilant Princes with all their faithful Ministers (who are as so many eyes and ears to them) find it difficult enough to oversee and provide for the inhabitants of one Kingdom. Whereas the *King of*

Ἡ Αὐτὸς ὁ Θεὸς ὁ ὢν ὁ Θεὸς ἐν
ἐξουσίᾳ ἐκτελεῖται ἡ
ἐν ἐν ἐξουσίᾳ, καὶ ὁ
ἐν ἐν ἐξουσίᾳ βέβαιον.

Orpheus.
Isa. lxi. Psal. xcvi. 9.

Kings hath the *Heaven* for his throne and the *earth* for his footstool ^m; and as he sits higher, so he sees further than they. *From his throne* he beholds all the world, the meanest are not below his cognisance, nor the greatest above his reach. He

sees and rules all, which gave ground to that *Egyptian* Hieroglyphick, which represented God by an *Eye* in a *Scepter*, the emblems of Providence and Authority. And in the sacred Pages the same thing is expressed

ⁿ Psal. xxxiii. 14.

Isa. lxiii. 14.

by the Phrase of *Beholding from his throne* ⁿ. For the Divine Majesty is no idle Spectator, but improves

the Height of his seat, and the universal Prospect he hath from thence, to the Good of all Mankind. His

^o Psal. xxxiv. 15.

Gen. xxii. 14. *Deus videbit, al. providebit.*

Eye denotes his Care, for he sees the necessities ^o, and considers the wants and desires of all men, and of every particular, and orders

his supplies accordingly. So that his Providence and Dominion is over all the earth, and no Monarch need account it a dishonour to bow before this mighty Lord and his glorious Throne.

§. VI. *Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King CHARLES.*] Since all Mankind is under the eye and care of God, no doubt he hath an especial

cial

cial regard to Kings and Princes, on whose safety the welfare of all the rest (next under his own Providence) doth depend ^{p.}) He chiefly delights in men, as they are united into Societies by Charity and Laws; and for the preservation of these unions, his principal care is for those he hath set over them, who are the bond of the rest. We may therefore chearfully pray for an especial and more particular Providence over *our gracious King*, because God doth usually grant this, and because *he* needs it more than ordinary persons do. His Duty is more difficult, his Abundance exposeth him to more temptations, and his Height to more dangers than any of his people; and yet his Preservation is far more necessary and of universal concernment ^q, for he is worth ten thousand of us, and we had need pray heartily to God to save him who doth defend us all. He stands in need of more Wisdom to direct him, more Power to protect him, more Care to preserve him than other men; and therefore we pray that the King of Heaven will shew a particular favour to him. A pious and religious King doth as earnestly seek and as much value a favourable look from the Majesty of Heaven, as any of his Courtiers do a smile from his countenance. *Lord, (saith holy David ^r) look upon the face of thine anointed, and thou wilt make me glad with the joy of thy countenance, yea, more joyful than the worldling is in the increase of his admired wealth.* And methinks it should fill our Souls with
awful

p Nihil est illi principi Deo acceptius quam concilia cœtusq; hominum, quæ Civitates appellantur, earumq; rectores & servatores hinc profecti hûc revertuntur. Cicer. Somn. Scip.

^q 2 Sam xviii.3.

Ἀρετῆς ἀρετῶν ἔργον σωζεν ἃ πάντα ἀλλὰ σωζοντα. Plutarch. in Vit. Pelopid.

cum tot ab hac animâ populorum vita salisque Pendeat. — Lucan.

^r Psal. lxxxiv.9. & xxi. 6. & iv.7,8.

awful and noble thoughts of our glorious Lord God, to see Kings, in the light of whose countenance is life, and whose favour is as dew upon the grass, (Prov. xix.6. and cha.xvi.15.) courting so humbly, and needing so mightily the favour of the Majesty of Heaven. Let us join our most hearty requests, that what our dear Sovereign wants and wishes he may have. If he were a *Saul* or a *Nero*, we should sin in ceasing to pray for him, (1 Sam.xii.23.) but no Affections nor Passions are too fervent, no opportunities too often to call upon God for our gracious King, who is our lawful and natural Liege Lord, a just possessor of his Crown, a worshipper of God, a defender of the Faith, a maker of good Laws, and an Executor of the same; who secures our Rights, protects us from publick Enemies and private Frauds, and endeavours to choose fit and faithful Governours both for Church and State. For such an one we must pray not only out of obedience to God and the Churches order, but out of our private Love and particular Affection,

¶ Mèq; non solum officio publico debitas pendere preces, sed etiam amore privato. Ambros. Ep. ad Gratian.

as St. *Ambrose* did for the Emperour *Gratian*. To quicken us whereunto we may do well to call to mind the Miseries of the Church of God under persecuting Heathens of old, later furious

Romanists, and the particular Calamities of this Church under the late Usurpers; and then we shall discern what Praise we owe to God, and what Love to our gracious King, whose Name ought to be so dear to us, that we should wish it written in Heaven, and registred in the Book of Life, as well as in the Leaves of the Churches Devotions.

§.VII. And so replenish him with the Grace of the holy Spirit, that he may always incline to thy will, and walk in thy way.] Grace is so constant a

compa-

companion and so certain an effect of the Divine Favour, that the Greek expresseth both by one word. So that if we can prevail with God to look favourably on our Sovereign, we may be assured he will give bountifully to him. And since the first and choicest of his largesses, is *the Grace of his Holy Spirit*, we first beg, that he may have a constant and bountiful supply of that, of which he needs a double portion. For the Temptations of a Prince are many, to Pride and Luxury, to Carelessness and Vanity; his faithful Friends very few, who either will or dare inform or advise him without Partiality and Self-interest; his Concerns are weighty, since the welfare of Church and State depend upon them; his Example prevalent, and usually made the encouragement of Virtue, or the excuse of Vice. All which declares the Danger of Governours to be very great to fall into evil ways, and their Preservation from them to be the greatest Blessing; wherefore all faithful Subjects and good men cease not to pray, that he who rules us, may be governed by *the Will*, and *walk in the ways of God*; and then Judgment shall be executed, Religion maintained, the Nation shall remain in Peace, and the Church in Prosperity, the Kingdom established, the King and People exceeding happy in each other. Evil men (for their own designs) may advise their Prince to attend nothing but the pursuing his own inclinations, and to walk in the ways of his own heart; but the Church knows it is his Happiness, Honour and Interest, to will according to the Will of God, and act according to his Law, and therefore orders us to pray for such abundant measures of Grace as may incline his heart and guide his life into all the paths of true holiness; that his eminent Dignity may make his Virtue exemplary and conspicuous, and that may reflect again a lustre upon his Honour, to make him still more glorious.

glorious. And to encourage this Petition, we may remember, it is desired in Heaven as well as on Earth, by him that can give as well as by us that ask: For God himself enjoins the Prince to have always beside him a Copy of his Law ^s, to read on it, meditate in it, ask counsel of it ^u, and walk according to it, that he might prosper all his days.

* Deut. xvii. 18.

Josh. i. 8.

^a Psal. cxix. 124.

Heb. *Viri consilii mei sunt.*

And from thence came that Ceremony (still in use) of delivering the *Word of God* to the King at his Coronation, (2 Kings xi. 12.) the substance whereof is fully expressed in this excellent Sentence, which will most heartily be put up by all that desire the Glory of God, the Benefit of the Prince, and the Welfare of this Nation.

§. VIII. *Endue him plentifully with heavenly gifts.*]

In the first Ages of the world there were usually many visible effects of the descent of the *holy spirit* ^s upon such as were chosen to govern the People of God, to beget in those under them a re-

* Num. xi. 17. Judges

xiii. 25. 1 Sam. x. 10.

& Chap. xvi. 13.

verent opinion of these Persons, whom all the world hath ever accounted sacred. And there are still some footsteps of these miraculous Gifts in the *Power of Healing*, which God hath bestowed upon the lawful Heir of this Crown, as a testimony that our King is the Lords Anointed: To which Gift we beseech our heavenly Father to add *the spirit of Wisdom and Understanding, the spirit of Counsel and Might*; which are so necessary,

1 Kings iii. 9, 10, 11.

Ubi Grotius ex Me-

nand. Ἀρχὸν, ἑξατη-

ρὸς, ἡγεμὼν δῆμος, πρί-

λιν σύμβουλος ὁ διαφύ-

ρων λογισμὸς πάντ' ἐρε-

ry, that in our Prayers as well as *Solomon's Choice* ^s they have the precedence of all outward Blessings. For these gifts will enable him to determine intricate cases, to manage weighty affairs, to

coun-

countermine subtle devices, to disentangle cunningly proposed counsels, in which, general usefulness and the advisers self-interest are commonly closely twisted. Wherefore we pray that he may have so quick an Apprehension, so sound a Judgment, and so courageous a Mind, that (like many of his Royal Progenitors) he may with a spirit almost Prophetical unriddle the dark intrigues of Policy, and with an Heroick Resolution break through the most rugged Difficulties; that he may neither fear his Enemies, nor too much encourage any of his seeming Friends; that he may neither be lifted up in Prosperity, nor dejected by Adversity, and may tread the narrow path between Justice and Clemency, Severity and Indulgence: And we are to hope that he who hath advanced *our Sovereign* to this Dignity, will be mindful of the necessities of his own Anointed, and fit him for the place he hath called him to; so that all his People may reverence and love him, and be happy under the Government of so wise and religious a Prince.

§.IX. Grant him in health and wealth long to live.] Though *Solomon* chose Wisdom and Grace, yet God added beyond his Promise, Riches and Honour, long Life and Health, as an accessary to the former *. Wherefore according to our Saviours rule we

* 1 Kings iii. 11.
Matth. vi. 33.

pray for those in the first place; and now we hope our all-sufficient Lord, who hath endless treasures of all sorts, will not deny us these temporal Blessings, which are requisite to his external Felicity. And we have the Primitive Christians *for

* *Nos enim pro salute Imperatoris Deum invocamus aeternum. Et paulò post. — Oramus pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, &c. & quaecunque hominis & Caesaris vota sunt. Tertul. Apol. cap. 30. Sacrificamus pro salute Imperatoris (sed Deo nostro & ipsius, sed quomodo præcepit Deus) purâ prece. Idem ad Scapul. c. 2.*

our

our example in this as well as in other things; who though they would offer no Incense to false Gods for the *health and safety* of the Emperour, as the Gentiles did, yet did daily and earnestly sacrifice to the true God, with fervent Prayers beseeching him to give their Princes *Health and Wealth, long Life and Peace*, and whatsoever *Cæsar* or any man could wish for or desire, as we learn out of *Tertullian*, and all the anti-ent Liturgies. But we must take these words in their full Latitude, and so they will comprehend all outward Blessings, so *Health* signifies not only the good temperament of the Body, but (as the Latine *salus*) safety from all dangers *. And *Wealth*

* Isa. lviii. 8.

^b Job xxi. 13.

^c 1 Cor. x. 24.

intimates not only Riches, but all manner of Plenty and Prosperity^b.

And a *long Life* is to be interpreted of a life of Comfort and Happiness; for the life of the miserable is almost a continual dying^c. And now let us put all these together, and the sum will be, that we earnestly pray, that his Majesties *Life* may be long, and

* *Non vivere sed valere est vita.* Prov. Rab.
Ita 1 Kings i. 31.
Dan. i. 4.

his years many and prosperous; that he may be freed from sickness and want, that so his Reign may abound with all Blessings. Which we ought earnestly to desire for our own sakes, because it is our concern, the Supreme Power should be always vigorous and safe, prosperous and abounding in all plenty, that he may be a terrour to his Enemies, and a defence to his loving and loyal Subjects. In his Safety we are safe, his *Health and Wealth* enable him to secure us in that which is ours; since his Strength and his Time, his Treasures and his Power are employed and expended for the common good. And because changes are always dangerous, sometimes destructive to a Nation; we pray that our
King

King may be long preserved in his gracious Reign over us. And no doubt his Majesty shall fare the better for the fervent Prayers of the Church, which he hath so well deserved by being the Restorer and Defender of its ancient *Doctrine and Discipline*.

§.X. Strengthen him that he may banquish and overcome all his enemies.] Guicciardine the famous Historian tells us, that the constant opposition of the Popes to the Emperours, had occasioned it to pass for a Proverb (*Proprium est Ecclesie odisse Cæsares*) that it was natural to the Church to hate the Emperour. Which how justly it is said of the Roman Church, the world knows. But 'tis sure nothing is more contrary to the Principles and Practice of this our Church, who may rejoice and glory in her fervent love of her gracious King, her devout Prayers for him, and her constant Loyalty to him and his Royal Progenitors. So that I hope, it may be more justly said, that it is natural to the true Sons of the Church of England, to love the King. Whoever loves the Peace of the Church doth heartily pray for the flourishing of the Crown; because they live and grow together; and he that is a Friend to one, cannot be a Foe to the other. His friends are our friends, and his enemies our enemies. For whoever attempts to smite the Shepherd ^d, seeks to destroy the Flock, and he is a mortal foe to the whole Nation ^e. I know nothing so common with Rebels and Usurpers, as to pretend love to those they would stir up against their lawful Prince; but it appears to be Ambition and Covetousness, in the latter end; and such persons design to rise by the fall of many thousands. Or if Religion should be the ground

^d Si quis ovem jugulat, gregem imminuit; at qui pastorem tollit, omnes dissipat. Chrys. in 1 Tim. ii.

^e In reos majestatis & publicos hostes omnis homo miles est. Tertul.

of

of the quarrel, besides our late sad Experience, Reason will tell us, that War and Faction, Injustice and Cruelty, can never lodge in those breasts where that pure and peaceable quality doth dwell. If it be a foreign Prince that opposeth our King, he is a Robber and unjust to invade his neighbours rights; if he be a Subject who riseth against his Sovereign, he hath renounced Christianity with his Allegiance, and is to be esteemed a troubler of our *Israel* ^f.

^f *Nisi fallor, usurpator bellum infert, Imperator jus suum tnetur.* Ambr.

Therefore whosoever they be that are enemies to the King, or whatsoever the pretence be, we wish they may never prosper in that black Impiety of unjust Invasion or Unchristian Rebellion. And how exactly our Fidelity and our Devotions in this, agree with the rites and manners of the first and best Christians, may appear to any discerning person ^g.

^g *Pro piissimo & à Deo conservando Imp. nostro omniq; palatio & exercitu ejus, — pro quo pugnare Dominum Deum nostrum dignetur & subjicere sub pedibus ejus omnem hostem & bellatorem.* Liturg. S. Basil. Ita fere Liturg. Chryf. Exercitus sortes, senatum fidelem, populum probum, orbem quietum. Tertul. Apol. c. 30.

— *ut subjectas habeant gentes, — ut amota perturbatione seditionis, succedat letitia.* Ambros. in 1 Tim. ii.

^h Euseb. Eccles. Hist. l. 5. c. 5.

who strengthens the hands and hearts of all faithful Subjects, and gives the Victory to his Anointed.

We know the Emperours when Heathens, and afterwards, obtained many and great Victories by the Christians Prayers; for which cause one of the Legions ^h was surnam'd *the thundring Legion*: and let us pray in hope our Prayers shall not be less effectual for a Prince of the right Faith; so that the enemies of his Soul and of his Life, the enemies of his Crown and Dignity, may either be converted, or else discover'd, defeated and deservedly punished; and then we may live in Love and Peace, and give the glory of our Safety to him who strengthens the hands and

§. XI. And finally after this life, that he may attain everlasting joy and felicity, through Jesus Christ our Lord. *AME N.*] Having now wished our Prince all the Happiness which this world is capable of, we must remember he is mortal, and though never so dear to us, he must be taken from us. *His health* must end in Sicknes, *his Wealth* in a Sepulchre, *his Life* and his Glories here must have an end. For he that conquers all other Enemies, must add to the number of Deaths Trophies, and fall under the hand of the last Enemy. Wherefore we do most heartily pray, that an earthly and transient Prosperity may not be all his Portion; but that he may so please God in the Administration of this temporal Authority, that when all these things cease, he may be admitted to that never-ceasing Felicity of Heaven, to reign in a glorious Eternity, crowned with that Crown of Life, which fadeth not away; which doth so infinitely transcend all that an earthly Diadem can afford, that the greatest Monarchs have renounced their Crowns and Scepters, and all the Pleasures and Magnificence of their Courts, and sought after it in the retirements of a poor Obscurity, accounting it a blessed exchange to part with Earth for Heaven, Temporals for Eternals. There is now nothing further in this world we can desire; and therefore we pray, that our dear Sovereign may never be so deceived with the glories of this golden Crown, as to forget, much less neglect or despise to seek for that glorious Crown, which is richer, sweeter, and safer a thousand times; but that he may be happy both in this world and the next, *through Jesus Christ*, who is the blessed and only Potentate, the King of Kings and Lord of Lords; by his merits alone those whose swords can cut them a passage to an earthly throne, must be admitted to reign in Glory; and he must in-

tercede for those, to whom the world make their Petitions: They who by their Interest and Power can have, or do any thing here, must be there accepted *through Jesus Christ*, as well as the meanest of their Subjects. Wherefore in his Name we ask, and by his mediation we hope to obtain, that our beloved Prince may be prosperous and holy, wise and courageous; that he may have a healthful Body, a pious Soul, a quiet Mind, faithful Counsellors, loyal Subjects, conquering Armies, a long Life abounding with Riches and Honour, and at the end of these transient Glories, a never-ceasing joy in the Kingdom of Heaven. And let every good Subject and good Christian, whoever loves the Church, and respects his Country, say *Amen*. Let us pray thus, and live thus, to the honour of God, the establishment of Religion, and the welfare of both King and People. *Amen*.

The Paraphrase of the Prayer for the Kings Majesty.

[O Lord our heavenly Father,] who art most [high] in dignity [and mighty] in power; to whom should we pray for our earthly Governours, but to thee the Supreme [King of Kings] and the absolute [Lord of Lords,] from whom they derive their Authority, and to whom alone they are accountable? Since thou art [the only Ruler] of the hearts, and examiner of the actions [of Princes,] we acknowledge thee the King of all the world [who dost from] the highest Heaven [thy throne] by thy all-sufficient Providence take care of, and with thy all-seeing eye [behold, all the dwellers upon earth,] especially thine anointed ones, on whose safety the welfare of the rest depends. In all loyal affection to our King, we [most heartily] intreat thee, and in all lowly regard to thy glorious Majesty

jesty [we beseech thee] by thy particular Providence to
 defend, and [with thy] especial love and [labour to
 behold] thy servant and [our most gracious Sovereign
 Lord King Charles,] that in his safety and happiness we
 may have peace and comfort: [and so replenish him
 with] all holy and virtuous qualities by filling his heart
 with [the grace of the holy Spirit, that he may] in his
 counsels and intentions [always incline to] choose that
 which is agreeable to [thy will,] and in his actions and
 undertakings ever follow the rule of thy Word [and
 walk in thy way:] And that he may be fitted for the
 due administration of so great a charge, [endue him
 plentifully with] the spirit of wisdom and courage,
 and such an extraordinary measure of all [heavenly
 gifts] as may declare him thy Anointed. And that he
 may be every way blessed, [grant him in health] and
 safety, plenty [and wealth long to live] and prosper-
 ously to reign over us; direct, prosper and [strengthen
 him] and his Armies, [that he may vanquish and over-
 come] the policies and forces of [all his] and our
 [enemies,] who attempt to disturb our Peace [And
 finally] since the greatest of Men, the best of Kings,
 and the longest of worldly joys are finite, grant to our
 dear Sovereign, that [after this life] finished in virtue
 and honour, [he may attain] a Crown of glory in the
 Kingdom of [everlasting joy and felicity] which was
 purchased by the merits, and must be obtained [through]
 the mediation of [Jesus Christ our Lord,] to all which
 we most heartily say [Amen] be it so.

Of the Prayer for the Royal Family.

§.XII. **T**He learned *Selden* gives us an antient *Saxon* Prayer out of an old Manuscript Form; directing the Coronation of a Queen, whence this Prayer seems to have borrowed its beginning, *O Lord the fountain of all good, and giver of all increase**, &c. But from whence-
* Tit. Honour, Part. I. Chap.8.
 soever the rest of this Prayer was taken, I am sure it is very proper for this occasion, as the following *Analysis* and Discourse will more fully manifest.

The Analysis of the Prayer for the Royal Family.

§.XIII. This Prayer hath three parts :	I. The Person to whom we pray described by	1. His Power : 2. His Goodness :	[Almighty God, the fountain of all goodness,
	II. The Persons for whom we pray:		we humbly beseech thee to bless our gracious Queen Catharine, James Duke of York, and all the Royal Family :
	III. The Blessings desired for them,	1. Spiritual Gifts and Grace : 2. Temporal Prosperity : 3. Eternal Glory :	Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. AMEN.

A Practical Discourse on the Prayer for the Royal Family.

§. XIV. **A**lmighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen Catharine, James Duke of York, and all the Royal Family.] There is as near an alliance between this and the former Prayer, as between the Persons for whom they are made; so that there will be little to be added, except where this hath something peculiar. And first, it deserves our notice, that God is called here *the fountain of all goodness*, which is the explication of those Scripture-Phrases, *The wellspring of life and living waters*^b; and is an acknowledgment that the God we pray unto, is absolute and independent, having *all goodness* in and from himself, and also inexhaustible, for though he bestows his Blessings liberally and constantly upon all Creatures, yet he suffers no diminution or decay. Wherefore though we have now been petitioning for a *King* who needs extraordinary assistances, and large measures of all kinds of Blessings, yet we know this Ocean cannot be drawn dry, but can supply the Branches as well as the Root, and make all that Stock grow and flourish together. The *Queen* and *Heir to the Crown* are the *fountains* from which we hope Blessings shall be derived upon after-Generations. But here we behold there is a higher Fountain, which must first replenish them with all that goodness which they convey to us. The antient Church in their Prayers did desire the welfare of the Palace and the Imperial Family^c, as well as the Safety of the Emperour. And the Practice of

^b Psal. xxxvi. 9.
Jer. ii. 13.

^c Domum tuam. Tert.
Pro omni palatio. Li-
turg. S. Basil.

⁊ Pontifices, eorumque exemplo ceteri sacerdotes, cum pro incolumitate principis vota suscipi-
rent, Neronem quoq; & Drusum iisdem diis com-
mendavere. Tacit. An-
nal. l. 4.

⁊ ut pro Domino Impe-
ratore cum sua prole ora-
tiones & oblationes au-
geantur. Concil. Rhe-
mensis. Can. 40.

Ezra vi. 10.

the Heathens^d, as well as the Ca-
nonists^e of the Christians do make
it appear fit and rational. But if
Reasons do outweigh Examples,
we may add that we are many
ways obliged to pray for the *Queen*
and the *Royal Family*. 1. In regard
to the Glory of God, whose Ho-
nour is advanced by the holy Ex-
ample of persons so illustrious,
whose Dignity when it is adorn-
ed with Piety and Goodness, may

bring Virtue into repute, and engage many to imitate
them. 2. In duty to the Kings Majesty, whose comfort
will be increased both in the Holiness and Prosperity
of Persons so nearly related to him, and so dearly be-
loved by him. 3. In affection to our Country, who in this
and future Generations will have cause to bless God for
these Prayers, if they become prevalent; because these
are the hopes of succeeding times, and our Children may
be happy in the religious Education of such as are to be
the Pillars of Justice and the Patrons of the Church
hereafter. *David* had not been so curious in *Solomons*
Education, but that he knew it was not the Princes per-
sonal concern alone, but the interest of the whole Nati-
on and of all Gods People. The *Persian* Kings desired the
Prayers of the Jews for their Sons (*Ezra* vi. 10.) and
chose four of their most wise and virtuous Nobility to
whom the Education of the Prince was committed, who
(as *Clem. Alexandrinus* tells us) were called the *Royal*
Tutors, and we hope the Care of those concerned shall
be joined to the Churches Prayers, and then this Petiti-
on shall be prevalent.

⁊.XV. Endue them with thy holy Spirit, enrich
them with thy heavenly grace; prosper them with
all

all happiness, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. *AMEN.*]

These particulars are a comprehension of the same blessings in other words which before we desired for the *King*, even spiritual, temporal and eternal Felicity. The persons we pray for are royally descended, nobly educated, replenished with all honourable endowments, with great Riches and vast Possessions; yet although they need none of the Wealth or Honours of this world, we may wish them greater and better things, *viz.* that their Virtue may be parallel to their Descent, and their Graces equal^f, nay, excel all other *Endowments*: that they may be *rich* in good works, so as to gain the love of God, and of all good men: These in the first place.

f Nemo in nostram gloriam vixit, nec quod ante nos fuit nostrum est; animus facit nobilem. Sen. Ep. 44.

To which we desire it may please God to superadd all outward *happiness*, that the Queen may be fruitful, the Prince healthful, and the whole Family numerous and fortunate, united in the bonds of an indissoluble Love, and that there may never want a man of them to sit upon the Throne for ever. Let not traiterous Projectors be more zealous to cut off these hopes, than we are to pray to God to discover and disappoint them: Let us beg that we may not provoke him to punish us in the decay of that Royal House, the establishment whereof we should wish more than that of our own Families; because the welfare of so many are dependent on it, and the consequences of change dismal and uncertain. Therefore we will heartily pray they may have all the Happiness they can wish in this world, and so enjoy it, that they may not lose the glorious Crown of Eternity in the world to come, for which no temporal Greatness or Pleasures can make them a satisfaction. *Amen.*

The Paraphrase of the Prayer for the Royal Family.

O [Almighty] and all-sufficient Lord [God, the fountain] of life, and inexhaustible spring [of all goodness,] as we have begged thy blessing for thine Anointed, so also [we humbly beseech thee] in order to his comfort, our own benefit, and the good of future times, continually [to bless our gracious Queen Catharine] and the illustrious Prince [James Duke of York,] that the Succession may be secured by the preservation and increase of them [and all] the branches of [the Royal Family:] And that they may please thee, and become blessings to us, [endue them with] the best of all endowments [thy holy Spirit,] to direct them in all virtue, and [enrich them with] the most durable of all riches [thy heavenly grace] to make them exemplary and rich in good Works; keep them from all traiterous designs, and [prosper them with all] kind of [happiness] which this world can afford, to encourage them in well doing; and because this happiness must end, give them at the conclusion thereof a blessed exchange [and bring them to thine everlasting Kingdom] of Joy and Peace, there to reign with thee for ever, [through] the merits and intercession of [Jesus Christ our Lord] and only Saviour. AMEN.

SECTION VII.

Of the Prayer for the Clergy and People.

§.I. **A**Ccording to the Method in the fore-going
 Versicles and Responses, having prayed to
 the Lord to *save the King*, we now proceed
 to beseech him to *endue the Ministers with Righteousness*,
 and also to *save his People and own Inheritance*; both
 which are comprehended in this Collect, whose Expli-
 cation followeth.

*The Analysis of the Prayer for the Clergy
and People.*

S. II. This Prayer hath three Parts :	II. The Petitions expressing	I. The Preface, in which God is acknow- ledged in	1. His excellent Attributes :	{ Almighty and Everlasting God,
			2. His wonder- ful Works :	{ who alone worketh great marvels,
		1. For whom we pray,	1. Clergy :	{ send down upon our Bishops and Curates,
			2. People :	{ and all Congrega- tions committed to their charge,
		2. For what we pray,	1. Grace to fit them for Du- ty :	{ the healthful spi- rit of the grace,
		2. A Blessing on their en- deavours :	{ and that they may truly please thee, pour upon them the continual dew of the blessing :	
	III. The Argument to enforce them :			{ Grant this, O Lord, for the ho- nour of our Advo- cate and Media- tor Jesus Christ. AMEN.

*A Practical Discourse on the Prayer for the
Clergy and People.*

§.III. **A** Almighty and everlasting God, who alone
 workest great marvels.] As we have made
 our Supplications before for our Temporal Governours,
 that under them we may have all those outward Bless-
 ings which will make our lives comfortable here; so we
 now continue to pray for our Spiritual Guides, that
 with them we may receive all those Graces and inward
 Blessings which will make our Souls happy hereafter.
 We are Members of the *Church* as well as the *State*, so
 that we must pray for those things which are requisite
 to the preservation and felicity of both, jointly and se-
 verally, since they mutually support each other. And
 as the union of men into Politics and civil Societies, is
 designed for the securing our Bodies and Estates, and
 the obtaining of external Prosperity; so the Union of
 Christians into one Spirit by one Faith, and into one
 Body by the bonds of Love, is intended by God for
 the edification of our Souls, and the securing our eter-
 nal Inheritance. Wherefore let us remember our
 Mystical as well as Political Union, our Souls as well
 as our Bodies, and most devoutly imitate the best ex-
 amples in calling^a upon God for
 his Church; and especially for
 the *Ministers* thereof, as the Scri-
 pture enjoyns us^b, and as the
 Apostle St. Paul so often particu-
 larly intreats those he writes un-
 to to^c do. And for this we have

^a John xvii. 20.

Deut. xxxiii. 11.

^b Psal. cxxxii. 9.

Ephes. vi. 18, 19.

^c Colos. vi. 3.

1 Thes. v. 25.

in all ages many testimonies of holy men, who both in
 their publick and private worship did ever beg for the
 peace and welfare of the *Church*, more than any of
 their

their private concerns. With which noble spirit if our breasts be possessed, this excellent Form is here daily presented to us, to be offered to God with fervent affections, which is so contrived that the very Method and Phrase, if duly considered, may furnish us with many affecting Meditations to improve our devotion in the use of it. The Introduction sets God before us in those admirable Attributes and wonderful Works, which declare him every way fit to be called upon for his Church, and mind us what he hath done for it. It is he that first gathered his Church out of obstinate Jews and ignorant Heathens by his *Almighty* Power; and who hath by the same Omnipotence either preserved it from, or supported it against, the malice of Satan, the rage of Persecutors, the subtilty of Hereticks, and the blind zeal of factious Dividers: So that it continues to this very day, and shall do to the end of the world, because our Redeemer ever lives to intercede for us, and hath promised to be with

^a Matth. xvi. 18. & xxviii. ult. Heb. vii. 25. Græc. Εἰς τὸ παντελές. *Omnis Ecclesia quæ fit propter Deum firma permanebit.* Dict. Rab.

us ^d for ever. Our God is everlasting, and the duration of the Church relies on the indeficiency of the Divine Nature, which ever lives, and ever loves it, and is as powerful and sufficient to support and supply it now, as ever in former Ages. History can describe, and our Fathers can tell us what *marvellous works* he hath done for the benefit thereof, how many miracles he wrought for the confirmation of his Truth, the conviction of its Enemies, and the strengthening of the members thereof. In the first times he did wonderfully inspire the Apostles with the Holy Ghost and power to work Miracles, by which ^e their

^e Acts ii. 4. & ix. 17.

& xix 6. 2 Tim. i 6. 1 Tim. i. 18. Κατὰ τὰς θαλάσσις θαλάσσις hoc est, ἐκ ἀνθρώπων ψήφω. Chrysost. Πνευματικὸν ἐκπαίδει οἱ ἐπίσκοποι καὶ ἱερεῖς. Oecum. in loc.

successors

successors were distinguished for some time, till the world did Believe. And afterwards, though the operation were not so visible (because it was not so necessary) yet the assistance is as sure, for that is as requisite now as ever ; and the blessing upon our endeavors is as advantageous and more suitable to the present condition of the Church. For the greatest of all wonders (which some prefer to the Creation of Light out of

† Τῆς συνδυναμίας τῆς
συνεργίας δι' ἡμεῶν
λατρεῖται. Chrysost. l.4.
de Sacerdotio.

Necessaria fuerunt antequam crederet mundus ad hoc ut crederet. Aug. Civ. Dei. 22.

the Darknes) is not yet ceased, viz. the Conversion of Sinners by that which the profane world account *the foolishness of preaching*, and then who dares deny, but God *works great marvels still*, though not in so magnificent a way. O therefore let us call upon this *Almighty and everlasting God*, that he will *marvelously* assist his Ministers, and wonderfully blest his People under them ; that it may appear that he who of old was visibly present with his Church by Miracles, may be now perceived to be still among us by extraordinary Assistances and admirable success bestowed on his Servants.

§.IV. *Send down upon our Bishops and Curates, and all Congregations committed to their charge, the bealthful spirit of thy grace.*] This Prayer being made for the whole Church, doth here exactly enumerate the several parts of which it doth consist, *Bishops, Ministers and Saints* * in St. Pauls phrase ; all which do make a Church. And in the antient Liturgies all these degrees are particularly mentioned ^a and prayed for ; though the same thing be

§ Phil. i. 1. Τοῖς ἀγα-
οῖς — συν συνουσίᾳ
καὶ διακονίᾳ : ecclesia,
plebs Sacerdoti adunata
& pastori suo grex ad-
hærens : S. Cyprian.
Epist. 69.

^a Pro Archiepiscopo nostro N. honorifico sacerdotio, in Christi Ministerio, & omni Clero & populo, Dominum postulemus. Liturg. S. Basil.

asked

asked for them all, the *salutary spirit of the divine* grace, of which every one of them stands in need, and the consideration of their several Places and Offices will be the best guide and help to our affectionate putting up this Petition. First, the *Bishops*, who as they have the highest dignity in the Church, so they have the greatest Charge, being to oversee both the People and the Ministers. So that by being advanced above

Ne te offeras, officium tibi non potestas injungitur, hodie incipiendam tibi servire omnibus.

Grotius in Matth. xx.

Afferit Judæos Captivos ita loqui ad Etnarcham suum. Vid.

Matth. xx. 27. 1 Cor.

ix. 19. Apud nos qui imperant servant iis qui-

bus videntur imperare.

Aug. Civ. Dei. l. 19. c. 14.

* 1 Cor. xi. 18. Græc.

Μέμνηται πάντων τῶν

ἐκκλησιῶν.

upon occasion about the most important affairs of

Church and State; which is a burden for the shoulders of an Angel. And if we consider how necessary

and beneficial this Office is to

us¹ and how impossible to be duly

performed without extraordinary

measures of the *Spirit of Grace*,

we shall no doubt earnestly beg it

for all of this Sacred Order, espe-

cially for him whom we live un-

der, whom though we do not

here (as the antients did) mention

by name, yet we daily remember with a particular

affection.

¹ *Ecclesie salus in sum-*

mi sacerdotis [i.e. Epif-

copi] dignitate consti-

tit; cui si non exors

quedam, & ab omnibus

detur potestas, tot effi-

cientur schismata quot

sacerdotes. Hier. advers.

Lucifer.

affection. Secondly, *Curates*, by which we are not to understand stipendiary persons, but all the *inferiour Clergy*, to whom the Bishops do commit the [*curam animarum*] cure or charge of Souls: Which name, however abused by vulgar acceptance, minds us of the original of those we now call *Ministers*. For at first the sole charge of every City and the adjacent parts lay upon the *Bishop*, till by the increase of the faithful it became necessary for him to take unto himself certain [*Curatores*] Deputies, to whom he committed the Office of instructing, reserving to himself the rights of Government and Superiority (as is excellently proved by some of our own Authors) and these (acting as the seventy with and under *Moses*, and) taking part of the burden on them, are therefore properly called here by the name of *Curates*. And let all that have undertaken this weighty charge, most devoutly pray for themselves and all their Brethren, and all the faithful people of God joyn with us in so doing. For our Office is to catechise and instruct the ignorant, to exhort and encourage the good, to rebuke and convince sinners, to confirm the doubting, to win the gain-saying, to comfort the sad, visit the sick, to preach to our Congregations, to pray with and for them, to administer the holy Sacraments, and in a word, to take care of the Souls of the living, and bury the Bodies of the dead. Wherefore the Prayers of Christs flock had need be fervent for us; since this cannot be done without the aid of the *Spirit of Grace*: especially because Ministers must be able to teach their Auditors, by the innocence of their Lives^m as well as by the vastness of their Learning; and had need be free

^m Non statim boni sacerdotis est, aut tantummodo innocenter agere, aut tantummodo scienter predicare; cum & innocens tantum sibi proficit, nisi doctus sit, & doctus sine doctrina sit Authoritate, nisi innocens sit. Hilar. Pict. de Trin. l.8.

of the crimes with which they charge others, lest their reproofs become their own reproach, rather than their neighbours amendment. Lastly, *the People* who are to hear and learn from these spiritual guides, must be prayed for; that they may be open to instruction, easie to advice, gentle upon reproofs, willing to learn and receive Gods Word, diligent to practise it, and full of all benign dispositions; and replenished with Justice. Charity, and Devotion. Remember (holy Brethren) how seriously God and his Spirit hath charged you with his people, and how strictly he will require them from you, so that if through your de-

^a 1 Kings xx. 39.
Ezek. xiii. 9.

^o *Magisteria forinsecus
adjutoria quædam sunt;
Cathedram in cælo ha-
bet, qui corda docet.*
Aug. in. Epist. Johan.
Tract. 4.

fault any perish ^a, you are accountable to God for them. Consider how ineffectual bothr your Prayers and Instructions ^o will be, unless the *Spirit of Grace* bless them; and then you will pray heartily for your Congregation: And let them who are to suck these breasts pray for a healthful Nurse; a pious, painful, zealous, and knowing Pastor: nay, let us all, Ministers, and People, desire with, and for one another, that *Spirit of saving Grace* that may make the whole Body of the Church *healthful*, and every Member strong, active, and useful in its place ^p. That the Governors may be prudent, the Ministers faithful, and the People diligent, and all of them ready and vigorous for the duties of Religion and every good work.

§. V. And that they may truly please thee, pour upon them the continual dew of thy blessing.] As the Grace of God is requisite to fit all the members of Christs Church for their several offices and duties; so his Blessing is necessary to make their labours prosperous.

Man

Man is called by *Philo* the Celestial Plant, having his root revert^d and seeming to grow from heaven. And herein the comparison holds, that as Plants require the influence of heaven to quicken them, and *the dew* thereof to moisten them; so those which are set in the Church (the garden of God) require the salutary *Spirit of Grace* to make them live, and the irrigations of the *Divine Blessing* to make them spring and bring forth fruit. It is not from our pains nor your diligence alone that success must come, *not from him that plants, nor him that waters, but from God that gives the increase*, 1 Cor.iii.5,6. Whole buckets of water poured on by the hand of man, will not so much refresh the Plant; as the gentler showres and *dew* from above; wherefore *the dew* is used to express plenty and abundant increase^r, particularly in *knowledge*^r, of which *the dew falling from the Clouds* was the Hieroglyphick among the Egyptians, Let us then most passionately gasp for this prolifick dew, that we may not only *please* God by our constant and ready attendances upon Prayers and other Offices, but truly and thoroughly please him by our fruitfulness under these means; let it appear by our Humility and Charity, our Justice and Innocence, by the success of the Ministers, and the improvement of every Congregation, that we do not receive the grace of God in vain. For he is ready to give *his blessing*, if we be fit to receive it; he will not only sprinkle, but *pour* it on us; because we need large measures, and that not only at some seasons, but *continually* at both the morning and evening

^q Ἀνθρῶπον μόνον φυ-
τὸν ἐξ οὐρανό, — τὰς
τεσσαὶς ἡμέραις καὶ
ἐφ' ἡμέραις, ἀλλὰ καὶ
καὶ ἡμέρας καὶ ἐφ' ἡμέρας ἔχει.
L. de inhd. pe.ior.

^r Gen.xxvii.28.
Deut.xxxiii.18,28.
Hosea xiv.5.
^r Deut.xxxii.1.

*Aegyptii eruditionem in-
dicantes, cælum pingunt
rorem fundens. Caus-
sin. Hieroglyph. Hor.
Apol.35.*

Sacrifice, lest Affliction or Temptation should wither us. O! what Soul doth not long to be thus watered, since nothing can fructifie without it, nor can any thing die or be barren that doth enjoy it? Let us humbly pray that the good Orders of our Bishops, the Prayers and Exhortations of our Ministers, and the constant attendances of our People, may thus be watered from above, that we may bring forth an hundred-fold, and send forth a pleasant savour of good works like the fields of *Paradise*, when watered from the Celestial Springs. And so should every member of Christs Church live and grow and flourish, than which nothing is more desirable.

Et cum à siccitate continuâ, immoderit imbre, tunc emittit illum suum halitum divinum, ex sole conceptum, cui comparari suavis nulla potest. Plin. lib. 17. c. 5. Gen. xxvii. 27.

§. VI. Grant this O Lord, for the honour of our Advocate and Mediator Jesus Christ, Amen.] We must not allow either the Clergy or People to ask these Petitions with any designs to advance their own glory, or to become famous for their gifts or graces. For the end must be the manifestation of the glories of our *Advocate and Mediator*, who at his Triumphant Ascension gave divine gifts^a unto men, and accounts those who are endued with them as so many rays of his glory^b. It is *Jesus* who obtains by his pleading at the Throne of Grace, both the Spirit and the

^a Ephes. iv 8.

^b 2 Cor. viii. 23.

Sunt Christi gloria, quia nihil habent nisi dono Christi. Calvin.

Blessing for us, and it is he that bestows both upon the Church, for which he once gave his Body, and on which he ever sets his love. Let him have the Honour of all the holy and religious performances of his Church; and let us earnestly desire, that by the flourishing of this his Body all the world may see the prevalency of his intercession

cession with God, the sincerity of his love to his servants, his continual care of them, and bounty to them; which will surely cause all people to advance and magnifie his holy Name. Nothing is more the *Honour* of Jesus now in Heaven, than that his Church be ruled with pious and wise Governours, his Ordinances administred by zealous and holy Ministers, and all places abounding with religious, loyal, and charitable People. And what argument will sooner open the ears and pierce the heart of the Father of mercies, whose great design is to glorifie his dear and only Son? This declares that our Petitions herein comply with his eternal purposes. We see the dishonour of some distempered members, seems to reflect upon the head; and we are grieved for it, desiring sincerely the holy Jesus may have (as he deserves) all glory by the holiness and prosperity of his Church, and we hope that Heaven will say [*Amen*] hereto.

The Paraphrase of the Prayer for the Clergy and People.

O Lord, who art [**Almighty**] in power [and everlasting] in duration, who hast promised to be ever with thy Church, we acknowledge thee the [**God who alone workst**] wonders in the calling, and hast ever shewed [**great marbels**] for the preservation thereof in all Ages; wherefore wee beseech the to [**send down**] from above suitable gifts and graces upon all estates of men in the Catholick Church: Particularly [upon our **Bishops**] to direct them in the governing, upon our Ministers [and **Curates**] to assist them in the feeding of thy flock; [and] also upon [all **Congregations**] of Christian men and women, whose souls thou hast [committed to their charge] and that the account may be given up to the Ministers comfort, and the profit of thy Church, let them all be inspired with [the health-

ful] and saving [Spirit of thy grace] to fit them for, and assist them in, all religious duties: [And that they] all in their several places [may truly please thee] by a right use of this grace, do thou plentifully [pour upon them] in all holy Offices the effectual and [the continual dew of thy blessing] that thy Messengers pains may be successful, and thy peoples lives fruitful in all good works: [Grant this] which we ask of thee [O Lord] not to advance our own fame, but [for the honour of] him that is [our Advocate] to obtain them of thee, our Redeemer [and Mediator] to dispense them to us; for the holiness and happiness of thy Church in the glory of thy dear Son [Jesus Christ,] therefore do thou with us, and to us, say [Amen.]

SECTION VIII.*Of the Prayer of S. Chrysoftom.*

S. I. **T**He excellent Composers of our *Liturgy*, were so far from affectation of Novelty, that when the Ancient Offices did afford them Proper Forms, they did not make new ones; wherefore they have taken this Prayer *verbatim* out of the *Greek Liturgies*; and that none could have been more fit for this place, will appear by a more particular Consideration thereof.

The Analysis of the Prayer of S. Chrysostom.

S. II. In this Prayer are two Parts :

I. The ground
of our asking,
considering1. The Experi-
ence of Gods
grace :Almighty GOD,
who hast given us
grace at this time
with one accord
to make our com-
mon supplicati-
ons unto thee,2. The Truth of
his Promise :and dost promise
that when two or
three are gathered
together in thy
Name, thou wilt
grant their re-
quests,

1. The Matter :

fulfil now O Lord
the desires and
petitions of thy
servants,II. The Petition
or thing ask-
ed: Hearing
our Prayers,
as to

2. The Manner :

as may be most
expedient for
them,3. The
principal
Re-
quests1. To
know
God :granting us in
this world know-
ledge of thy truth,2. To
enjoy
him :and in the world
to come life eber-
lasting, *AMEN.*

A

*A Practical Discourse on the Prayer of
S. Chrysostom.*

§.III. **A** Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee.] This excellent conclusion of our Prayers that bears the name of its renowned Author was well known to the *Greek Church*; for it is still found extant in the Liturgies both of *S. Chrysostom* and *S. Basil*. And yet its own worth might sufficiently recommend it, if it wanted the reputation of those honourable Names. For it is founded on our own *experience*, and the certainty of his *Promise* who is infallible; carried on with such submission to the Divine Will, and designed so to our chiefest advantages, that nothing can be more judiciously contrived, or more pertinently applied to this close of our Devotion. Where it seems to review and re-inforce all our former Petitions, to revive our hopes of acceptance, and encourage our zeal in them, yet so as to represent our necessities in the most humble and lowly manner, with submission to his Wisdom, who best knows what is *most expedient for us*. We may now reflect on those many necessary and useful Prayers which we have offered up to God with an unanimous consent, and a hearty Devotion; and it is fit we should pay our grateful acknowledgments for that *Grace* which hath assisted us therein. For there are no clearer evidences of the presence of the Divine Spirit in our Prayers, than the sincere agreement and harmonious *accord* of our souls in the joyn't oblation of them^a, and the fervent affections that every one in particular hath added to them. It is his *Grace* that hath bound our arrows to-

^a Acts i. 14. & iv. 24.
Græc. ὁμοθυμαδόν.

gether by the bonds of love, and hath directed them to pierce the Clouds by a vigorous and steddy zeal. And we have the surer ground to believe he hath assisted us, and the greater cause to praise him for it, in regard these are no other than our *Common Prayers* and ordinary *Supplications*, which have no Novelties or Varieties to court our fancies, but yet have been made new to us by a fresh supply of his heavenly *Grace*, which hath kindled our accustomed Sacrifice with new flames. And if we well consider, the effects of Gods grace are rather to be judged by the heart than the tongue, by renewed affections rather than change of expressions. And to be sure nothing but a new sense of our old wants can give life to these Petitions. Wherefore as we daily receive new succours, let us daily make new acknowledgments; that as we have the comfort of our Union and Zeal, so he who bestows them may have the glory. And yet this is not all the use we must make of the experience which we have had of his enabling us to pray; for it must strengthen our Faith, and quicken our Hope that we shall be heard. For he that helps us

^b Matth. xxv. 25.

Psal. x. 17.

thereunto. The first step towards the obtaining of a

^c *Signum future impetrationis est quando Spiritus S. movet ad petendum cum fiducia & quasi securitate impetrandi.*
Cassian. coll. 9.

to ask, thereby assures us he intends to give ^b. He prepares the Heart, and then his Ear attends Blessing, is the giving us a heart devoutly to ask for it ^c. Which desire he would not create, if he did not intend to fulfil it. Therefore we may lay this as a foundation, on which we may cheerfully request his gracious acceptance of

those Prayers which he hath quickned us to by a new Devotion.

§. IV. And dost promise that when two or three are gathered together in thy name, thou wilt grant their requests.] But that we may not doubt of the prevalency of our Petitions, nor go away from the Throne of grace with sad hearts, we have not only grounds of hope from the operations of the Spirit (which are secret, and not always so discernable) but from an infallible promise made by him who is Truth itself, and in whom all the Promises of God are *Yea* and *Amen*. Which assureth us that the united requests of his People, who meet and pray in his name can never miscarry, (*Matth. xviii. 19, 20.*) For Jesus is so highly delighted in the unions and unanimous societies of the faithful, that if but two of them * agree on earth to ask any thing, it shall be given them, and wheresoever two or three are gathered together in his Name, he is † in the midst of them. Nay, he is there before they come, ready to receive their Supplications; and whoever meet in his House of Prayer, shall find he is present amongst them ‡ by the communications of his Grace, and his answering their Prayers. For the granting our requests (as you may here observe) is the Paraphrase of Jesus *his being with us*; and the best testimony of his *being among us* in the granting our desires. And this way we wish our blessed Lord may manifest himself to us, who are gathered together in his name ^h, that is, in obedience to

e ubi duo confident sermonem habentes de lege, Schechinah est inter ipsos. R. R. ap Druf.

Non multitudini sed unitati plurimum tribuendum. Cypr. de unit. Eccles.

† Non dicit Ero, non enim tardat aut cunctatur, sed jam sum (i.e. illic inveniar) praesens gratia & favore singulari. Luc. Brugenf.

§ Psal. lxvi. 6.

Deus in medio illorum esse dicitur quibus exhibet gratiosae suae praesentiae testimonia.

Ravan. Thef. Bib. vid. Deut. vii. 21.

Josh. iii. 10.

h Acts iv. 7.

compared with Matth. xxi. 23 1 Sam. xvii. 45. Psal. xx. 8.

his

his Command and Authority, in hopes of and trust in his Power and Aid, to pay our homage to him, to declare our Faith in him, and to own our dependance upon him. Wherefore his own Promise doth oblige him to hear us. Sometimes the Congregation is very numerous, and he that will hear so few, will (as an Ancient notes) much rather receive those requests to which so many have unanimously and devoutly said *Amen*. But if there be but few (as to the shame of this Nation is too often seen) the wickedness of the neglecters ought not to reproach the Piety of those that are present; nor is it safe for men to despise them for their paucity, since Jesus disdains not the smallest Number.

Quando decem homines intrant domum Synagoge, Divinitas est cum illis: Dicunt enim in Talm. Decem faciunt eorum. Ita Rab. Salom. in Num. xiv. 27.

The Jewish Masters indeed teach, that Ten is the least number to make an Assembly fit for the Divine Presence. But our gracious Lord descends lower, even unto two or three, that none might be discouraged by the negligence of their Brethren. And now be we never so few, if we be unanimous and devout, what comfort will this promise leave upon our spirits in the close of our Prayers, which ascend to Heaven with privilege and authority! When they are backed with his promise they cannot fail. Who would not lay aside all occasions and run every day to meet with Jesus who is sure to be found in the Temple? And who would not love these Devotions in which so many thousands do agree? And who (that believes the truth of Jesus) can doubt of a gracious return to them? If you find but few of your brethren at Church, yet you shall find him whom your soul seeks there; and by his grace and his answers you shall find he hath been with you and left a blessing behind him.

§.V. Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them.]

Having so good grounds to believe he hath been present with us, both from the experience of his assistance, and the certainty of his promise, we are taught now to speak to the holy Jesus, as it were face to face, to apply our selves to him as if he stood before us; beseeching him who enabled us to put up these requests, and hath been among us, and heard them all along; to make good his promise, and, as he was nigh unto us when we called on him, that he will fulfil the desires of us that fear him^k. *Desires and Petitions* are

empty things, the hunger and thirst of the soul, and when the Divine bounty satisfies these desires, he is said to fill us; for food is not more pleasing to a hungry body, than the desire accomplished^l is to a longing soul.

Therefore we beseech him who hears the Petitions of our mouths, and also discerns the meditations of our hearts, that he will fulfil all our wishes as holy David prays, *Psal. xix. 14*. And as he often in the Book of *Psalms*^m makes

Desires and Petitions the two parts of his Prayers, so do we, taking

the *Petitions* for the words of these holy Forms, even that which we have asked with our lips in express terms: And by the *desires*, we mean those enlargements of our souls into secret thoughts and affectionate wishes, which were too big to be delivered at our mouths, but were begotten in our hearts by the Spirit of God: And perhaps by occasion of some meditations suggested in these Pages. Which *desires* are the wings to our *Petitions*, the life of our Sacrifice, and the particular application of these general Requests to the state of our own Souls, which he that kneels next to us cannot discern,

but

;

^k *Psal. cxiv. 18, 19.*

^l *Prov. xiii. 19.*

^m *Psal. xx. 4, 6.*

Psal. xxi. 2.

but our Lord Jesus both sees and will fulfil these as well as those *Petitions*, which were the ground of such devout enlargements. He will grant both if it be *expedient for us*; but because we are so unable to judge what is for our real advantage, we must not too peremptorily require that he should give us all we wish or pray for. We may ask for evil things, or for good things which may be evil

for usⁿ; or we may desire them unseasonably, immoderately, or to evil purposes, and then it were cruelty to hear us, and it is the greatest kindness to deny us. Let us therefore learn from the example of Christ himself, to submit our will to the will of God^o, and learn from a Heathen to give God leave to choose for us; who being infinite in wisdom and goodness knows what is fittest for us, and when, and where, and in what manner, and what measures to bestow it. So that if we leave it to

ⁿ Nam pro iucundis appetitissima queque, Dabunt Dei — cecâ magnaue cupidine ducti, Conjugium petimus, partumque uxoris; at illis, Notum què pueri qualisque futura sit uxor. Juvenal: Exorari in perniciem rogantium, seua benignitas.

^o Ζεῦ βασιλεῦ τὰ μὲν ἐσθλά καὶ εὐχόμενοις καὶ ἀνδίκησις Ἄμμι δίδε, τὰ δὲ δεινὰ καὶ εὐχόμενοις ἀπαλέζεεν.

him, we shall have all mercies with infinite advantages, when we are fittest for them, and when they will do us most good. Whereupon we must resolve though our *Petitions* and *desires* be earnest, yet they shall not be arrogant nor presumptuous, but shall learn humbly to submit unto, and patiently to wait upon our Heavenly Fathers order and appointment.

§.VI. Granting us in this world knowledge of thy truth, and in the world to come life everlasting, Amen. To know God here by Faith, and to behold him hereafter and enjoy him, is the sum of our true happiness. And therefore we need not positively pray for any thing else, but may be so far indifferent as to all other things

to

to leave it to our gracious Master, to give or deny us those things according as he sees most *expedient*; provided these two be secured, *to know God here, and to enjoy him hereafter*. These we must crave however, and desire all other blessings may be subordinate to these, and so given to us, that neither of these be hindred or impaired. Or we may consider, that since Jesus hath promised to hear all these our Prayers, we beseech him to confirm his word in granting them, that we may have a further experimental *knowledge of the truth* of his Promises. In this world we need his daily help, and do every day most humbly desire it, and if he please to answer us according to his promise, it will give us such constant and fresh testimonies of his being our true and never failing friend, that we shall still trust more strongly in him, and come more chearfully to him, till at last nothing can separate us from his love. And thus we being daily bound by new experiences of his favour, shall become faithful to the death, and then we cannot fail of the Crown of life. And we may enforce all our foregoing Petitions by representing to the holy Jesus the great advantages we shall have by his daily *fulfilling our desires and Petitions*; for besides the things we ask for, hereby we shall acquire such confirmation to our Faith, and such evidences of his *truth*, as will secure us in his love while we live in this world, and bring us to the fulness of glory and felicity in the world to come; therefore dear Jesus hear us and answer us to our endless comfort, *Amen*. Be it so.

The Paraphrase of the Prayer of S. Chrysostom.

We acknowledge thy goodness, O [Almighty God
who] remembering our inability to serve thee [hast gi-
ven us] that sweet and efficacious assistance of thy
[grace at this time] which hath enabled us [with
one

one accord] and a fervent devotion [to make our] Addresses to thee with new affections: Even in the presenting these our daily and [common supplications unto thee:] we confess thou hast helped us to ask, and therefore hope thou intendest to give, and the rather because thou hast assured us [and dost promise, that when two or three] even the smallest number of the faithful in obedience to thy command [are gathered together] to offer up their united Prayers to the Father [in thy name] they shall find thee present in the midst of them, for [thou wilt grant their requests.] Wherefore since we have called upon thee by thine aid, and are assembled in thy name, [fulfil now O Lord] unto us this gracious promise, and mercifully accept [the desires] and meditations, which have been sent from the hearts, the Prayers [and Petitions] uttered from the mouths [of thy Servants,] supplying their wants with the best things, and at the fittest times [as may be] judged by thy infinite wisdom [most expedient for them.] But however thou dealest in all other things, let the interest of our souls be secured both here and hereafter, by thy [granting us in this world] daily experiments and further [knowledge of thy truth,] in the fulfilling of thy promises, and the granting of our Prayers; that so we may never forsake thee here, [and in the world to come] our happiness shall be compleated by thy bringing us then to [life everlasting] through Jesus Christ our Lord: AMEN.

A N
A P P E N D I X
O F

The Final Blessing taken out of 2 Cor. xiii. ult.

§.VII. **T**he grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *A M E N.*] In all Religious Assemblies it hath been the custom to dismiss the People with a *Blessing*, which was wont to be pronounced by the principal Person present ^r, sometimes by the King ^q, but most commonly by the Priests ^r, whose Office was to bless in the Name of the Lord.

^p Heb. vii. 7.
^q 2 Sam. vi. 18:
^r Kings viii. 55.
^r Num. vi. 23, 24, &c.

And therefore under the Law, there was a particular form of *Benediction*, which the *Jews* to this day observe so religiously, that they believe it ought to be repeated in the Holy Tongue ^r, and to be received by the People with all reverence, bowing their heads and prostrating their bodies; so

^r Fagius in Num. vi.
Buxtorf. Synag. c. xiv.
See Nehem. viii. 6.

that no man may presume to look upon the Priests hands when they are stretched out to give it, because they say, then the glory of God rests upon them. And in the Christian Church also they ever concluded with a *Blessing* ('tis likely the same we now use, being ended by the Holy Spirit, and used by St. Paul in the close of his Epistle to the *Corinthians*) concerning which it was ordered, *that the Assembly should bow their heads when*

ἡ κλινόντων αὐτῶν
τὰς κεφαλὰς εὐλογεῖτω
αὐτοῦ Ἐπίσκοπος.

Clem. Constit.

Ante benedictionem sacerdotis, egredi populus non præsumat. Concil.

Agath. can. 31.

when it was pronounced: And it was decreed by a Council, that none might depart out of the Church till it was given. But to give a greater strength to these Orders, let us consider the excellency of this Divine Blessing; and sure its

own perfections will oblige us to stay for it, and engage us to receive it with all devotion and reverence. The legal Benediction was no more but a wish for temporal felicity: But this contains the whole order of our Salvation; and brings in the glorious Trinity with the several gifts of each Person to make us compleatly happy. The Father indeed is first in order, but we begin with *the grace of our Lord Jesus Christ*; that is, the benefits purchased by his Passion; because he is the first mover in our acceptance; and obtains both the *love of God* the Father, and the *Communication of the Holy Ghost*.

What can the pious soul ask or desire which is not comprehended in this Blessing? Here is *the grace* of the Son to pardon our sin; *the love* of the Father to supply our wants; *the fellowship* of the Blessed Spirit to strengthen our weakness. The *first* to redeem us, the *second* to justify us, the *third* to sanctify us: And all these not only at this present, but to be confirmed to us, and remain with us, even when we are gone from the holy place, in life and death and for ever. Nor are these only desired, but they are pronounced over us by the Embassadour of God, whom he hath sent to bless in his name: And this Minister of Heaven being cheered with observing our Devotion; doth from his soul wish, and Ministerially (as far as in him lies) dispense these unspeakable blessings to us. And what he doth on Earth shall be ratified in Heaven to every truly holy man. O let us bow our heads and open our hearts to receive

SECT.VIII. The Benediction.

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receive this universal blessing as from God himself, and depart from the holy place full of comfort and joy, that we have such a preservative against all evil, and such a guide and encouragement to all good, even the *blessing of God to be with us*, and remain upon us *for ever*: And to this let all the people say, *AMEN*.

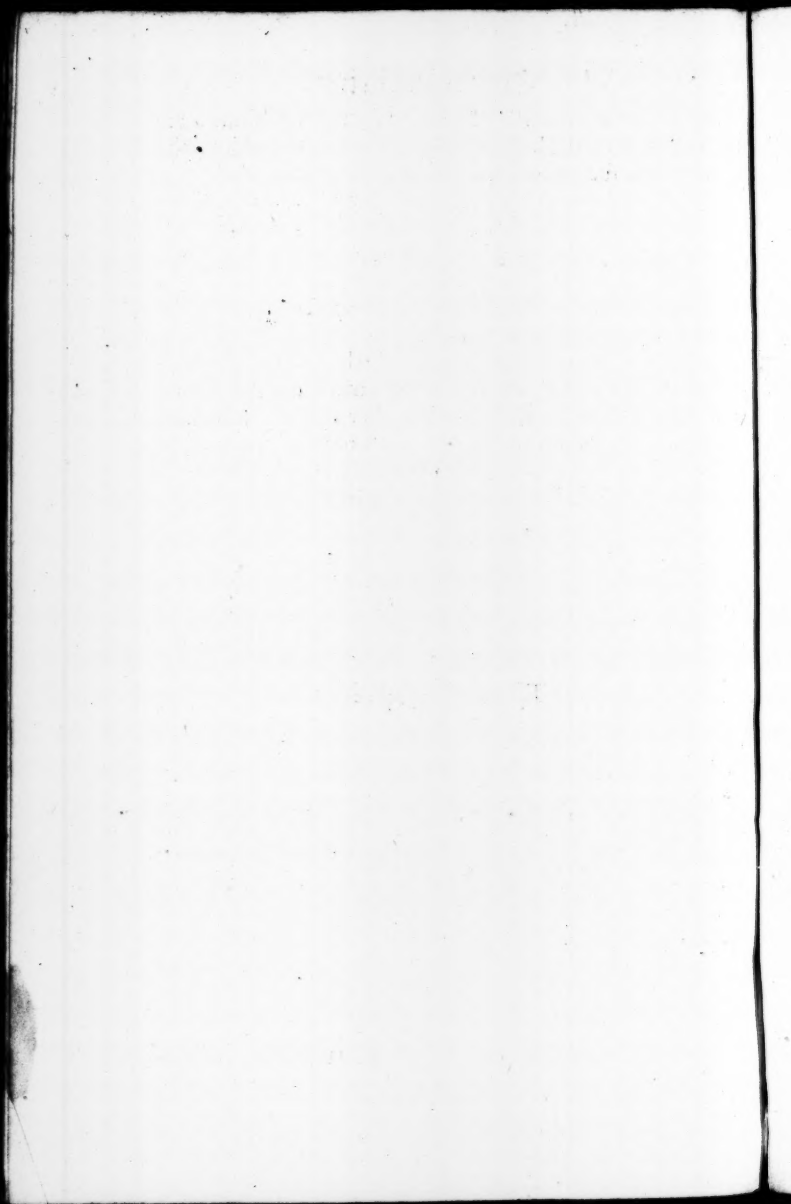
The Blessing Paraphrased.

L Et [*The Grace*] and all the benefits of the death [*of our Lord Jesus Christ*] merit our Absolution, [*and the love of God*] the Father seal our Justification, [*and the fellowship*] and Communication of the Graces [*of the Holy Ghost*] perfect our Sanctification. And let all these at present [*be with us*] and rest upon us [*all evermore.*] *AMEN*.

Τῷ Θεῷ μέγα δόξα.

Hh

A



A T A B L E

Of the chief Heads in
MORNING and EVENING PRAYER, &c.

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F I N I S.



A
COMPANION
TO THE
TEMPLE,
Or, a HELP to
DEVOTION

In the daily USE of the
COMMON PRAYER:
In Two PARTS.

PART II.
CONTAINING THE
LITANY,
WITH THE
OCCASIONAL PRAYERS
AND
THANKSGIVINGS.

By THOMAS COMBER D.D.

The second Edition Corrected.

*Exhort therefore, that first of all Supplications, Prayers, Intercessions,
and giving of Thanks be made for all Men. 1 Tim. ii. 1.*

L O N D O N

Printed by S. R. for Henry Brome, at the Gun,
at the West-end of St. Paul's Church. MDCLXXIX.

IMPRIMATUR,

C. Smith R. P. D. Episc. Lond-

*July 19.
1675.*

à sacris domesticis.



TO THE
Right Honourable and truly Noble
THOMAS
EARL of DANBY, &c.
Lord High TREASURER
OF
ENGLAND.

May it please your Lordship,

TO present a Book of Devotions to a Personage of so grand Employments, may perhaps be censured by such as pretend, that Prayers are the duty and concern of none but Ecclesiasticks; but your Lordship was so early acquainted with these Devotions of the Church, in a Family of a most Pious and Loyal Father, and doth so constantly use them in your own; that I may be confident your Lordship believes the daily observance of them to be necessary and advantageous for all degrees of Men, especially for those whose great affaires require more than Ordinary Aids
from

The Epistle Dedicatory.

from Heaven; and consequently I am secured your Lordship will not esteem this an improper Address. Indeed this Litany being one of the best Offices of the best of Churches, and frequently offered with great Devotion to the Majesty of Heaven, might seem too excellent to be dedicated to the noblest upon Earth; but since all its Excellencies cannot secure it from the contempt and opposition of Atheism and Innovation, it both deserves and needs the greatest Patron. We live in such an Age, as makes it necessary for our very Prayers to become Petitioners, and causes our Litany it self to make Supplication to your Lordship, and to all of Eminence and Authority, to use their Power and Interest for the Protection of these sacred Remains of our Fore-Fathers Piety. If the Liturgy had no Enemies but such as were ingenuous, and if those that oppose it had no ends to serve but those of Conscience and Vertue, we might hope to win them by shewing that the Words of these Prayers are extracted out of Scripture and Primitive Forms, the matter pious and comprehensive, the Method curious and exact, the Composers such as Reformed Religion, and some of them sealed that and these Holy Offices with their Blood. They that only desire to worship God with acceptance would not wish for better Forms; but when Principles of Pride and Love of novelty cause men to disgrace or complain of such Prayers as these, we may justly call in the Aides of Authority, and hope it will be thought neither possible nor necessary, prudent nor safe, for the Government to satisfy such Persons by any Change; I am sure 'tis a sign of an Evil Generation, that our admirable Liturgy, which is the Glory of our own, and the Wonder or Envy of all other

(a) Non enim tam bene cum rebus humanis agitur, ut meliora pluribus placeant. Sen. de vit. beat. c. 2. Πολὺς μὲν ὄχλος ὀλιγοῖ δὲ ἀνδραγατῶν. Laert. vit. Diog.

Churches, should be so unworthily neglected by some, despised and opposed by others amongst our selves; but it is no sign, that those Prayers are faulty, which have not the multitude for their admirers, (a) since the greatest

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greatest is usually the worst Part of a Nation: it is sufficient honour to the common Prayers, that the most Learned and Loyal Persons, the best and most solid Christians do reverence and esteem them: And would to God the Judgment and Example of such Men, and the Arguments of this Discourse, might perswade the negligent to attend more frequently upon them, the profane to speak more reverently of them, and the dissenting to enquire more impartially into them, that we might all with one heart pray by these Forms, and live agreeably to the same; for then we should be acceptable to God, easie to our Governours, and as universally happy as Piety and Peace can make us. Wherefore the Protection of these Prayers will, I hope, be thought worthy the Care of all that are concerned for the publick good, and particularly of your Lordship, who have endeared your self to the best of Masters, and obliged all good Men by your prudent and faithful endeavours for the welfare of this Church and State. So that I have great reason to publish this Illustration of our Litany under your Lordship's honourable and obliging Name, hoping that so great an Interest and Example being added to my endeavours, may win the affections and respect of all sober and moderate men, and reconcile them to these Offices. And though such as are the Enemies of all goodness, and such as are impatient of the wisest Commands of their Superiours should yet retain their obstinacy; I shall be satisfied abundantly, if what is here said may confirm your Lordship, and all the honourable and eminent Sons of this, That these Holy Prayers do deserve to be used with the greatest Devotion, and defended by the best securities, that Law and pious Magistrates can give them: I shall only add, that your Lordship may justly be supposed to challenge a peculiar Interest in the Litany, and to have a particular kindness for it, since your Lordship is constantly commemorated therein, and prayed for, under the several Titles of one of the Lords of the Council, one of the Nobility, and of the

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Principal Magistrates of this Land, that God may endue your Lordship with Grace, Wisdom, and Understanding, that he may bless and keep you in the Execution of Justice, and maintaining of the Truth, which Petitions are heartily made for your Lordship by those many, whom your Lordship's goodness hath every where obliged; but by none with more sincerity, and more particular respect to your Lordship, than by him, who presents this Litany to your Patronage, and presents it to God for you in acknowledgement of all those Noble Favours, which command the highest gratitude from

June 20th.

1675.

My Lord,

Your Honour's most humble

and faithful Servant,

Tho. Comber.



The Introduction.

Of the Litany in general.

SECTION I.



HERE is no part of the Publicque Service, wherein the People have so great an Interest, or so large a share of Duty, as in the Litany, and therefore no Office doth more require their serious Consideration: The Litany is the joint request of the whole Congregation, so that it ought to be explained to all, that every one may use it with Understanding. And because the knowledge of the Name is the first entrance into the Understanding of things (a), we will first begin with the word *Litany*, which is of greater Antiquity than is commonly observed; for the most ancient Greek Writers, as well Poets (b) as Historians (c), use it for *An earnest Supplication to the gods, especially in adverse fortune*; in which sense it is found in *Livy*, and by *Suidas* it is expounded by words signifying *to beseech earnestly*: Nor did it alter its primitive signification, when it was adopted by the Christian Church, being still used for *Solemn*

(a) Ἀρχὴ παιδείας ἢ τῶν ὀνομάτων ἐπισκέψις. Arrian. in Ep. l. i. c. 17.

(b) Πολλὰ δὲ καὶ σπένδων χρυσίῳ δέπαϊ Διδανῶν. Homer. Iliad. ♪.

— Φίλος Διδανὸς τοκῆας

Μῆτιν συμφορὰς σαδαί — Hesiod. Theog.

(c) Διδανείας ποιεῖσαι πρὸς ἑδραὶ Θεῶν καὶ βαμοῖς. Dionys. Halic.

The Introduction.

Requests, appointed for the entreating the favour, and obtaining the mercies of God in some great

(d) *Litanie Græco nomine appellantur quæ Latine dicuntur Rogationes — quæ indicantur propter rogandum Deum, & Impetrandum in aliquo misericordiam ejus. Concil. Mogunt. an. 813. Can. 32. ita Isidor. lib. 6. in fine.*

(e) *Ἀσπασία δὲ ἐστὶ πρὸς τὸν Θεόν καὶ ἐκείνου κοινὴ — δὲ ἁγίου ἁποστολική.* Opuſc. de hæret.

exigence (d), as an old Council defines it; and Simeon Bishop of Thessalonica agreeeth thereunto, A Litany (saith he) is a Supplication and common Intercession unto God, when his wrath lies upon us. e). Finally, a modern, but judicious Critique of our own, saith it is A publick kind of Supplication, whereby the mercy of God is more ardently and solemnly implored.

Spelman Glossar.

§. II. **N**OW although the Name be not expressly to be found in Scripture, yet if we consider the thing, we have very many Presidents of such kind of earnest Supplications there; the LI. Psalm was David's Litany, beginning with the peculiar phrase of this Office, *Miserere*; and Daniel's Supplication is set down chap. ix. from both of which some passages are transcribed into ours; but if these be affirmed to have been used in private, we have an illustrious Instance of a publick and solemn Litany instituted and appointed by God himself, in a time of general Calamity, the sum whereof was, **Spare thy People, O Lord**, Joel ii. 17. so that the Jewish Church had them by Divine Institution. And when our Lord Jesus gave us a perfect Pattern for all our Prayers, he laid the foundation of Litanies among the Christians in those latter Petitions, **forgive us our Trespases — And lead us not into Temptation, but deliver us from Evil.** And that his own practice might confirm the Sanction, his most earnest Supplication in his Agony, *Luke xxiii. 44.*

had

had all the properties of Litany, which could agree to him, who was to suffer alone; the posture, Kneeling, *Luke* xxiii. 41. the Companions, strong Cryings and Tears, *Heb.* v. 7. the Form, Repeating the same Words, *Mat.* xxvi. 44. Afterwards *St. Paul* doth manifestly enjoin several kinds of publick Prayers, the first of which is *Supplications*, *1 Tim.* ii. 1. which Text was esteemed, by the primitive Church, to be the Rule and Law (f) by which they were to compose all their Liturgies, and therefore no ancient Form doth want these Supplications, which they believed to be prescribed by the great Apostle; so that we want not Evidence of Scripture for this excellent Office, and some things, upon slighter Testimony, have by some persons been called Divine Institutions.

(f) *Quam Legem Supplicationis ita omnium Sacerdotum & omnium fidelium devotio concorditer tenet, ut nulla pars mundi sit in qua hujusmodi Orationes non celebrentur. Ambros. de vocat. Gent. l. i. c. 4.*

§. III. **H**OWever these Indications in holy Writ did as early, as universally, put the primitive Christians upon the use of such an Office: For *St. Chrysostom* affirms, That while the Church was endued with the miraculous gift of Prayer, the Minister stood up, and by inspiration indited Requests for the rest of the Congregation, and went before them, laying down the words in which they (who knew not what to ask, as they ought) were to petition God: *The memorial whereof* (saith he) *still is preserved in the Deacons standing up, and making those earnest Supplications for the People* (g); and thus he explains that place, *Rom.* viii. 26. *The Spirit helpeth our Infirmities, &c.* now that by these earnest Supplications he means Litanies, is evident, be-

(g) *Οὐ καὶ νῦν σύμβολον ἔστι, ὁ Διάκονος ἰστάμενος καὶ τὰς ἐκτενέας δεήσεις ποιῶμενος ὑπὲρ τῶ λαοῦ* Theophyl. & Chrys. in *Rom.* viii. 26.

cause the Form begins with **Let us earnestly beseech,**
Ec. and by this very name they are commonly known

(h) Ἐκτενῶς δεηθώ-
 μεν. Liturg. S. Chryf.
 ἐκτενῆ Δεήσιν vocat
 Methodius. Μεγά-
 λη ἐκτενῆ Euchol. v.
 Goar. p. 33.

(i) Εὐ' ἐκάστῳ τέτων
 ὧν ὁ Διάκονος προσ-
 φωνεῖ, λέγεσαι ὁ λαός,
 Κύριε ἐλέησον. Clem.
 Constit. l. 8. c. 5:

in the Eastern Churches (*h*): But
 because these gifts were not to last
 always, the several Churches were
 careful to Record certain Forms of
 Litany : One of which is set down
 by the Author of the Constitutions,
 in many things agreeing with ours,
 especially in that it orders the peo-
 ple to answer to every Petition, as
 ours doth (*i*) : As do also those
 Supplications in the undoubted

parts of the ancient Liturgies of the Greek Church,
 which, though not called by the Name of Litanies, yet
 they are of the same Nature, I mean those Prayers to
 which the people are summoned by the Deacon, in this
 Form, *Let us pray to the Lord in peace* ; To the Petitions
 whereof they answer sometimes, *Lord have mercy* : Else-
 where, *Grant it to us, O Lord*. And these are frequently
 enjoined in the Liturgies of St. *James*, St. *Chrysostom*,
 St. *Basil*, &c. only under other Titles, for from their

- (l) Τὰ Διακόνικα.
- (m) Εἰσιώνικα.
- (n) Συναπταί.
- (o) Δεήσεις.

Performer, they are called the Dia-
 conick Prayers (*l*), from their Mat-
 ter, the Pacificks (*m*), from their
 Form, the Collects (*n*), and Suppli-
 cations (*o*), being still no other than

what the Western Church knew by the Name of Lita-
 nies ; so that whereas it is alledged out of St. *Basil*, that
 he saith Litanies were not known in the days of *Gregory*
Thaumaturgus, his sense must be, they were not known
 by that Name, or else that Processions (called Litanies
 sometimes) were not then in use.

§.IV. **I**N the Latin Church we have very early Proofs of these kind of Supplications: In the days of *Tertullian* the Christians had their Assemblies on Wednesday and Friday, which they called Stations (p); Upon which (saith *Albaspinaus* (q), they met early in the Morning, continuing till three in the Afternoon in Prayer, Fasting, Humiliation and Tears — for the defence of the Church, and to obtain the mercy and the favour of God: And then they prayed for the Removal of Judgments (as we now do) as may appear from *Tertullians* assuring us, that by this means Drought was removed (r), yea *St. Cyprian* hath reckoned up many of the Particulars of those primitive Litanies, viz. for deliverance from Enemies, for the obtaining Rain, &c. (s) *St. Ambrose* hath left us a compleat Form of his own composing (as is believed) which we shall have occasion to cite frequently, because of its Harmony with this of ours. We might give more Proofs of the Antiquity of Litanies, but this may suffice to convince us, that we must not fix their Original so late as the time of *Mamertus* Bishop of *Vienne*, Anno Christi 460. for he was not the first Inventor of them, much less *Gregory* the great, who flourished 140 years after: But the occasion of the Opinion concerning *Mamertus* was this, as both *Mantuan* (t), and *Gregory Turonensis* relate it. Many Prodigies appearing, and much evil being felt

(p) *Tertul. ad uxor. l. 2. Item de Coron. militis, & advers. Psych.*

(q) *Albaspina. lib. 1. Obser. 16.*

(r) *Quando geniculationibus & jejunationibus nostris depulsa non sunt siccitates. Tert. ad Scapul.*

(s) *Pro arcendis hostibus, & imbris impetrandis, & vel auferendis vel temperandis adversis, rogamus semper, & preces fundimus. Cypr. ad Demetr.*

(t) *urbs sedet ad Rhodanum, Galli dixerunt Viennam,*

*Que tulit adversos casus
pastore Mamerto.
Et paulo post.*

*Casibus his percussis omnes,
Divina coarcti
Querere subsidia, &
Divos excire precando,*

*Hinc traxit Litaneia
ortum*

Mantuan. Faust. 4.

*(u) Gregor. Tironens.
hist. lib. 2. cap. 34.*

*(w) Sidonius Epist. l.
7. Epist. 1.*

twenty years, a Council appointed that they should be

*(x) Quod Rogationes,
i.e. Litanie ante Ascensionem
Domini celebrantur. Concil. Au-
rel. Can. 12.*

had been used in the Eastern Church fifty years before the time of Mamertus; for Nicephorus informs us, That in a time of scarcity, and on occasion of a terrible Earthquake at Constantinople, a Litany was instituted, and they went about the City supplicating — the whole City being made one Church, Theodosius the Emperour himself going foremost in private habit: Nor were their expectations deceived, for the Tempest ceased, and instead of Scarcity,

*(y) Niceph. Hist. l. 14.
c. 2. Idem Theodosius
& Proclus Patriarcha,
Litaneias & Supplicationes
feliciter indiderunt ob terræ mo-
tum. Cedrenus hist.*

and feared in his Countrey, He a little before the Feast of our Lords Ascension, enjoined a Fast to the people, and appointed an order of Prayer, — whereby the terrors ceasing, the fame of it being dispersed through all Provinces, admonished all other Priests to follow his example (u). And truly it was not twenty years after, when we find Sidonius, Bishop of Averna, in imitation of him, enjoying such a Litany in time of Famine (w): And within another yearly observed (x): But the truth is, there were such Supplications before; only this Mamertus was the first who used them in Procession abroad here in the Western Church, and yet so also Litanies

there followed great plenty and abundance (y); and others agree with him. Now when this way of publick saying Litanies in Procession had been so available to avert Judgments, both in the East and West, no wonder if Gregory the Great,

Ann

Anno 600. living in a time of universal Calamity, by sickness, inundation, and the sword, did review all the ancient Forms, and compose that so famous sevenfold Litany out of them all (z): Which all the Western Churches have principally imitated ever since, as being the most full and regular Office of this kind, that had been compiled; and it is affirmed, that our Litany comes nearer to this, than that of the present Roman Church; to which Pope *Honorius* hath added the Invocation of all the Saints, which was not in that of *St. Gregory's*, and is expunged by our Reformers: Yet still it appears that it was not the Prayers, but the Name, the certain time, viz. in Rogation week, the manner (of going about the Fields in reciting them, &c.) which were instituted by the latter Councils (a), but the earnest Supplications were truly primitive, having been used in the Church, before the Processions and Preambulations were joyned to them, and remaining when those were taken away; for there being much scandal at length in those processional Litanies, it was decreed, *That the Litany shall for the future only be used within the Walls of the Church.* *Concil. Colonienf. Concil. Tom. 2. pag. 513.* And so it is used among us to this day.

(z') *Paulus Diacon. lib. 18. Balæus in vit. Gregor. &c.*

(a) *Concil. Aurelian. Can. 12. an. 507. Concil. Tolet. 5. Can. 1. an. 634. ut Litania his diebus à Clero omniq. populo cum magnâ reverentiâ agantur. Syn. Cloveshov. in Angliâ c. 16. an. 747. Concil. Mogunt. Can. 33. an. 813.*

§.V. **H**AVING thus asserted the Antiquity of Litanies in general; it remains that we say somewhat of this particular *Litany* of the Church of *England*; concerning which it may be noted, That it hath a resemblance of most of the Ancient Forms, but is

not the same with any One, having so extracted the Marrow of them all, that we may justly esteem it to be the best in this kind that ever was: It is larger than those of the Greek Church, and shorter than that of the Latin, having cut off those impious and impertinent Addresses to the Saints, whose Names are one half of the Roman Litany, and yet adding some useful Petitions instead of those, and putting every thing into a most admirable method. The time when it is appointed to be used is upon Wednesdays and Fridays,

(b) *Naseia tñs te-
regā & παγα-
ουδñs. Clem. Alex.
Strom. 7. A quo vero
non est assensum in om-
nibus orbis regionibus,
quod quartā & pro-
sabbatho jejunium est
in Ecclesiā decretum:
Epiphani. advers. Aer.
cur Stationibus quan-
tam & sextam seriam
dicamus? Tertul.*

(c) *Luke xviii. 12.*

(d) *Buxt. Synag. c. 23.*

(e) *Apud Albaspinā.
lib. 1. obs. 16.*

the ancient Fasting days of the Primitive Church (b), who thought not fit to shew less Devotion than the Pharisees, who fasted twice in the week (c), viz. on Mondays and Thursdays (d); for which cause some think the Christians chose the fourth and sixth; or rather, as *Petrus Alexandrinus* saith (e), because the Death of Christ was designed on the fourth and accomplished on the sixth day. The Litany is also to be said on Sunday, not so much because *Agapetus* did so order it, *An. 534.* as because there is then the greatest

Assembly to joyn in his vigorous Supplication, and that no day might seem to have a solemn Service than the Lord's day, whose first design was by God, and its Confirmation by Apostolick Practice; three times a week therefore the Litany is read ordinarily, and if we consider, that affliction is the Portion of the Church Militant, and that there is no time, when some part of it or other is not distressed by Persecution or the Sword, by Famine or Pestilence, Schism or Heresie, we shall easily believe it can never be said unseasonably

sonably, with respect to the common Calamities of all Mankind; but when any of these Judgments lye upon us, it is left to the discretion of our spiritual Fathers to enjoin it more frequently, if they see occasion. Finally, as to the Composure it self, the Method is clear and comprehensive, the Form primitive and proper for afflicted Suppliants, the Phrase is earnest and affectionate, so that he must be extreme obdurate, who is not moved by it to an extraordinary fervency of Devotion: The first Christians used to make those Supplications with Fasting and many Tears, and all that could signifie an humble importunity; and so must we do also, if we hope either to procure comfort in, or deliverance from our afflictions, by the use of this Litany; for a slight entreaty doth but incense the Almighty, when he is correcting, and we smart under his hands, or are like to do so shortly; wherefore that this excellent Form may work the more vigorously upon our Affections, we will make a fuller discovery of its glories, a glance of which we shall first present in the following Table of the Method.

The General Analysis.

The whole Litany consists of four Parts,

1. The Invocation
 1. Of each person in the holy Trinity particularly
 2. Of the whole Trinity together
 2. The Deprecations
 1. For forbearance
 2. For deliverance, intimating
 1. The Evils from which
 2. The means by which
 3. The time wherein
 3. The whole Church
 1. The Supreme Governor and his House
 2. The Subordinate Rulers
 3. The People
 3. The Intercessions
 1. For others
 2. This Church, & herein for
 1. The Supreme Governor and his House
 2. The Subordinate Rulers
 3. The People
 3. All estates of men
 1. For Peace
 2. For Grace
 3. For Prosperity
 4. Especially for Enemies
 1. Our bodies
 2. Our souls
 2. For ourselves, as to
1. O God the Father, &c.
 2. O God the Son, &c.
 3. O God the Holy Ghost, &c.
 4. O holy, blessed, &c.
 5. Remember not Lord, &c.
 6. From all evil, &c.
 7. From all blindness, &c.
 8. From fornication, &c.
 9. From lightning, &c.
 10. From all sedition, &c.
 11. By the Mystery, &c.
 12. By thine Agony, &c.
 13. In all time of, &c.
 14. That it may please thee to rule and, &c.
 15. To keep & strengthen, &c.
 16. To rule his heart, &c.
 17. To be his Defender, &c.
 18. To bless and preserve, &c.
 19. To illuminate all, &c.
 20. To endue the Lords, &c.
 21. To bless — Magistrates, &c.
 22. To bless — People, &c.
 23. To give to all Nations, &c.
 24. To give us an heart, &c.
 25. To give unto the people, &c.
 26. To bring into the way, &c.
 27. To strengthen such, &c.
 28. To succour, help, &c.
 29. To preserve all, &c.
 30. To defend and provide, &c.
 31. To have mercy upon, &c.
 32. To forgive — Enemies, &c.
 33. To give and preserve, &c.
 34. To give us true, &c.

4. The

Of the whole Litany.

II

4. The Supplications, which are either

1. To press the former Petition by an Address

1. To the second Person alone

2. To the whole Trinity

1. The Versicle

2. The Prayer against Persecution

2. To prevent or remove all sorts of Evil by

3. The Alternate Requests

3. To sanctifie Evils not removed

1. The Prayer for Grace

2. The Conclusion

Son of God, we
&c.

O Lamb of God,
&c.

O Christ hear us,
&c.

Lord have mercy,
&c.

Our Father which
&c.

O Lord deal not,
&c.

O God merciful
Father, who—
&c.

O Lord arise, help,
&c.

O God we have
heard, &c.

Glorie be to the Fa-
ther, &c.

From our Enemies,
&c.

Pitifully behold,
&c.

Favourably with
mercy, &c.

Both now and e-
ver, &c.

Let thy mercy, &c.

We humbly beseech
thee, O Father,
&c.

Almighty God, who
&c.

The Grace of, &c.

PAR-

PARTITION I. *Of the Litany.*

SECTION I.

Of the Invocation.

§. I. **T**Hough we must call upon God at all times, yet we must do it more especially in the time of trouble, for then we are most fit to pray, and he is most apt to hear us, who hath said, *Is any afflicted? let him pray,* James v. 13. When we are in Misery, what should we seek but Mercy? that is the sum of all our Litanies, or the Prayers we make in trouble, for which cause *David* begins his great *Penitential* with *Have mercy on me, &c.* *Psal.* li. 1. and all the Litanies in the World do begin with

(a) *Κύεῖς ἐλέησον.* Liturg. S. Chryf. S. Basil. &c. & *inter Gentes* *hæc verba reperimus.* *Arrian.* in Ep. l. 2. c. 7. *Kurie Eleison.* Missal. Sarisb. &c.

this solemn word, **Lord have Mercy** (a); and so doth ours also, only we repeat that great Request with a particular address to each person of the blessed Trinity, the object of a Christian's Worship, and this we call the Invocation, being both a

Confession of our Faith, and a preparation to all the following Petitions: And for that reason the people are appointed to say every one of these Addresses wholly after the Minister, because it gives every one an Interest in all the rest of the Office, being the *Preface* thereto, and the *Compendium* thereof. Every one must crave audience in his own words, which, when they have obtained, they may leave it to the *Priest* to set forth all their needs to Almighty God, provided they do shew their agreement to every Petition by Answering in the end thereof. After the rest of the Litany a hearty Response will suffice; but as we all desire the benefit of this excellent Form, we must say the Invocation ourselves, and that we may be more affected with it, we will now consider it more strictly. The

The Analysis of the Invocation.

§. II. The Invocation is an Address	{	1. To every Person of the Trinity particularly.	{	1. To the Father, by	{	1. The Compel- lation,	{	O God the Father of Heaven,	
				2. The Petiti- on,		{		Have mercy upon us	
				3. The Confessi- on,				{	Miserable Sin- ners.
{	2. To the Son also, by	{	1. The Compel- lation,	{	O God the Son, Redeemer of the world,				
			2. The Petiti- on,		{	Have mercy upon us			
			3. The Confessi- on,			{	Miserable Sin- ners:		
{	3. To the Holy Ghost also, by	{	1. The Compel- lation,	{			O God the Holy Ghost, proceeding from the Father and the Son,		
			2. The Petiti- on,		{		Have mercy upon us		
			3. The Confessi- on,			{	Miserable Sin- ners.		
{	2. To the whole Trinity together also, by	{	1. The Compel- lation,	{			O holy, blessed, and glorious Trini- ty, three Persons and one God,		
			2. The Petiti- on,		{		Have mercy upon us		
			3. The Confes- sion,			{	Miserable Sin- ners.		

A Practical Discourse upon the Invocation.

§.III. **G**od the Father of Heaven, have mercy upon us miserable Sinners.] There is an equality of Power, and yet a difference of Order among the Persons of the glorious Trinity, for the Father is ever reckoned in the first place, to him therefore we make our first Address. He first gave us our being, and is our Father by Creation; yea, he is the Father, that is, the Maker of Heaven and Earth; but because he properly dwells in Heaven, and never visibly appeared on Earth, as the Son and the Holy Ghost have done, he is peculiarly styled *Our Father of Heaven*, or *Our Heavenly Father*, and so he is called here, as well as in the beginning of the Lord's Prayer, to raise up our hearts to Heaven, and the things above, and to mind us how great a Majesty we are before, even the Father of all the heavenly Powers, who do all adore him with the lowest Venerations: He can do whatsoever he will, because he is so great a God, and we hope he will do what we desire, because he is so gracious a Father: Now the Petition we make to him is for Mercy, and the Motive to enforce it is, because we are *miserable sinners*. As we are miserable, we are the proper Objects of Mercy, which cannot be excused, but upon those in Misery (*b*), as we are distressed, we need his relieving Mercy, and as we are Sinners, we need his forgiving Mercy; his Mercy can both pity our Miseries and pardon our Transgressions: And that we may the more fervently put up so necessary a Request, we must observe, there are some of our Miseries which are most proper for the Father to redress, and some Sins, which being principally against God the Father, it is most

(b) *Cessat misericordia,
ubi nulla est miseria.*
Aug. de X. Chord.

most fit to beg the Pardon of them from him. Now this being an Invocation of the Father, to whom the Works of Creation and Providence do belong, let us while we beg Mercy of him, first reflect upon our Miseries, which he is most concerned to help us in. Are we sick or weak in body, low and impoverished in Estate, abused in our good Name, or unhappy in our Relations? Is the Air tempestuous, the Year unseasonable, the State imbroiled with War, or the Church disturbed with Faction? Are we deprived of our Peace, or our Traffique, our Liberty or our Rights? We may then justly go to our heavenly Father, the great Disposer of all things, and in a sense of our Misery and his Mercy, call upon him for Relief; and when we call upon him for Mercy, let us reflect upon the Miseries of this kind, which we labour under, so shall we the more earnestly beg his Pity.

Yet lest our Complaints should look like accusations of his Justice, or reproaches to his Providence, in the next place let us remember, we are *Sinners* also, and call to mind those Offences which have been particularly committed against our heavenly Father, and caused him to send these Evils upon us; as our forgetfulness of his Mercies, our presumption in Prosperity, our murmuring in Adversity, our greediness of worldly and contempt of heavenly things, our distrust of his Providence, abuse of his Creatures, defiling our Bodies, unhallowing our Souls, and our wasting our precious time: These are Sins directly against God the Father, our Maker and Preserver, and therefore are to be humbly confessed, and heartily bewailed, before we proceed to ask any Favours from him; Let us meditate therefore what need we have of the Mercy of God the Father, to remove our Miseries and forgive our Sins, and then we shall see, how necessary it is for us to cry with a mighty Passion,

Passion, **G**od the Father, &c. while the Minister is repeating, we have time to consider of our Calamities and our Iniquities, and then when our part of the duty comes, I doubt not but we shall perform it with a vigorous Devotion,

§.IV. **G**od the Son, Redeemer of the World,
have mercy upon us miserable Sinners]

The Orthodox Christians did always give the same Worship to the Son of God which they did to the Father, because he is equal to the Father; and the Father himself hath commanded, *That all men should honour the Son, even as they honour the Father, for he that honoureth not the Son, honoureth not the Father which sent him,* John v.23. so that the *Arrian* Heresie (which was injurious to the Son of God in his Worship as well as in his Divinity) was not only injurious to our Lord Jesus, but displeasing to God the Father: Which was ingeniously signified by *Amphilocius*, who perceiving the Emperour *Theodosius* somewhat too favourable to the *Arrian* Opinions, came once into the presence where the same *Theodosius* and his Son *Arcadius* (then Partner with his Father in the Empire) were standing, and making a low obeysance to the Father, he took no notice of the Son at all, no not when he was admonished of his neglect; but seeing the Emperour angry thereat, he said, *Are you displeased with me for not giving equal honour to your Son as to your self? and will not God be displeased at those who do not worship his Eternal and only begotten Son, equally to himself, as he hath commanded? Hister. Tripart. l. ix. cap. 25.* Wherefore when we have first adored the Father, we do next invoke the Son, declaring thereby, that we believe him to be very God, of equal power and dignity with his Father, calling him not the Son of God, but God the Son, and making the very same Request to him that we had

had made to the Father before, that he would have mercy upon us; and to encourage us to believe and hope that he will grant it, we invoke him also by his proper Title, Redeemer of the World, for he tasted of Death for every Man, Hebr. ii. 9. And by him God reconciles the World unto himself, 2 Cor. v. 19. Coloss. i. 20. The Donatists of old affirmed, Christ died only to redeem them: But St. Augustine sharply reproves their vanity; saying; They must either have a very mean esteem for Christ's blood; or a very high conceit of themselves, who confined his Redemption to their own Party (c). We know that the price he hath paid was not only for single persons, but to reconcile the whole nature of Man to God, so that he is justly styled the Redeemer of the World; and bearing that character, how can we doubt but he will have mercy upon us? He had mercy on all, or else he had not died for all; he made no exceptions, and why should we by despairing doubts except our selves? 'Tis sure we are of the number of those which he hath redeemed, and therefore finding our selves to be Miserable Sinners, let us call and cry earnestly to him, declaring our misery, and confessing our sins, that he may also help and pardon us. And to make this Address more pertinent, let us (by the former Method) first, consider of those Miseries of which we may fitly complain to God the Son, our Saviour and Redeemer, viz. the corruption of our Nature, and the guilt of our Sins, whereby we are in a very miserable Estate, being by Sin become enemies to God, slaves of Satan, and heirs of Damnation; the fears of Hell terrifie us, the remembrance of Judgment doth amaze us, and the thoughts of Death are dismal to us, and the apprehensions of

(c) Valde ingrati sunt pretio suo, aut multum superbi sunt qui dicunt, aut illud tam parvum esse, ut solos Asros emerit, aut se tam magnos, pro quibus solis illud datum sit. Aug. in Pl. 95.

God's wrath make our Devotions heartless, our Conscience unquiet, and our Lives uncomfortable; in which Distress let us passionately beg of him to pity us, who hath satisfied the Justice of God, and purchased his mercy for us. One drop of his precious Blood will allay all these fears, and remove our guilt from us. Now that he may be more inclinable to redress our misery, let us *secondly* confess our sins, *viz.* those which have been committed most directly against our Lord Jesus: Our Impenitence and Unbelief, our presuming upon his Salvation, or despairing of his Grace, that we have been so unmindful of his Favours, unthankful for his Benefits, unaffected with his Agonies, and disobedient to his Commands, we have doubted of his Promises, despised his Offers, harboured his Murderers, denied him the pleasure of saving us, crucifying to our selves again the Lord of Life, and seeming to strive to make his death in vain to us: Thus we have requited our dear Redeemer, and are we not grievous sinners? It is hard to say, whether we be more miserable or more sinful, we are both in so high a measure: Let us therefore speedily cry to him for pity and pardon: If we look upon him he can help us; he is God, and therefore able; he is the Redeemer of the World, and therefore willing to relieve and forgive us: If we look upon our selves, we need both relief and remission; for we are very miserable and grievous sinners, and every one of these Considerations will help us to say this Petition for Mercy to God the Son also with Fervency and Devotion. His Power may quicken our Faith, his Mercy raise our Hope, and our own Misery may make us earnest, our Sinfulness humble, if duly thought upon; and when the Heart is thus affected, no doubt the Tongue will unfeignedly say, **O God the Son, &c. have mercy, &c.**

§. V. **G**od the Holy Ghost, proceeding from the Father and the Son, Have mercy upon us miserable Sinners] As the Divinity of the Son, so of the Holy Ghost also was denied by many of the old Hereticks, as *Arrius* (d); *Samosatenus* (e), *Photinus* (f), and especially *Macedonius* (g); but the Catholick Church did ever confute and condemn them, asserting that the Holy Ghost was very God, equal with the Father and the Son: As a Testimony whereof the *Nicene Creed* affirmeth, That the Holy Ghost is worshipped and glorified with the Father and the Son, so of old, and so in our Church; we glorifie him with them in the *Gloria Patri*, &c. we worship him with them here in this Invocation, thereby declaring we believe the Holy Ghost to be truly God, since we must worship only the Lord our God, and him alone must we serve, *Mat. iv. 10.* We were baptized in his Name, and therefore we must call on his Name; for which we have a President in *St. Paul*, who calls the Spirit the Lord, and prays directly that *He will establish their hearts in holiness before God the Father, at the coming of our Lord Jesus Christ*, 1 *Thess. iii. 12, 13.* as *St. Ambrose* well observes (h). And to give still further evidence of our right belief, we give to the Holy Ghost his peculiar character, viz. that **He proceedeth** (not from the Father by the Son, as the *Greeks* hold, but) **from the Father and the Son**, as the Scripture doth inform us, *John xiv. 16.* and *xv. 26.* and *xvi. 7.* Yet to shew he is not lessened by this Procession, but of the same gracious Nature, as well as the same glorious Dignity, with the Father and the Son,

(d) Theod. l. 5. c. 10.

(e) Vincent. Lirinens. adv. hær. Epiphani. l. 2.

Tom. 2. hæ. 65.

(f) Idem Vincent. Lir.

(g) Sozomen l. 4. c. 27.

(h) Patrem dixit, filium dixit, ver. 13. quem ergo cum Patre, & Filio, præter Spiritum junxit. Ambr. de Spir. Sancto l. 3. c. 15.

from whom he doth proceed : We make the same Petition to this that we did to the other, even that **he will have mercy on us** ; we make the same complaint before him that we are **miserable**, the same confession to him that we are **Sinners** : And we have good reason so to do ; for we have some miseries proper to be removed by the Office, and we have sins committed against the person of the Holy Ghost, so that while the holy Man is going before us in repeating this Invocation, our thoughts ought to be fixed upon these two Subjects ,

1. As the Holy Ghost is our Sanctifier, we may properly represent our selves as miserable before him , by reason of the ignorance of our minds, the perverseness of our wills, the hardness of our hearts, the disorder of our affections, the fury of our passions, and the violence of our lusts, we may sadly complain of the want of many graces, and the weakness of those which we have ; of our aversness to begin, our slackness to carry on, and our weariness e're we can accomplish any good ; all which miserable and evil dispositions the blessed Spirit can redress, and make us ready and able to every holy Duty ; pray we therefore to him to pity these our spiritual miseries : And let us not wonder, why the good Spirit beholding us lie under these evil habits, hath not hitherto removed them ; for our Admiration will cease and turn into self-accusation,

(i) *Deus praecepit Spiritum Sanctum, utpote pro naturae suae bono tenerum & delicatum, tranquillitate & lenitate, quiete & pace tractare, non furore, non bile, non ira, non odio, inquietare. Tert. de Sp.*

if 2. We call to mind our Sins against the Spirit of God ; for though we are not guilty of that spiteful Blasphemy against the Holy Ghost which is said to be unpardonable, *Mat. xii. 32.* yet we have not demeaned our selves toward him as his office and design deserved (i) : We have often grieved him, *Ephes.*

iv. 30. by stifling his good motions, neglecting his directions, and disregarding his reproofs; we have not profited by the Word which he indited; the Ordinances in which he is present, nor by any of the means of Grace; we have quenched holy, and cherished impure thoughts, hating to be reformed, impatient of being hindered from evil purposes, refractory and incorrigible even under chastisements, till we have almost tired out the patience of the gentle and holy Spirit of God, so that unless **He have mercy upon us**, and do pardon our former stubbornness, we might fear he would give us over, and never attempt our conversion more, which is the saddest of all Judgments: We have as yet time to prevent such a desertion, and to obtain the pardon of all our former provocations, the removal of our spiritual evil-dispositions, if with a penitent heart and devout affection, with a sense of our miseries, and sorrow for our sins, we can call upon the Holy Ghost, and say—**Have mercy, &c.**

§. VI. **H**oly, blessed, and glorious Trinity, three Persons and one God, Have mercy upon us miserable Sinners.] The former Addresses to the Father, Son, and Holy Ghost in particular, have sufficiently shewed the distinction of the Persons: And now that we may set forth the unity of the Godhead, we invoke them all in One, repeating the same Request to the whole Trinity together, which we had made to each Person apart before; and we have Examples of such kind of Addresses and Prayers to the holy and blessed Trinity, as well in the Writings of the Orthodox Fathers (*k*), as in the publick Offices of the ancient Church (*l*). I shall only produce that memorable Prayer of the Ea-

(*k*) Aug. Meditat. c. 12. & c. 31. &c.

(*l*) Encholog. *Παράκλησις*. Offic. laudum & notie, p. 56. Missal. Sarisb. Litan. & Dominica Sancta Trinitatis, &c.

stern Church, which begins some of their Offices, and is thus exprest, *O most holy Trinity, have mercy upon us, Lord be merciful to our sins, Saviour pardon our transgressions, Holy one behold and heal our infirmities for thy Names sake*: To the same sense with these of our Church. We cried for mercy, and declared our miseries and our sins to every Person before, and now we do the same to all, to mind us that our sins against any one Person of the holy and undivided Trinity, is also against every Person, and to admonish us that our miseries are not to be relieved by any one Person, so as to exclude the other, for they do all joyn to succour and relieve us, being as unanimous in their Actions as united in their Nature, so that if we propitiate one, we reconcile all, if we offend one we displease all, and therefore it is very fit we should unite them in our Devotion, who do all make up One God: And withal, we may here fitly adore the Mystery of the incomprehensible Trinity, declaring we believe it, though we cannot fathom the depth of it, and admire it where we cannot fully understand it. We know that there is a Trinity in Unity, and Unity in Trinity, and we know that this Trinity is holy and un-mixed, blessed by the Angels, glorious in the eyes of all faithful People, once more therefore let us cry **Have mercy**: It is not a vain Repetition, for *Mercy* is so

(m) *Abst enim ut multiloquium, disputetur quando necessaria dicuntur.* Aug. Retra&. (n) *Luc. xviii. 5. Importunus vincit malum, quanto magis bonitatem mundi.* Talm. Tra&. Sanhedr.

necessary for us (m), and this holy importunity is so pleasing to God (n), that we ought to repeat this Request often, and to beg it with a fervency not to be denied. And we may also have two advantages by this Repetition; *First*, that if there be any misery or sin which lies upon us, and which we could not properly refer to any of the Persons in particular, we may
now

now produce that here before the whole blessed Trinity. *Secondly*, if through negligence or wandring thoughts we let slip any of the former Address, we may make some amends for our carelesness, and retrieve what we lost by a devout oblation of this general Request, which I wish you to present with a hearty Devotion; for a good beginning is not only an *Omen*, but a cause of our good proceeding (o)

in the next Part, to which we now go on, reserving the Paraphrase till the end, that the whole Litany may appear paraphrased altogether.

(o) *Cujusque rei potissima pars principium est.* ff. l. 1, tit. 2. præf.

SECTION II.

Of the Deprecations.

§. I. **W**hen we have craved audience, and opened our way to the Throne of Grace by the foregoing humble and importunate Invocation, we proceed to make our more particular Requests; and because the Evils which are inflicted on us, or impendent over us, do most affect us, we must first desire to be delivered from them, before we can with a serene mind petition for good things. The first step towards felicity being freedom from evil, the first part of Litany is for deliverance, which is properly called *Deprecation*, that is, a Supplication for the Removal of some

(a) 1 Tim. ii. 1. Δεήσεις
ἐκκλησίας προσ-
εσπομένης ὑπὲρ ἀ-
παλλαγῆς τινῶν λυ-
πηρῶν. Theoph.

grievous things (a), which some make the first of those kinds of Prayer prescribed by St. Paul in that Direction 1 Tim. ii. 1. and doubtless is one of the most natu-

ral and necessary parts of Litany, which is made principally for deliverance from sin and misery (as was shewed before): So that we may be sure none of the ancient Forms want this part. The Greek Offices have one part of their Supplications be-

(b) Ὑπὲρ τῆ ἐν-
δοξίας ἡμῶν
Liturg. S. Chrysost. &
S. Basil.

ginning with these words, *For our deliverance from*, &c. (b). But the Latin Church (c), till the corruption of their Litany by the putting in the names of the Saints, proceeded in the same manner as we do; although the Petitions are not the same, yet the form of asking is beginning with *from*, &c.

(c) Ab omni malo Li-
bera nos Domine. Miss.
sec. us. Sarum.

&c. and the Answer being, **Deliver us, O Lord :** which last words are the proper Phrase of this part of the Litany, and were first taken either from *David's Psalms, Psalm lix. 1, 2. and lxxix. 9. &c.* or else more probably from our Saviour's great pattern of Devotion; for this is no more but a larger Paraphrase of **Deliver us from Evil**, reckoning up all the Evils which are included under that general Petition: And if we consider the Estate of the Church, or our own Condition in this World, we shall find no part of our Devotion more agreeing to our circumstances; for we are always either in danger or misery, there is variety, but no total cessation (d): Nor is any one so happy at any time, as to have no need of this **Good Lord** **Deliver us**: For these words are here used with reference either to the evil of Sin, and then they crave Remission of the Guilt, and rescue from the Dominion thereof, that we may be delivered by pardon of it, and by freedom from it: Or else they are applied to the evil of Punishment, which if it be but coming, *Deliver us*, signifies our desire it may be prevented; if it be upon us already, it is a Request for the taking the Evil away; so that all of us have need always to use it with great Devotion; and for the particular Evils, our Church hath here put them into a better Method than any Litany in the World ever had; so that their curious Order is enough to recommend them, if they wanted other Excellencies, as the Reader will see in this following Table.*

(d) 'Ο βίτ' ἀλυσῶς
& βίτ' ἀλλὰ ξυμφο-
ρῶ. Eurip.

The Analysis of the Deprecations.

The Deprecations consist of two kinds of Requests,

2. For Deliverance, expressing three things

1. For forbearance, that our Correction may either be

1. The Particulars from which we would be delivered,

2. The means by which commemorating what Jesus did for us,

3. The special Times in which we would be delivered,

1. From Sin,

2. From Judgments,

1. In general, from

2. In special, from sins

1. Temporal,

2. Spiritual,

1. At his Birth,

2. In his Life,

3. At his Death,

4. After his Death,

1. In our life,

2. At our Death,

3. After our death,

Averted

Deferred

Or soon removed

The Acts

The Causes

The Effects of it

Inward in the heart,

Outward in the life,

1. More immediate from God,

2. From Man,

Remember not Lord our offences, &c.

Spare us good Lord, spare the people, &c.

And be not angry with us for ever.

From all evil and mischief, from sin,

From the crafts and assaults of the Devil,

From thy wrath, &c.

From all blindness of heart, &c.

From fornication and all other deadly sin, &c.

From lightning and tempest, from plague, &c.

From all sedition, pique conspiracy, &c.

From hardness of heart and contempt, &c.

By the mystery of thy holy incarnation, &c.

By thy baptism, &c.

By thine agony & bloody sweat, &c.

By thy glorious resurrection, &c.

In all time of our tribulation,

In all time of our wealth,

In the hour of death

And in the day of judgment,

Good Lord del—&c.

A Practical Discourse upon the Deprecations.

§. III. **R**emember not, O Lord, our offences, nor the offences of our Forefathers, neither take thou vengeance of our Sins. Spare us good Lord, Spare thy People whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever.]

Ans. *Spare us good Lord.*]

This Petition is placed in the front, as well because it is most general, as because it is almost the very words of Scripture, being collected out of *Psal. lxxix. 8. Joel ii. 17. Isa. lxiv. 9. and Psal. lxxix. 5.* and altogether makes up a most excellent Form by which we may beg the Divine forbearance, for our Requests must ascend by degrees, and before we advance so high as to ask a perfect deliverance, we should first desire to be spared; and how can we do that better than in that of *David, Psal. lxxix. 8. Remember not against us former Iniquities:* Or as the Margent reads (and the best Interpreters expound) *The Iniquities of them that were before us* (e), viz. the iniquities of our Forefathers: Thus the Jewish Church prayed of old, because God had threatned to visit the sins of the Fathers upon the Children, *Exod. xx. 5.* and they believe he frequently did so; for in the Babylonish Captivity they thought they did suffer for their Father's sins (f), and they affirm from that threatening *Exod. xxxii. 34.* That there is no Judgment upon *Israel*, wherein there is not some-

(e) *Antiquarum — id est, à parentibus venientium.* Aug. in *Psal. 79.*

Iniquitates priorum temporum vel hominum R.D.K. ita Hammond Paraphr.

(f) *Ezek. xviii. 2. Chal. Paraph. Patres peccant, filij vapulant. Vid. Dan. ix. 16. Thren. v. 7.*

thing

thing inflicted for their Fathers making the golden Calf: And verily our Fathers also have sinned as well as theirs, and set us a bad Example, and while we follow their steps, we revive the memory of their sins, and provoke God very justly to punish us, not only for

(g) *Illorum pœnas luunt quorum opera secuti sunt.* Greg. mor. 15.21.

(h) *Mat. xxiii. 35, 36. Nec puniuntur quia parentes fuerunt peccatores, sed quia ipsi peccatorum emulatores.* Hieron. in Ezek. xviii.

our offences, but for the offences of our *Forefathers* (g). The Lord doth often put off Temporal Judgments from the Fathers, and defer to see if the next Generation will amend (h): but if they go on in the same way, then he severely takes vengeance for both together, and so he may punish us for offences done many years ago, because we renew them, and act them over again; so

that it is both prudent and necessary to pray **Remember not — the Offences of our Forefathers:** And those who charge this Petition to be praying for the dead, both accuse the holy Scripture, and betray their malice as well as their ignorance, it being evident we do herein pray not for our deceased Ancestors, but for our selves, that God would not punish us neither for their Offences, nor yet for our own. When the Lord punisheth for any sin, he is said to remember it, and when he forbeareth, he is said not to remember it, *viz.* not to call it to mind with a purpose to take vengeance for it; which Phrase intimates, that God is so great a hater of sin, that if he remember it, he cannot but avenge it: And truly is a very suitable Preamble to the following Request of **Spare us good Lord**; for it implies, that God is apt enough to spare us of his own gracious Nature, but that our sins are daily Monitors to his Justice, and are so like the Offences of our Forefathers, that they almost compel

SECT. II. The Deprecations.

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pel (i) him to take vengeance for both together; but the best way that he may not remember them against us, is for us to call them to mind with shame and sorrow; for if the remembrance of them bring us to Repentance, he will forget and forgive them, *Psal. li. 3, 9.* Let us therefore consider what a vast score of Transgressions there is contracted, for which no vengeance hath yet been taken. Many were done in our Fathers days, more in ours, who have not only imitated, but far out-stript them, for this Age exceeds all that ever went before it for all sorts of wickedness, so that it deserves to be punished for the Offences of many Generations, and that the Cloud, which hath been so long in gathering, should now fall upon our guilty heads, and then how deplorable would our case be? Let us with those *Psal. cvi. 6.* confess, that *We have sinned with our Fathers:* Let us acknowledge their sins as well as our own, and if we follow not their evil ways, we shall not be heirs of the vengeance due to their Iniquities (k). If we bewail both theirs and our own, we shall be punished for neither; and therefore after this penitent reflection upon our sin and danger, we may proceed to the next Request. 2. **Spare us good Lord,** &c. which are the very words of that Divine Litany, indited by God, enjoined to the Jews, *Joel ii. 17.* and punctually used by this Church, which keeps the same words, and says them in the same place still (especially in Cathedrals) viz. between the Porch and the Altar: A Petition so necessary, that all the World seems to conspire in the use thereof: *O spare me a little, so David, Psal. xxxix. 15. Spare Lord, spare thy People,*

(i) *Cogimus ad ulciscendas criminum nostrorum immanitates nolentem Deum; prope est ut eum non permittamus, ut parcat.*
Salv. de Gub. l. 5.

(k) *Desinit esse filius iniquorum qui non imitatur mores eorum.*
Aug. in *Psal. 109.*

(l) *Miss. secund. us. Sarrum.*

(m) *Miss. secund. us. Ebor.*

(n) *Euchologion p. 808.*

ple (l), and *Be gracious to us, and spare us, O Lord* (m), so the Western Church; *Cease, O Lord, spare O Lord, be merciful O Lord* (n), so the Eastern Christians pray; and what can any of us ask with more comfort, since he that ought to punish

us taught us to pray to be spared, declaring by that gracious Act, that he intended to give what he had taught us to ask, and that he delighted in sparing, since he only waits till we humbly beg it of him? **Spare us** therefore **good Lord**: He that cries not earnestly for this, is neither sensible of his own misery, nor yet of the Divine mercy, and most justly deserves to suffer. But what Argument have we to fortifie this Petition? shall we say Spare us because we are innocent? by no means, such a bold and false assertion would accelerate his vengeance; we are guilty, and we have confessed it before, praying him not to **Remember our Offences**, &c. it is not our Innocence we stand upon; we have two better Motives, the first that which the Lord taught the Jews, **Spare thy People**, viz. that as they of old, so we now are his peculiar People, whom we hope he will spare, *as a man spareth his own Son that serveth him, Malach. iii. 17.* The second is peculiar to the Gospel [**whom thou hast Redeemed with thy most precious Blood**]; We are his, and that by the dearest purchase that ever was; never was any thing bought so dear, and shall he that redeemed us destroy us? *He spared not his own Son, but gave him up to death for us, and shall he not spare us now for his sake? Rom. viii. 32.* Justice indeed must be satisfied, and where there is sin there must be punishment; so that it had been in vain for sinners to pray for sparing, if there were no Saviour: But now we are not left to expiate our Offences by our own sufferings, nor would they all have sufficed

ficed to avert his wrath, but behold Jesus hath suffered that we may be spared, and he hath bought off our sufferings with the expence of his dearest blood; so that we may now for his sake pray that our sins may not be remembred, and that we may be *spared*; and there is great probability we shall prevail so far, that either he will not be angry with us at all, or his anger will not last long however, which is the third Petition [**and be not angry with us for ever**] *Psal. lxxix. 5. Isa. lxiv. 9.* And is a modest reserve well becoming such Offenders, that if we may not be totally spared, yet we may not be long upon the Rack. God may, and must be, angry with his redeemed ones, if they do wickedly; but if they repent, *His anger is but for a moment; heaviness may endure for a night, but joy cometh in the morning, Psal. xxx. 5.* However, God will not be angry for ever, that is, not punish us in eternal vengeance; for in very truth this, this is that we ought principally to fear, and to pray against (*o*), even the endless punishments of Hell fire. We may be chastised on Earth a while, and be supported under it, and bettered by it; but to be cast into everlasting flames is most intolerable; however therefore, O Lord, whether we be spared here or no, be not thus angry with us, to condemn us to all Eternity. I know the words of this Petition may be otherwise applied, viz. upon supposition that the Calamity is upon us at present, and hath continued long, and may do longer, then we seem humbly to expostulate as they *Psal. lxxxv. 5. Wilt thou be displeased at us for ever? Psal. lxxxix. 45, 46. Lord, how long wilt thou hide thy self? for ever? O remember how short my time is:* It is but a few days in all, which we have to spend upon Earth, make not so great a part of our poor Ever to be miserable by thy heavy hand.

And

(o) Μη παροξύνῃς ἡ-
μᾶς εἰς τέλος διὰ τὰς ἀνομιὰς ἡμῶν.
Eucholog.

And now if we reflect upon all that is comprehend-
ed in this most excellent Petition, no doubt we shall
most heartily joyn in the general Response, **Spare us
good Lord**; that as the mercy is very great and very ne-
cessary, it may be begged with an united force. It is *Cal-*
vin's note upon the place of *Joel*, that though God ap-
pointed the Priests to pray **Spare**, &c. yet no doubt he
would not have the people omit to bear a part in the
duty (p); and they do not deserve

(p) *Sacerdotes vota
nomine populi concipie-
bant — naluut ta-
men populum interea
partes suas negligere.
Calv. in loc.*

to share in the benefit, that will not
joyn in the Petition. Whosoever
sits mute when both the Priest and
his Brethren cry, **Spare us**, is ei-
ther so proud as to think he hath no
sin, or so careless as not to regard

his own danger: But let every one, as they desire God
to spare them, seal the Petition up put by the Minister,
by openly and humbly saying, **Spare us good Lord**.

§.IV. **F**rom all evil and mischief, from sin, from
the crafts and assaults of the Devil, from
thy wrath, and from everlasting Damnation.

Good Lord deliver us.]

We are now come to those Petitions which are most
properly to be called *Deprecations*, being no other but a
larger Paraphrase upon the last Clause of the Lord's
Prayer, and for a perpetual memorial, that all these are
but a Comment upon our Saviour's Text. The first
words, with the Response (which in the old Litanies are
a Petition by themselves) are no other but the Inversion
of **Deliver us from evil**, for here we have it **from
all evil** deliver us: Now because all these Depreca-
tions which follow are made for deliverance from the
two general kinds of Evil, the Evil of Sin and of Pu-
nishment

nishment (q); therefore our Litany hath added one Word to the old Forms, to signify the Evil of Punishment——and mischief: For it is evident, that by **evil and mischief** is meant Sin and Misery (r): And so these two first words are the general Heads of all that follows: And that we may ask so comprehensive a request, with a suitable Devotion, let us consider that we are compounded of Soul and Body, the one liable to *Evil*, the other to *Mischief*, so that we are in perpetual danger of the one or both of these, if God in mercy do not deliver us; but we must beseech him earnestly to preserve us; and the hearty asking of this general request will facilitate the way to the more particular enumeration, which here follows, **from Sin, Good Lord**, &c. So David prays *Psal. xxxix. 9. Deliver me from all mine offences.* Sin is the first and the greatest evil in the world; yea, in strict speaking, there is no Evil but Sin; for nothing else can hurt us (s), and therefore this is to be first and chiefly prayed against: I confess most men (as *Eliphaz* speaks, *Job xxxvi. 21.*) choose iniquity rather than affliction; and if they were left to their own inclinations, would sooner and more heartily pray against Suffering than Sin: but the Church doth correct their Mistake, by putting Sin in the first place: All other Evils, poverty and sickness, slander and oppression, and the like, though they be troublesome,

(q) *Et hoc est totum quod dicitur malum, peccatum, & pœna peccati.* Aug. de vera relig. cap. 12.

(r) Ἀπὸ πάσης πονηρίας καὶ συμφορῶν. Petlæi versio.

Ἀπὸ παντός κακῶ καὶ συμφορῶν. Versio D. Dupont, Litaniz Anglicanæ.

(s) unum malum illi est turpitudine. Sen. de constant. sap. c. 5.

Ἡ κακία ὅτι τὸ κακὸν καὶ τὰς κατ' αὐτὴν πηδῆσεις, καὶ ἀλλ' οὐδέν, ὡς πρὸς ἀκελεῖν λόγον. Orig. in Cels. l. 4.

Ἐν μόνον ὅτι κακὸν τὸ ἀμαρτάνειν. Chrys. in Ephes.

are often beneficial, sin always makes us worse men, afflictions many times make us better; that makes us odious to God, these more acceptable; that endangers our salvation, these prepare us for it, and may be a means to bring us to it. Sin hardens the heart, embaseth the affections, and robs us of our innocence, our hope, and our peace; and were it not for sin, there would have been no evil in the world: Why do mortal men complain, when they are punished for their sins? *Lament. iii. 39.* or, why do we so earnestly pray against *Lightning and Tempest, Pestilence and Famine?* &c. If there were no sin, these would not have fallen on us, and till sin be removed, these Judgments will not cease. We begin at the wrong end, if we fancy to be eased of our calamities first; for the right method is to begin with the Petition, **From Sin—Good Lord deliver us:** Now there is a two-fold deliverance from sin; *first*, from the commission of it; *secondly*, from the guilt of it, and the vengeance due to it; and to make this Petition compleat, both are here mentioned.

That we may not commit any more sin, we pray **from the crafts and assaults of the Devil, Good Lord deliver us:** For it is the employment of that evil Spirit to make men partners with him in sin, that they may be companions with him in punishment; and therefore the old Latin Litanies say in the next place,

(c) *Ab insidiis Diaboli libera nos. Brev.*
Sarisb. & Ebor.

from the snares of the Devil, &c.(t). But because there is a two-fold method used by Satan to draw men into sin, by fraud, or by

force, therefore our Church hath put in both the **crafts** and the **assaults** of the Devil; for sometimes he exerciseth the *subtily* of the *Serpent*, sometimes the *violence* of a *roaring Lion*, sometimes he would entice us by
cunning

men, es us ndan- d may heart, cence, sin, y do d for nestly d Fa- e have Judg- end, r the rom two- ission eance both pray Good that e- that and ace, vil, two- a to r by nstis xer- vio- s by ing

cunning, sometimes terrifie us by fear; his policy is too deep, and his force too great for us; therefore let us heartily call upon our heavenly Father, who can baffle his craft by his infinite wisdom, and invalidate his assaults by his Almighty Power, and keep us safe from both: but if we be left to our selves, it is sure we shall fall. For *first*, as to his **Craft**, how cunningly will he dress up the image of wickedness to deceive us (u), representing it as gainful or sweet, honourable or necessary, and above all things desirable! he tells us it shall never be discovered by men, nor punished by God; that it is scarce to be called a sin, but an infirmity, a youthful folly, and others have done worse, and we shall have time enough to repent, if need be. Thus the Devil invites and allures, extenuates and excuseth, till our deluded souls yield up their resolutions, and lose their purity, and run into the embraces of an accursed evil, which defiles and disturbs us, and makes us go mourning to our graves, if we perceive the cheat, or if not (which is worse) it betrays into unexpected torments. *Secondly*, as to his **Assaults**, at other times, or to other persons, he contrives all the Circumstances of iniquity, that when time and place, privacy and opportunity do all conspire to further and facilitate the sin, then he rusheth in as the *Philistines* upon *Sampson*, and presseth men to do evil, giving them no time to pray or to consider, and in the hurry of such a temptation, he often prostrates pious and sober men, who would not have yielded if they could have deliberated. Again, sometimes he threatens us with persecution to make us deny our Faith, or employs the power and interest of great men to threaten us to give up a good Conscience; and many

(u) *Mentitur ut fallat, blanditur ut noceat, bona promittit ut malum tribuat, vitam pollicetur ut perimat.* Cypr. ad Pleb. Ep. 40.

timorous persons sin for fear of evil, and run upon Gods wrath, while they think to avoid mans: Finally, whatsoever sins we commit through desire of pleasure, these we are induced to by the **Crafts of the Devil**, whatever we commit by surprise, or for fear of suffering, these are by his **Assaults**: But if we consider how dangerous it is to yield to him upon either account, we shall most ardently pray, That we may be delivered from both: Lord, let us never be deceived by the *Crafts*, nor overcome by the *Assaults of the Devil*; for alas they bring us under thy wrath, and will lead us to everlasting damnation, which is the next part.

From thy wrath, and from everlasting damnation, Good Lord deliver us. When we look upon sin by it self, we are apt to dote upon it, but when we consider the sad consequents thereof, it may startle the boldest sinner. The poor Ass (in the old Apologue) had so much wit, as to refuse the Barly which was left by the Swine about to be butchered, saying, *The meat was pleasant, but the knife terrible* (w); and if the pleasure of sin did entice us, the black retinue of it may deter us. The old Litanies had but one of these, **from everlasting damnation**, &c. but we have prefixed

(w) *Tuum libenter
prorsus appetere cibum,
nisi quod, qui illo
vescetur, jugulandus est.*
Phædr. l. 5. 85.

the wrath of God, because sin betrays us unto the wrath of God at present, and to endless condemnation hereafter: Now who can think of the Divine wrath without trembling? Or, *who can dwell with everlasting burning*? We would all readily enough pray against these; but because God hath linked sin and damnation in inseperable bonds, so that he who will have the one, shall have the other; therefore the Church hath united them in this Request, and placed them in so admirable an order, that we must first pray to be delivered

livered from iniquity, and then from damnation, and that we may be delivered from the Devil, first as a *Tempter*, then as a *Tormentor*: Oh! how dreadful is his wrath, whose favour is sweeter than life? how intolerable is his displeasure, whose love is compleat felicity? if his wrath be kindled but a little, none can resist it, the smallest spark of it will consume us; let us therefore try to avert it by crying, *Good Lord deliver us*. And as for damnation, alas how amazing is the apprehension of our falling into a state of pain insupportable, and anguish inexpressible, a state in which there is no ease, of which there is no end, and for which there is then no remedy! Where death never di-

eth (x), and the worm ever gnaweth, where the Region is flames, the Company Devils and perishing Souls, the Musick groans and horrid Blasphemy, where there is all e-

(x) *Nulla quippe major & pejor mors est, quam ubi mors non moritur.* Aug. de Civ. Dei. l. 6.

vil, and no good, nor never shall be again. Were this misery as short as the delight of the sin, it were great enough to make it a wretched bargain; but the pleasure is but for a moment, the pain is everlasting, no possibility of alteration, nor hope of mitigation for ever and ever. Who can hear this, and not cry out, *Libera nos*? who will not answer here, *Good Lord deliver us* from this dismal Estate, and from all that will bring us into the same? The particular sins are set in the next place, and immediately after this mention of **Wrath** and **Damnation**, that this sad event and certain consequence of all sorts of sins, may make us more fervent in all the following Petitions, to which we will now speak.

§.V From all blindness of heart, from pride, vainglory and hypocrisie, from envy, hatred, and malice, and all uncharitableness, Good Lord deliver us.] After we have prayed against all sin, and remembered the wrath due unto it, we shall find it necessary to mention even the lesser branches of this accursed root, some of which have their seat in the Mind, and others in the Body; and whereas Man doth consist of these

(a) *Delictorum quedam sunt corporalia, quedam spiritalia, nam cum ex hac duplicis substantie congregatione confectus homo sit, non aliunde delinquit quam unde constat. Tert. de pœnit. cap. 3.*

(b) *Dum existimatur leve & modicum, non timetur, dum non timetur, contemnitur, dum contemnitur, non facile vitatur. Cypr. de zel. & livor.*

(c) *Ab appetitu inanis gloriæ lib. nos; ab irâ, odio & omni mala voluntate lib. &c. à cœcitate cordis. Brev. Sarisb. A peste superbie. MSS. Brev.*

Υπὲρ τῆς πρὸς θλίψιν ἡμᾶς ἀπὸ πάσης ὀργῆς &c. Κύριε ἐλέησον. Lit. S. Chrys.

two, Soul and Body, neither part is free (a). We first pray against the sins of the heart, which are usually first put into us, and by which Satan gets his first entrance into our Souls, and by these makes way for grosser sins to follow: 'Tis true, we make no great matter of these secret sins, but doubtless, if they be less heinous, they are more numerous, and yet are really great sins, because they are accounted little, being more often and easily committed, seldom feared, and rarely repented of (b), so that they are as dangerous, and may prove as mortal, as the more notorious; being (as *Plato* observes) like the stings of little venomous Insects, that we are hurt by them we know, but where the wound is we cannot discern, *Plat. in Phæd.* As for the several sins here enumerated, many of them have been anciently mentioned in the Litanies of the Western and Eastern Churches (c); but in none so fully,

ly, and so methodically as in ours: The first four being sins concerning our selves, the latter four being sins against our Neighbours: That which is the last in the old *Roman* Litanies, viz. **from all blindness of heart**, is deservedly set here in the front, for that this is the cause of all the rest here named: **Pride and vain-glopy** spring from a mind ignorant of its own defects, **hypocrisie** from want of the knowledge of God's Omniscience; and St. *John* tells us, *He that hateth his brother is in darkness, and the darkness hath blinded his eyes*, 1 Joh. ii. 11. *Blindness of heart (saith Philo) is the worst kind of blindness, and the cause of all sin* (d). To want the sight of our bodily eyes is very sad, but how much more deplorable is it not to discern good from evil, than not to distinguish white from black (e)? And this is that which properly is called *Blindness of heart*, when men call evil good, and good evil, *Isai. v. 20*. When they see no beauty in holiness, no ugliness in sin, when they swallow all baits without perceiving their danger, when they neither apprehend the mercy of prosperity, nor the cause of Adversity, when they mistake Satan for their friend, and God for their enemy, neither discerning so much fidelity in Gods promises as to rely upon them, nor so much terrour in his threatnings as to fly from the sins at which they are directed; finally, when men go on desperately in impenitence and unbelief, insensible of their guilt or of their danger; this is that wretched estate which we pray to be delivered from in the first place: for what other wickedness might not a man thus blinded

(d) Ἀγνοία δὲ χαλεπωτέραν τῆς ἐν τῷ σώματι πῶρσιν ἐπιφέρει τῇ ψυχῇ, πάντων ἀμαρτημάτων αἰτία γίνεσθαι. Philo de Prov.

(e) Μεγίστη γὰρ βλάβη τῶν μεγίστων. *Epiſt. ap. Arr. l. 1. cap. 18.*

Item M. Anton. ad seipsum. l. 2. Sect. 13.

blinded run into? This was the original of all the sins of the Jewish Nation, *Rom. xi. 25. 2 Cor. iii. 14.* and of the Gentiles also, *Ephes. iv. 18. 2 Cor. iv. 4.* The first thing *Antiochus* did in the Temple, was to put out the lights, and the first attempt of the Devil is to blind the heart, supposing all other sin will follow; wherefore let the danger and misery of this condition make us all pray very earnestly to be delivered from it.

The three following *species* **Pride**, **Vain-gloꝝ**, and **Hypocrisie**, are united in this Deprecation, and seldom or never parted, he that is infected with one of these vices being inclinable to them all: The foremost of this rank is **Pride**, which is not content to come behind, and is the Parent both of **Vain-gloꝝ** and **Hypocrisie**; for the proud man is ambitious of human applause, and having no real worth to deserve it, puts on the disguise of *Hypocrisie* to obtain it: *Pride is the beginning of sin, Eccles. x. 13.* it was the cause of the fall of An-

gels (f), and of men also (g), a sin so foolish and unreasonable, that if **Blindness of heart** did not make way for it, none would entertain

(f) Aug. de Civ. Dei, l. 12. c. 6.

(g) Gen. iii. 5.

it, *Prov. xiv. 3.* Let us survey our selves and see; alas, what have we to be proud of? Our beauty and strength will certainly decay by age, but sickness or sorrow may impair them sooner: Our Nobility and great Birth was nothing to which we did contribute: Our Estates and Fortunes perhaps are not to be reckoned among things for our good, and may prove an occasion of our ruine, they are liable to be lost and spoiled by fire and water, by robbery or invasion, by deceit or oppression, even while we live, and when we die, we must leave them all behind us; so that he who boasts of these things, is like the *Athenian Merchant*, who vaunting of his great riches at Sea (as *Plutarch* relates) was gravely checkt by

a wife *Spartan*, telling him, he ought not to be puffed up with a fortune, that hung by so slender Ropes: Our parts and our learning are no just ground for pride, being the gifts of Heaven, and such wherein many exceed us, and those who know most, know nothing very perfectly, and are ignorant of more than they know, and if they practice not according to their knowledge, had better been Ideots or wholly Illerate. Shall we then be proud of our Honesty, our Devotion, or our Charity?

as truly the better sort of men are most in danger of this Vice (h):

But 'tis sure we do not act these by our own strength, but by the grace of God; and the good which we do is very little, and allayed by imperfection and mixtures of evil, and far exceeded by the number of our sins:

What then (saith St. Augustine (i))

shall any flesh be proud of? Of evil,

(which only is our own) this is not our glory, but our shame: Shall we then be proud of good? That is not ours, but thine O Lord, and he that arrogates it to himself is a Thief and a Robber. So that it appears we have no real ground of pride, and therefore we should pray against it, because it is unreasonable: and to make that Petition more hearty, let us consider that it is as mischievous as it is groundless; for *Pride* will make us murmur against Providence, render us odious to God, and ridiculous to discerning Men; it will cause us to contend with our Neighbours, to affront our Superiours, despise our Equals, trample upon our Inferiours, and flatter our selves; it will make us scorn to be taught, hate to be reprov'd, and incapable of Repentance, unfit for Heaven, and Company for *Lucifer* and his Angels: Let us then labour to prevent it, by annexing heartily, *Good Lord,*
&c. The

(h) *Alia quæcunque iniquitas in malis operibus exercetur ut fiant, superbia vero in bonis operibus insidiatur ut pereant.* Aug. Epist. 109.

(i) August. Solil. c. 15.

The next Evil is *Vain-glory*, the constant attendant of Pride; for the proud man having a high conceit of himself, desires to have others to esteem him better than he deserves, and courts the applause and the praises of all people; but this design very often overthrows it self: for he that is observed to hunt for commendations, shall certainly lose them, and get instead thereof the blot of an ambitious fool: Yet if we could obtain glory of men, nothing is more uncertain and empty: for many of those who extol us, do it meerly because it pleaseth

(k) *In his falli facile est, tales enim nos putamus, ut jure laudemur.* Cic. de Off. l. 1.

Etiam malus mavult mendaciter prædicari, quam jure reprehendi. Salv. de gub. lib. 8.

us (k), and in hopes to make their ends upon us thereby; and all the croud of our flatterers may (for ought we know) change their note e're the next morning. Did not those very throats which were hoarse with crying *Hosannah*, shout as loud with *Crucifie him* within two days? But suppose the praise of the World were invariable, certainly

ly in so evil a Generation, it is no good sign to be cryed up by the most, which are always the worst; nor are the Vulgar so competent Judges of real worth, there being about us, as *Diogenes* said of the Spectators at the Olympicks, *Much People, few Men* (l); so that it is not what the most, but what the wisest and best men say of us, that gives us the truest Reputation; this is real Honour, the other *Vain-glory*. Yet such is the unhappiness of those who are once bewitched with this desire,

(l) Πολὺς μὲν ὄχλος, ὀλίγοι δὲ ἀνδρες. Laert. vit. Diog.

Gloria est consentiens laus donorum, incorrupta vox bene judicantium de excellenti virtute. Cic. Tusl. 3.

That they only hearken to the words, but consider not the persons, the quality, the affections, nor the sincerity

ty of their Admirers, it being noted that the great O-
rator *Demosthenes* was proud of the praises of a silly
woman, no better in condition than a Tankard-bearer:
But in very deed it is not the commendation of great or
small that will do us any real good; it may deprive us
of the reward of our piety, if we be ambitious of it,
Math. vi. 1. 2. but it cannot make us any better: It is God
that must be our Judge; if he approve us, no matter
who condemn us; if he condemn us, no matter who
commend us (m). 'Tis the Sen-
tence of the Judge, not the Vote of
his fellow Prisoners, that absolves
the accused man: and doubtless at
the last day it will appear a **Dain-
gloꝝp** indeed to hunt for a little
breath of men, and not regard the
running into the displeasure of Almighty God, who
must hate those who aim at nothing but their own
praise, because such never care to be really good, but
only to be thought so; and thus **Dain-gloꝝp** begets the
next Evil, which is

Hypocrisie, which is a Vice as contrary to Truth, as
the two former were to Humility, being the grand En-
gine by which the proud man seeks to advance his Reputa-
tion, and is a wickedness as great as those to which it
ministers; it is the acting under a disguise, the putting
on a form of Holiness or Devotion, Justice or Charity,
without being really so (n), when
men design not so much to please
God, as to deceive man, and ac-
cordingly doing some outward
acts in publick that have a sem-
blance of Piety, but privately
practising the direct contrary:
Yet such there are too many,

(m) *Qui autem ab
hominibus laudatur,
vituperante te, non
defendetur ab homini-
bus, judicantete. Aug.
Solil. cap. 15.*

(n) *Hypocrita est,
qui in Theatro alienam
personam assumit. S.
Basil. conc. de jejun.
Ἵποκρίται δὲ εἰσιν
ἄλλο μὲν ὄντες, ἄλλο
δὲ φαινόμενοι The-
oph. in Math. 23.*

whose

whose hearts and words do not at all agree, nor are they the same in the Church and in the Closet; in outward aspect and deportment Saints, in privacy almost

(o) *ut vestitum sic sententiam habent, aliam domesticam, aliam forensam. Cic.*

Qui Curios simulant & Bacchanalia vivunt.

(p) *Totius injustitiae nulla capitalior est quam eorum, qui tum, cum maxime fallunt, id agant ut viri boni esse videantur. Cicero. de finib.*

Devils (o). Few sins more common than this, yet none more abominable (p) to God always, who cannot be blinded, yea and to men, as soon as the Vail is drawn by, and the cheat discovered, as it always is at last. No man is loaded with more reproach and scorn than the detected Hypocrite; the weaker sort of men are apt indeed to accuse the Religion to which the Counterfeit did pretend, and so God is often blasphemed, and his holy Truth

condemned for the sake of this accursed sin: However, it is a great affront to God's Omniscience, to dare to act deceitfully while he looks over us; it is a mighty difficulty to dress the Pageant, and requires abundance of policy and pains to manage the artifice of seeming good, and shews such as do it, will take more pains for their credit with men, than for the sake of vertue, or the love of God; and it must one day be punished with great severity, because it abuses Religion by making it a cloak to the vilest purposes; so that the Jews say, That in the world to come all may be forgiven but the Serpent and the Gibeonites, that is, Hypocrites and Deceivers. Mahomet makes seven Caverns in Hell, and assigns the lowest and the hottest for the place of Hypocrites: All which duly weighed, may shew us what reason we have here also to say, *Good Lord, &c.*

The next Order of Sins are such as belong to the Heart also, but are sins against our Neighbours; the first of which is **Envy**, which occasioned the first Hatred and

and the first Murder in the world, *Gen. iv. 8.* and it is the being grieved at the vertue or the prosperity of another, although we be not at all injured thereby (q). A vice diametrically opposite to the nature of

God, who wisheth the welfare of all, and delights in the prosperity of his servants; and the exact imitation of the temper of infernal Spirits, to whom it is torment to behold any less miserable than themselves: A

Sin that is its own Executioner, torturing the mind possessed with it with a perpetual discontent: for those who are acted with this fury, are unthankful to God for what they have, and angry that others have more; not enjoying their own for vexation that their Neighbours fortune is better, consuming their bodies, breaking their sleep, and disturbing their minds (r),

because others are blessed by God, or commended by Men; so that they must be miserable so long as there is a good or a happy man within their acquaintance. To this may

be added, that Envy is infinitely mischievous, perpetually plotting to make all as miserable as themselves, and when it hath power, nothing more implacable: Other sinners (as *St. Basil* notes) being to be appeased by gifts, or mollified by kindnesses; but the envious man is still more enraged to see his enemy in a capacity to give: *Who can stand before Envy?* saith *Solomon*, *Prov. xxvii. 4.* for Envy is the sower of discord, the fomentor of strife, the propagator of quarrels, the raiser of slanders, the cause of murder, and all imaginable villany, the envious man being the fittest instrument to contrive or execute the most direful Tra-
gedies;

(q) *Agritudo animi suscepta propter alterius res secundas, quæ nihil noceant invidenti. Cic. Tusc. l. 4.*

Est odisse in aliis vel merita propria vel beneficia divina. Cyp. de zel. & livor.

(r) *Tantos invidus habet justæ pænæ tortores, quantos invidiosus habet laudatores. Prosp. de virt. & vitiis.*

gedies; so that *Anacharsis* truly said, such were to be banished from Cities, and cast out of all Societies, as the Chaff from the purer Corn: And therefore since Envy is so mischievous to the world, and makes them so miserable who are infected with it, let us here also heartily say, *Good Lord, &c.*

The next Evil is **Hatred**, which though it may arise from other causes, yet it is the constant effect of **Envy**, which produceth the most cruel and implacable kind of **Hatred**, such as *Saul* bare unto *David*, 1 Sam. xviii. 8. but whatsoever root it springs from, it is a sin, from which we all ought to pray to be delivered. Even *Anger* is a great Evil, but then 'tis a short and sudden displeasure, that ceaseth as soon as the heat is over; whereas **Hatred** is a perpetual anger, a total alienation of the mind from the *hated* Object, the bearing Evil will even in cold blood; & this is a crime that cannot, as *Anger*, be excused upon the stock of rashness and inconsideration. It is a sin that one would think should scarce ever happen among men, who are made by the same hand, of the same matter, and in the same mould; much less among Christians, who have the same Father, and the same hope, one way, and one end at which they all aim, and where they all desire to meet. Yet sad experience doth instruct us, that neither the bonds of *Nature* nor *Religion* can restrain this barbarous vice; and we may daily see what Divisions it makes in Church and State, in Cities and Families, exasperating the nearest Neighbours and dearest Relations one against another, till it hath filled all places with Contention and Unquietness, railing and Evil-speaking, yea with war and bloodshed, of which **Hatred** too often is the Original (s): And yet nothing is more clearly forbidden, nor more sadly threatned, than

(s) 'Ο θυμὸς φθόνου αἰττία Philo.

than this sin in Holy Writ: *He that hateth his Brother* is said to be a *stranger and an enemy to God*, 1 Joh. iv. 20. a person so odious, that he will not hear his prayers, *Math. v. 23.* 1 Tim. ii. 8. and so unlike to the gracious nature of the *Divine Majesty*, that he must be for ever shut out from his presence, who is infected with it; and therefore let us here also from our heart say, *Good Lord, &c.*

To this is subjoyned *Malice*, a branch of the same root, being Hatred of a long continuance, joyned with desires and purposes of Revenge, having its name in the Greek and Latin Tongues, plainly, *Wickedness* (τ), to intimate it is the highest kind of wickedness in the World: It is of the same nature with Hatred, but it is far more dangerous (u), because it is more secret and subtil, pale and thoughtful, smooth and fair, but full of desperate Resolutions and Designs, being mixt of the craft of the Fox, and the cruelty of the

Tyger: It is a Sin that so poysons the Soul in which it dwels, that no serenity nor pleasantness ever stays there, and the person hath no delight but in cruelty and mischief; and *Solomon* tells us, *They sleep not unless they do evil*, *Prov. iv. 16.* Such malicious wretches are abandoned by the Holy Spirit, nor can any grace or good thing ever thrive in them: They are hated by God, and because they will not forgive their fellow-Servants, he resolves also never to forgive them: while they meditate revenge against their Brethren, the hand of God is stretched out to take a just vengeance on them, and when it falls upon them, it will throw them into the Regions of Horror, where those Spirits dwell
whose

(τ) Gr. *Kaxia*.
Lat. *Malitia*. *Colos.*
iii. 8. *καὶ ἐξουδ*
quasi maxima malitia.

(u) — *Ira que*
tegitur nocet. Profel-
sa odia perdunt vin-
dictæ locum. Senec.
Medæa.

whose sole delight it is to contrive and execute all manner of mischief; all which duly considered, will shew us the misery and evil consequences of this sin also, and help us with greater fervency to annex *Good Lord deliver us.*

Finally, lest any sins of this kind should be omitted, here is added **from all Uncharitableness**, which is the breaking of all those Commandements which concern our Neighbour, as Charity is the fulfilling of them all: and the aforesaid Evils of **Envy, Hatred and Malice**, do all spring from the want of Charity, 1 Cor. xiii. 4, 5. They are all branches of Uncharitableness, and there is this only difference, that **Envy, Hatred and Malice** are all bent to do evil; **Uncharitableness** only resolves to do no good, and the case may so happen, that he

(w) Τὸ ἀγαθὸν
μὴ ποιῆσαι κακίας
μέρ. Chrylost. ad
Eph. 4.

(x) Ζουανας in A-
postol. Can. 59.

(y) Homo in adju-
torium mutuum gene-
ratus est. Senec. de
ir. 1. 5.

Τὰ λογικά ζῶα ἀλ-
λήλων ἐνεκὰ γέγον-
αμεν. Marc. Antonin.
l. 4. §. 3.

doth evil, who will not do good (w), and he that suffers his Neighbour to perish for want of relief, is adjudged a Murderer (x): And if we consider that we were created by God for the mutual help of one another (y), and joyned in Societies for that end, that each man might support his Neighbour, and all unite to uphold the whole; we shall see, that to be Uncharitable is to forget the Law of our Creation, to renounce the bonds of the Society in which we live:

Who can express the baseness of that narrow Spirit, who regards none but himself, and who hath no bowels toward his Neighbour and fellow Christian? if they be full, they care not who is hungry; if they be clothed, they care not who are naked; if they be healthy and chearful, rich and prosperous, they re-
gard

guard not who is sickly or sad, poor or afflicted. This is that vile quality that makes Relations to be unnatural, Neighbours unkind, and Friends barbarous, that turns a City into a Wilderness, whose Inhabitants do make a prey of one another; this leaves the poor desolate, and the miserable are permitted to sink under their burden, to the great dishonour of God and scandal of Religion, which is blamed for that want of pity, which is amongst us; but indeed the uncharitable man is any thing rather than a Christian, for Christianity is the perfection of Charity: So that to this also we have great reason to add, *Good Lord, &c.*

And now let all the people review the particular Sins: And

First, Let them consider, if they have not been guilty of committing them; if so, they had need desire pardon in this *Good Lord deliver us.*

Secondly, If they fear they shall be tempted to commit them hereafter, they may pray against the power of these sins by the same *Good Lord, &c.*

Thirdly, If they apprehend some Judgment hanging over their heads, for that these sins have been so rife among us, they may beg the removal of the same by this *Good Lord deliver us.*

Lastly, If they consider what Mischiefs themselves and all the World suffers by *Pride* and *Malice*, &c. and by those infected with them, they may pray for the Conversion of all such sinners, or the prevention of their wicked designs however, in saying *Good Lord deliver us.*

§.VI. *f*rom Fornication, and all other deadly Sin, and from all the deceits of the World, the Flesh, and the Devil, *Good Lord deliver us.*]

Although all wickedness begin in the heart, yet it doth not end there, nor must we think we have finished our Litany when we have prayed against secret sins, but as they spread further into the actions of our lives, our Supplications must pursue them, and there also beg deliverance from them, especially in an Age, where in all Iniquity is grown so bold, as to appear in publick without shame or fear, and none more confident than that which stands foremost, even **Fornication**, which we must not here confine to the defiling of single persons (as the word is sometimes strictly taken) but for all manner of filthy lust (as the signification is enlarged (a)):

(a) See Hammond Annot. on Acts xv. 29. and 1 Cor. v. 1.

(b) *A spiritu fornicationis libera nos.* Brev. Sarisb.

old Petition in the Western Litanies (b), and is by us set before all other deadly sin, because St. Paul puts these in the first Rank, where he reckons up the works of the Flesh, Gal. v. 19. *Adultery, Fornication, Uncleanness, Lasciviousness, &c.* affirming, *That they who do such things shall not inherit the Kingdom of God:* And that the frequency of this Sin in our times may not make us pray less fervently against it, or tempt us to run more easily into it, let us consider

1. The heavy guilt of this sin, which is condemned by the light of Reason, attended with the natural restraint of shame, punished by the Laws of all wise and sober Nations; which is prohibited by God in one express Commandement, *Exod. xx. 14.* and in many other places of his Holy Word, *1 Cor. v. 18.* and *x. 8.* and *1 Thess. iv. 1.* &c. a sin exceeding hateful to the purity of the

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the Divine Majesty: A sin that leaves a grievous stain upon the soul, and profanes the body, *1 Cor. vi. 18.* yea defiles the Temple of God, and makes the Members of Christ, to be the Members of a Harlot, when it is committed by a Christian: A crime that can have no Excuse, because God hath taught us to cure it by Mortification, or allowed us the remedy of an holy Marriage, *1 Cor. vii. 9.* The Thief steals for necessity (as *Solomon* observes *Prov. vi. 32.*) and many sin for fear of some terrible Evil, and these have some Apology: but this Adultery is a voluntary sin, acted meerly out of the desire of beastly pleasure. Upon which ground *Tertullian* learnedly argues, That to deny Christ for the satisfaction of Lust, is a more heinous Crime than to deny him for fear of Torture (c), and proves they ought as hardly to be received into the Church, as those who had sacrificed to Idols; and verily the Primitive Discipline allowed not Adulterers the Communion of the Church, till their last hour. So that the guilt of this sin both in the eyes of God and Man, ought to make all the committers of it cry, **Good Lord, &c.**

(c) *Nemo volens negare compellitur, nemo nolens fornicatur: nulla ad libidinem vis est, nisi ipsa — quis magis negavit, qui Christum vexatus, an qui delectatus amiserit? Tertul. de Pudicitia in fine.*

Secondly, The grievous punishment of this sin also ought to be regarded; for as it is terribly threatned, so it hath been severely revenged by God in all Ages. How dear did these unlawful pleasures cost *Shechem*, *Zimri*, and *Amon*? By this *Reuben* lost his blessing, and *Eli's* Sons cut off the Priesthood from their Fathers Family. For this Crime 23000 of *Israel* was cut off in one day, *1 Cor. x. 8.* and the Tribe of *Benjamin* was almost wholly destroyed; yea *David* himself was plagued with the violation of his Wives, the murder of his Children, the

Rebellion of his Subjects, and many other Calamities for this sin. This banished the Kings from *Rome*, brought the *Moors* into *Spain*, and hath pulled down many of the most flourishing Kingdoms of the World, and yet Damnation will be added after all these temporal Judgments; all which should make us say with trembling, **Good Lord**, &c.

Thirdly, The mighty power it hath over those who once yield to it, may also make us afraid of it. No Vice more suddenly and insensibly insinuates it self, but when it hath once got possession, it is troublesome and insatiable, disdaining to be restrained by reason or conscience, by the Laws of God or Man; it furiously drives men into shame and poverty, yea into diseases and death; so that the Philosopher used to pray he might rather be distracted and loose his wits, than to become a

slave to so brutish a Passion (*d*); which when the outward acts are ceased by age or weakness, defiles the mind with desires and remembrances as vile as the grosser Profecutions (*e*): How few are the instances of those that have returned from it? How many are the Examples of

(*d*) *Anacharsis ap. Theodoret. Serm. 2.*

(*e*) *Καὶ τῇ ἐνέσ-
τρεῖα παυλεῖται τῇ διὰ
τὸ σῶμα, τῇ μνή-
μῃ συνεσθάζει πρὸς
τὸ μὴ παύειν. Clem.
Alex. S. rom. 3.*

such as have in pursuance of these desires forfeited their Honour and Estates, their Health, their Life, yea their immortal Souls also? so that if we have any care of our selves, we shall say most passionately, **Good Lord**, &c.

Fourthly, The mischievous effects which it produceth in the World, should render it odious to us; it defiles and debaucheth persons who might have been excellent and useful, had they escaped this Vice; it makes Families miserable, unties the holy Bands of Matrimony, shakes the Foundation of Societies, it fills the
World

World with rage and revenge, duels and blood, yet extirpating all true valour; it makes an Age effeminate and vain, uncapable of Action, and empty of Honour, but what is purchased in an infamous Quarrel. It embaseth the Spirit, besots the Wits, and destroys the Parts of the bravest men, and throws such a blot upon the beauty of the fairest Women, that nothing is more deformed in the eyes of all sober Persons: And we may consider how we would take it, to have our nearest Kinred, or Relatives, our Families, or our Friends to be thus abused, and then I suppose we shall have motives sufficient to teach us heartily to pray from **fornication, Good Lord, &c.**

It is evident by what hath been said, that **fornication** is a **deadly Sin**, but not the only one, wherefore we add a Petition to be delivered **from all other deadly sin**: An expression undeservedly censured by some, as if it favoured that Distinction of the Roman Church, which makes some sins venial in their own Nature, others mortal: But the Doctrine of this Church is, that all sin is in its own nature deadly, as *St. Paul* affirms *Rom. vi. 23.* yet because *St. John* plainly saith, *There is a sin unto death, and a sin not unto death*, 1 Epist. v. 16, 17. we may safely retain the Distinction in *St. John's* sense, and as *St. Augustine* expounds it (f); taking Deadly Sins for such as are Deadly and Mortal in their event, through the final impenitence of those who practise them, which *David* calls *presumptuous sins*, *Psal. xix. 12.* and as we here, so he there, first prays to be delivered from *secret sins*, and then from sins of presumption or deadly sins: For the meaning of **Deadly Sins** here is, those open and grievous sins which none but presumptuous sinners do act, and from which few ever escape; sins that rarely are washed away

(f) Aug. retract. l. 1. c. 19. De Correp. & gratia, c. 12.

by Repentance, and usually end in Damnation ; such is **fornication**, of which Solomon observes, *None that go unto her return again, nor take hold of the paths of life, Prov. ii. 19.* and such are the rest that are reckoned up by St. Paul 1 Cor. vi. 9, 10. whither we are directed to look, what is meant by all other **Deadly Sins**, for after **fornication** follows *Idolatry, abominable Lust, Robbery, Covetousness, Drunkenness, Railing and Extortion*, the Actors of which (the Apostle saith) *shall not inherit the Kingdom of God.* These therefore are the particulars rather than those which the Roman Church calls the *Seven Deadly Sins*, viz. *Anger, Pride, Gluttony, Luxury, Covetousness, Envy, Sloth* ; some of which belong to the former Petition rather than this, nor is **fornication** named among them ; nay, I fear, the corrupt practices of the *Romanists* have made their

(g) *Pro simplici fornicatione quis depoenon debet, quia pauci sine illo vitio inveniantur.* Gloss. ad Grat. distin. 8. c. 6.

Doctors to blot this out of the number of Mortal Sins (g), which our Church names in the first place: The sum is, that under the Title of **Deadly Sins** are to be reckoned all sorts of publick, actual, heinous Crimes, which being too many to be named particularly are comprehended under this general appellation, to humble the bold Committers of them, by minding them, that they will (if not speedily repented of) end in their Damnation : But let none take encouragement from hence to be unconcerned for lesser sins, for the least is deadly in it self, and without Repentance will be so to him that doth commit it ; nor must we exempt those sins which the custom of an evil Age, or the multitude of Offenders makes to be generally accounted small ; nor yet may any man except his own darling sin, out of this Catalogue of **Deadly Sins**, for though every one makes excuses for the

vice to which he is inclined, and great iniquities are counted nothing by their impure Actors (h); yet no sins are so mortal in their Event, as those which are beloved and indulged, often acted and seldom repented of, and a little wound neglected may easily prove Deadly; so that under this Head of **Deadly Sins**, we should think of all the grosser Acts of Wickedness, and of all those Sins which may be deadly to us, though of themselves they seem inconsiderable; and pray to be delivered from them all.

(h) *Omnes rei veniabiles putant semper reatus suos, nam & facta furibus levis culpe sunt, & innocua ebrietas videtur ebrietas, & apud impudicos fornicatio scelus non est. Salvian. ad Eccles. Cathol. l. 4.*

Lastly, That we may comprehend all sorts of sins, both great and small, we pray that God would deliver us **from all the deceits of the world, the flesh, and the Devil**: For there is no kind of Wickedness, but it comes under one of these Heads: As to the nature of sin, it is a **Deceit**, *Prov. xi. 18.* it promiseth more good than ever it performeth, and bringeth evils upon the sinner that were wholly unexpected: As to the Agents and Instruments of this Deceit, they are **the World, the flesh, and the Devil**, our three great Enemies, which we renounced in our Baptism, yet still they seek to deceive us: The World propounds Objects from without, the Flesh meets them with desires from within, the Devil maketh an advantage of both, and we are easie, credulous, and apt to be abused into the most dangerous embraces, and therefore had need to pray, *Good Lord, &c.* Or if we would be more particular, the Deceits of the World, are all the pomp and gaiety which attend Riches, fair Palaces, numerous Retinues, Feasting and Jollity, State and Magnificence; or at least, the ease and satisfactions that dwell with a full Parfite: with these

are Men deceived and enticed to seek Wealth by evil means, to rely upon it as compleat felicity, whereas those who enjoy it, find all is *Vanity and Vexation of Spirit*. The Deceits of the flesh are the Pleasures that arise from variety and plenty of Meats and Drinks, from merry Company, and novel Divertisements, from Sloth and Idleness, and especially from Wantonness and Lust; but these are mingled with sorrows, and end in sickness and shame, in poverty and a lasting repentance, they please the outward, but destroy the inward man: Now both of these kinds may be called the **Deceits of the Devil**, because he is the World's Solicitor, and the Pander to the Flesh, designing and promoting our delusion by both these means, whence he is called the **Deceiver**, *Rev. xx. 10.* and it is his whole business, under several disguises, to cheat and deceive (*i*); yet

(*i*) *Dolus est machinatio quædam alterius decipendi causâ, cum aliud simulatur, aliud agitur.* Ulpian. l. c.

there are some Temptations which are suggestions of his own devising, such as the thoughts that Religion is foolish and impossible, that Charity is expensive and burdensome, that Devotion is needless, and a waste of time; the deferring Repentance till it is too late, the expectations of Mercy in a sinful course, and the fears of an evil portion after all pious endeavours, those are properly his **Deceits**: And when we consider our own ignorance, negligence, and aptness to be deluded, and reflect upon the number, the management, and policy of all these plots, we cannot but conclude with a most passionate *Good Lord deliver us.*

§.VII. **F**rom Lightning and Tempest, from Plague, Pestilence and Famine, from Battel and Murder, and from sudden Death, *Good Lord deliver us.*]

When the Cause is removed, there are hopes the effects may be prevented, and therefore after we have petitioned against all sin, we may regularly pray against all those Judgments with which God is wont to scourge sinners; and verily there is no Creature so small, but he can make it his weapon to destroy his Enemies, *Wisd. xvi. 24.* The very Lice and Flies, though little Animals, were a very great Plague to *Pharaoh*; and *Herodotus* relates, that a whole Army of *Sennacherib's* was defeated by having their Harness and Bow-strings eaten by Mice, whereupon he made a Statue of himself, holding a Mouse (and offered it in *Vulcan's* Temple) having this Inscription, *Let all that behold me Fear God*

(k). How much more should it strike the bold sinner with terror, when he hears this dreadful Cata-

(k) *In me quis intuens pius esto.* Herodot. lib. 2. num. 141.

logue of the greatest instruments of the Divine Vengeance? If God be his Enemy, he is surrounded with weapons of Death: The Air above him may burn him with Lightning, tear him with Thunder, overwhelm him with Tempest, or infect him with Pestilence; the Earth under him may starve him with Famine; the Nations about him may destroy him and his by Invasion and the Sword, and a thousand unexpected accidents may cut him off by sudden Death; so that he hath no safety but in Submission, no fence against them all, but by a penitent and humble Deprecation. And because the best of men have guilt enough to make them liable to fall in these common Calamities, the Church requires all to joyn in an humble and earnest request for

Deli-

Deliverance from them; following herein the laudable Example of pious Antiquity: for the Greek Offices say,

(1) Ὁ ὁμοῦς κῆρυς
τῷ πόλιν ταύτην,
καὶ πᾶσαν πόλιν, καὶ
χώραν, ἀπὸ λιμῆς,
λοιμῆς, σεισμῆς, καὶ
πονητισμῆς, πυρὸς, μα-
χαίρας, ἐπιδημιῆς,
ἀλλοφυλῶν, καὶ ἐμφυ-
λίου πολέμου. Lit. S.
Basil. & in Orat. Lu-
cern. Euchol. p. 42.

(m) Preces in pub.
calamit. Euchol. p.
811.

(n) A fulgure &
tempestate: Libera nos.
A subitaneâ & impro-
visâ morte: Lib. nos.
Erevlar. Sarisb.

(o) James v. 16.
Δέησις ἐνεργημένη
Litania propriè dici-
tur Δέησις, & olim ex
inspiratiōe dictari
solit.

Thus *Elijah* put an end to a Drought (o): Thus *Moses* and *Samuel* made Thunder and Lightning, Storms and Tempests to cease, *Exod.* ix. 28, 29. 1 *Sam.* xii. 18, 19, 23. *Aaron*, *Phineas*, and *David* stayed the raging Pestilence, *Numb.* xvi. 48. *Psal.* cvi. 30. 2 *Sam.* xxiv. 16, 17. the forementioned Prophet removed Famine, 2 *Kings* xviii. 42. *Jacob* and *Jehoshaphat* prevented Battel and Murder, *Gen.* xxxii. 2. 2 *Coron.* xx. 6, 7.

xx. 6, 7. *Hezekiah* procured a reprieve from a sudden and untimely Death by Prayer : And by the Prayers of men of like Passions with our selves, were all these Evils averted , and the same course we take now ; only if we desire the like success, we must pray with the same Devotion, and to excite it , let us briefly view the Particulars apart.

I. **From Lightning and Tempest;** All the Judgments here mentioned are such as come immediately from the Hand of God, unless the three last, wherein men are instrumental for the most part : Now of the immediate Judgments these are in the Air above us, which is sometimes kindled into dreadful flames, as in **Lightning**, or filled with terrible noises, as in **Thunder**, which the *Heathens* called *the voice of God* (*John* xii. 29.) and which was wont so to affright that Atheistical Monster *Caligula*, that it made him run to hide his guilty head ; and who can hear these Celestial Canons flash and roar without horror and amazement? Especially if it be remembred, that God aims his never-missing Thunderbolts against the wicked , and shoots from the Clouds as from a well-drawn Bow, *Wisd.* v. 21. and many times we see Trees and Corn, Houses and Men burnt and blasted by Lightning, or dashed and torn in pieces by Thunder; nor is there any fence against these but holy Prayers, which will save us when they begin, or else prevent them totally ; for which cause we should daily say , *Good Lord deliver us from Thunder and Lightning* ; as also from that which often doth accompany it, **Storms and Tempests**, which are the furious agitation of the lower Air by raging Winds, fierce and long continued showers of Rain, or Hail or Snow, which do often make great destruction by Sea and Land, and are dismal to behold, and pernicious in their Consequences to men and beasts ; but let us remember that
the

the Winds and Storms did obey *Jesus*, even in his meanest Condition, *Matth. viii. 27.* and let us call upon him to *deliver us*, who is able either to preserve us in them, or from them, and either way we shall be safe.

The following Judgments of **Plague, Pestilence, and Famine, Battel and Murder**, have peculiar Offices for them, where we shall handle them more fully in the **Occasional Prayers**, PARTITION II. but because those Prayers are for their removal, when they are upon us, and these daily Petitions are rather to hinder their coming (p), and prevent them while they are yet a great way off; we may say somewhat of them here also, but very briefly:

(p) — *Venienti
occurrite morbo.*

I. Plague and Pestilence are also evil affections of the Air, in which we breath (q), and one of the Rods by which Providence doth scourge a sinful People, expressed here by two Words, the one being commonly meant of the Disease strictly called the

(q) *Pestis est venenosus quidam vapor in aere concretus, vitali inimicus spiritui. Ficin. Epid. Antid. 1.*

Plague, the other of all Epidemical, Pestilential and Infectious Diseases, which do sweep away many thousands together; and if we have any pity for Mankind, or sense of our own and our Friends danger, we shall heartily pray, that such sad Mortalities may not happen, lest desolation do ensue, and we or ours be cut off among the rest of the numberless and almost neglected Funerals. **II. Famine** follows here, as it often doth in the Dispensations of Providence, because the neglect of Culture, discouraged in general desolations, occasioneth Scarcity to succeed: And this Judgment relates to the Earth, whose fruits are pined with drought, or rotted and corrupted with Inundations sometimes; but what-
ever

ever be the Cause of Famine, the Effects are very sad, Hunger and Thirst, Fainting and Death; the Poor complain, the Rich are in danger, and the whole Nation will be miserable; and therefore let us pray, that from **famine** also we may be delivered at least all our days. III. **Battel and Murder**, which inseparably attends it, are mentioned next, because the Scripture usually joyneth these, **Pestilence,**

famine, and Sword (r). When

the Litanies of the West were first put into this form, the Empire was over-run with barbarous Nations, whose Battels in the Field, and Murders in the City were very bloody, and against these was this Petition (s), but we need not alter it, since (God knows) Christians are as cruel and inhumane in their Battels against, and Conquests over one

another, as ever Pagans of old were; and therefore we pray for Peace in our days; there may be some so vile as to delight in War, but the good Christian wishes and prays there may be none: No Invasions of Foreigners, nor cruel Battels: No Massacres and Murders committed under pretence of Liberty or Religion: No Assassinations or Butcheries perpetrated by Thieves and Pirats, Robbers and *Banditi*; we would have none to Act these Villanies, nor none to suffer by them; and therefore we pray for all, when we say, *Good Lord deliver us.*

The last of this Order is **sudden Death**, which is a personal Evil, and comes immediately by the Hand of God most times. In the others many were fellow-sufferers, but this aims at a single Person, it may be at our selves, and because we can have no time when it comes,

we

(r) Levit. xxvi
25, 26.

2 Sam. xxiv. 13.

1 Kings viii. 37.

Jerem. xiv. 12.

Ezech. v. 12.

Matt. 24. 6, 7.

Rev. vi. 8.

(s) *A persecutione
Paganorum & omni-
um inimicorum no-
strorum; Libera nos.
Miss. Brev. vet.*

we have the more need to pray earnestly before, that we may prevent it, if it be possible: Yet howsoever rational this Petition may seem, it hath been censured by some: The Fatalist condemns it as an opposing of immutable Decrees, and others (who it seems believe themselves always fit to die) blame it as impertinent; but let such know, that they do not only reproach our Church, but all those Ancient Offices of the East and West, from whence we borrowed

(t) Ὑπὲρ τῆς ἀφυλαχθῆναι — καὶ ἀφροδῖς θανάτου. Euchol. pag. 776. & Lit. S. Chrysost.

Χειριανὰ τὰ τέλη τῆς ζωῆς ἡμῶν. Pag. 74. A sudden & improvise morte. Mist. sec. ul. Sarum.

(u) Job xv. 32. Antequam dies ejus impleantur. Vulg. Lat. πρὸ ὧρας lxx. Heb. die non suo.

good man, *Isai.* xxxviii. 10. and doubtless this is an Evil, that every prudent Man would and doth heartily pray he may escape. II. **Violent Death** is another kind of sudden Death, to dye by burning or

(w) Nemo eorum suā morte defunctus est. Sueton. de Per-
cussoribus Cælaris. E-
rit longævus, in sen-
ecta felix, qui morte suā
moriatur. Julius Fir-
mic. l. 8. c. 19.

it (t), nor would they find any ground for contending with us, or them, if they duly considered what is meant by **sudden Death**, viz. I. **untimely Death**, which is when a Man dies before the years be spent, which Nature, his Constitution, and God seemed to have allowed him, which the Scripture calls *Dying before ones time* (u), or before ones day (howsoever some men so confidently say this cannot be.) A judgment threatned to evil men, *Job* xv. 32, 33. and feared by a

High-places, by voluntary or involuntary hands of men, by stifling or choaking, or the crushing of an unexpected breach, which the *Romans* called a Mans not dying his own death (w), and truly all these sorts of Death are as sad as sudden,

sudden, and who would not pray against them? III. That which is peculiarly called **sudden Death**, that is, when men seemingly very well, without any apparent Cause, do immediately faint or dye among their friends, or in their beds (x), and I suppose no man wishes to dye thus: And though the Heathen, who considered not the World to come, commended these ways of dying (y); yet we Christians ought to pray against them, with submission indeed to Gods will (who can turn them to the best, and sometimes calls good men this way out of the world (z): for that is supposed in all the former judgments, if it may please God, we ought to desire deliverance from **Sudden Death**, as well as from **Lightning and Tempest**, &c. yea

(x) *Lotus nobiscum est, hilaris canavit & idem.*

Inventus mane est mortuus Andragoras. Martial. l. 6.

(y) *Mitius ille perit subito qui mergitur unda,*

Quam qui lassatis brachia quassat aquis.

(z) *Exempla habemus. Tusc. quest. l. 1. Cleobis & Bitonis, Trophonii & Agamedis.*

rather from this, than them, for these Reasons; *First*, Because **Sudden Death** gives us no time to settle our Estate, but leaves all our Concerns intricate and intangled, and involves our Relations in endless Suits and Contentions. *Secondly*, Because these kinds of Death are very uncomfortable to our surviving Friends, who have no time to wean them by degrees from us, and have not so comfortable grounds of our eternal welfare, as if we had had time to have expressed our selves to them. *Thirdly*, Because those who dye thus, want their *Viaticum*, which the mercy of God and the piety of the Church hath provided to fit them for this last journey, and doubtless it is a very admirable comfort, and a mighty refreshing to a dying Christian to enjoy an opportunity to confess his sins, and unburden his Soul to God's Minister, to hear his Prayers, receive his Absolution,

tion, and partake of the blessed Sacrament, that great seal of the Divine Love, with all the Assurances of Pardon and Peace, that God allows his Church to give. Oh with how calm a soul, and how glorious Expectations do pious men depart after these refreshments! And therefore the want of them is very sad, if there were no more evil in **Sudden Death**. But *Fourthly*, No man is prepared, as he ought, to appear at God's great Tribunal, but he that hath long expected Death; which few men in health do so seriously, as to dress their Souls for the grand Solemnity of that dreadful Examination; and I am perswaded the best men in the world in their very best frame, would wish to know some hours before they were to be summoned to their last account, *O spare me a little*, saith *David*! And who will not joyn with him? We ought indeed to be always preparing for death, and ever prepared; but who is so well fitted as they ought, and desire to be? And who would not be better, if he had a little more time? If we observe how frequently a dying penitent prays, how humbly he confesseth, how heartily he bewaileth all his sins, how he submits and kisseth the Rod, how he longs after God, and forgives all the World, and lays fast hold on *Jesus*: We shall say, we would willingly abide so many hours of sickness or pain for so blessed an opportunity of doing good to our immortal Souls, and shall pray, that we may have such a season to search our hearts, renew our interest in *Jesus*, and compose our Souls for God, however dear we buy it: 'Tis true we must not put off our preparation till then, but even though we have prepared all our lives, it will be very sweet, if not necessary, to do somewhat at our last, or else it is to be feared, that **Sudden** will be unprepared **Death** to us; from both which *Good Lord deliver us*, from this however, from that also if it be God's will.

§. VIII. **F**rom all Sediti^on, pri^uy Conspirac^y and Rebelli^on, from all false Doctrin^e, Heresie and Schism, from hardn^ess of Heart, and contempt of thy Word and Commandement, Good Lord deliver us.]

The Judgments here recited are part of them Temporal, viz. the first six; part of them Spiritual, viz. the two last. In the former Paragraph we had those evils which aimed at our Lives, here we have those which would deprive us of Peace and Truth; those were generally from the Hand of God, these (which are Temporal) are contrived and acted by the Hands of Evil

Men, who are the Plagues of Societies (a), and as infectious to the Body Politick, as the Pestilence to the Body Natural; raising **Sediti^on, Conspiracies and Rebellion** against the State, spreading false **Doctrine, Heresies and Schisms**

in the Church, and seeking the ruine of both: The two last words of either Order, **Rebellion** in the State, and **Schism** in the Church, were both lately added since his Majesties happy Restauration, on the sad occasion of that accursed **Rebellion** which pre-
 prevailed against the best of Kings

(b), and that furious **Schism**; which rent in pieces the most pure and Orthodox of all Modern Churches: The Consequents of both which were so sad, that we

and our Childrens Children shall have reason to say from such another **Rebellion** and such another **Schism**, Good Lord, &c. It is the fancy of a late picquant Author, that the Bishops have imperti-

(a) *Pestem Civita-
tis. Cicero pro Rabir.
Pestem Patriæ. Idem
pro Sestio.*

Acts xxiv. 5.

Ἀνδραγατῶν τοιούτων.

(b) *Tua autem æ-
tas incidit in id bel-
lum, cujus altera pars
sceleris nimium babu-
it, altera parum feli-
citat^{is}. Cic. off. l. 2.*

nently added [*Schism*] in this place, and that they have spoiled the *Cadence* thereby; but he may do well to call to mind, that [*Rebellion*] was added at the same time, and that we heartily wish those whose Patronage he undertakes, had never given occasion for the putting in of either, and we do not perceive any want of harmony in the *Cadence*, the words run smoothly enough in their Mouths, whose Consciences are clear of these Crimes, and whose hearts unfeignedly detest them: The three first concern the State, *Sheba's Sedition*, *Zimri's Conspiracy*, and *Absolon's Rebellion*, all are expressed in the *Greek* Liturgies by one Word, *From Civil War*, &c. as was noted in the last Paragraph; but not one word of any of these could I ever find in any of those *Roman Missals* which yet have come to my hands, it being the peculiar glory of the Church of *England*, that her Prayers and Practices have always been eminently Loyal, and Enemies to *Treason* and *Rebellion*; but let us view them apart.

I. *Sedition* is the Mother of the other two, begun by Factious and unquiet Spirits (c),

(c) *Quibus quæta
movere magna merces
videtur. Salust.*

who do privately alienate the affections of the People from their Governours, by complaining of Persecution, Oppression, Tyranny, ill-management, and the preferment of Evil men, and with these baits they easily gain much credit among the credulous Multitude, whom they blame for their softness, and animate them with hopes of Liberty, or Tolerations, Exemptions and Priviledges. Now while these Practices produce no other effects than Libels, Clamours against those in Authority, and popular Tumults, they have the Name of *Sedition*, which yet is so great a Crime, that the *Roman* Laws did punish the Authors of it with Banishment or with Death

SECT. II. The Deprecations.

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Death (*d*): And the Canons of the Church punish a Clergy-man (if guilty of this fault) with perpetual degradation (*e*); judging it most abominable, that they (who ought to be Peace-makers, and Uniters of all Differences) should become Trumpets to Sedition, and Ring-leaders of Mischief:

The Word of God doth every where condemn it, reckoning Sedition as a Work of the Flesh, *Galat. v. 20.* threatening ruine to all that are given to change, and all that meddle with them, *Prov. xxiv. 21.* and charging us, as much as in us lies, to live peaceably with all men, *Rom. xii. 18.* not allowing any Subject to speak Evil of the King, or of Governours,

(*f*) (which was also accounted High-Treason by the Civil Laws)

(*g*): For both God and Man have designed to crush this Viper in the very birth. And here we cannot but wonder at the impudence of the Authors, and the folly of the Abettors of Sedition, that those should usually pretend Reli-

gion and the Cause of God, and these believe them, that they act upon Conscientious Principles, when no Sin is more plainly condemned in the Holy Scripture than **Sedition**; and if the Actors of it had any fear of God, they would not dare attempt it: It is evident that it is very sinful in it self, and it is very mischievous in its effects; for if the King prevail (as I hope he ever will) yet even then **Sedition** ends in stricter Laws and exemplary Executions; but if the giddy multi-

(*d*) *Autores seditionis & tumultus concitato populo, pro qualitate dignitatis aut in crucem tollantur, aut bestis obiciantur, aut in insulam deportentur.* Jul. Paul. sent. l. 5. tit. 22. de seditiosis.

(*e*) Concil. Chalcedon. Can. 18.

(*f*) *Exod. xxii. 28. Eccl. x. 20.*

(*g*) *Majestatis sunt apud vos rei, qui de vestris sequiis aliquid obmurmuraverant Regibus.* Arnob. l. 4. scilicet è Leg. unie. C. si quis Imperatori maled.

tude do get head, Oh what fury and violence do they act with! Rapine and Plunder, Fire and Devastation, Murders and barbarous Cruelties do every where attend upon them, nothing being more terrible than such seditious Routs, of which we have sad Examples in the History of our own Nation. The King hath (blessed be God) many Eyes to discover, and many hands to suppress such Practises; but it is very necessary to call in Gods aid to prevent and frustrate these attempts: for there are never wanting some, who out of pride, revenge, ambition, discontent, or fear of suffering their due deserts, are as secretly as cunningly hatching these mischiefs; and alas! there are too many, who out of weariness of the present Government, and desire of change, out of love of Novelty, desire of Liberty, or hopes of spoil, may easily be drawn in: But he that forbids **Sedition**, and hates the Actors therein, we hope will discover all such Combinations; to him therefore we apply our selves, saying **Good Lord**, &c.

II. **Private Conspiracy** next follows, which is the daughter of a weaker, but more politick and more malicious *Sedition*; for when the **Seditious** Act by force, it is styled **Rebellion**; but when they lay

Plots, and combine to carry on their traitorous Designs more closely, it is called **Private Conspiracy**, for the concealment and confirmation whereof Oaths have been usually taken, as the Latin and Greek Names import (*b*): Such was that Conspiracy of those Jews who had combined to kill *St. Paul*, *Acts* xxiii. for there were in those days certain Men called

(*b*) *Conjuratio. Lat.*
συνωμοσία. Gr. Versio
Liturg. D. Duport.

Συνωμοσία δ' ἐστὶ,
 τὸ πρὸς κατὰ πρῶτον
 βεβλῆσθαι, καὶ ἀλ-
 λήλους ὁρκοῖς συνδέ-
 σαι μὴ ἀποσπῶναι τὴν
 ἀπόπειραν βεβλήματι. *Gr.*
Zonar. in Can. 18.
Concil. Chalcedon.

called Zealots, who did often vow (i) to murder those who were opposite to their Faction. Of this nature was *Catiline's Conspiracy*, who with his Complices, had vowed the Subversion of the Roman Government, and bound their villanous Plot with drinking each others Blood; and I wish these Hellish Impieties had been proper to Jews and Heathens, but alas! they have been too often practised among those who call themselves Christians. How many of these, hatched by the discontented Romanists for the destruction of our excellent Queen ELIZABETH, did Providence discover and prevent? And how desperate was that accursed Powder-plot Anno 1605. wherein those of the same Principles intended, with one blow, to destroy the King and his Family, and all the principal men of the Realm?

(i) Ἐπὶ γὰρ ἐκ
ἀμύνης ἐὰν τύχῃ
τεχέματα καὶ σφα-
γὰς. Philo leg. ip.

A wickedness too apparent to be denied (k), and yet grown too big to be believed already by some of more Charity than Prudence: But we delight not to make a sad Catalogue of all the bloody designs of this nature, these may suffice to make us pray heartily, that such things may either not be contrived, or not accomplished in our days, which aim at the Blood of Princes, the Subversion of Laws, the Change of Religion, which expose us all to potent Neighbours from abroad, or to malicious Persons at home, and if they prevail, would bring in an Universal Destruction: Not one in a thousand of them do prosper (blessed be God!) nor ever shall so long as we cry to our Allseeing and Almighty Father to deliver us.

(k) Ingens, atrox,
horridum facinus, quale
nec antiquitas vidit,
& agere posteri credent.
Barclai Orat. in 5. Nov.
in fine Euphorm.

III. We adde **and from Rebellion**, of which, as **Se-**

dition is the Mother, so **Privy Conspiracy** is the Nurse; **Sedition** sows the seed, and **Conspiracy** cultivates the accursed Plant, till it be able to shew its head; for when the Faction is strong enough to appear in Arms, and to bid open defiance to God and his Vicegerent, then it becomes **Rebellion**; a sin prohibited by *Jesus*, *Matth.* xxii. 21. and forbid by *St. Paul* under the penalty of *Damnation*, *Rom.* xiii. 1, 2. a sin so contrary to Christianity, that though the Primitive Christians had all the Provocations imaginable, and force

(l) *Nec se adversus injuriam vestram violentiam, quamvis nimius & copiosus sit noster populus, ulciscitur.* Cypr. ad Demetr.

(m) *Tertul.* ad Scapul.

(n) *Balduinus* præf. ad Minut. Fœl.

(o) *Patria est velut alter quidem Deus, & primus maximusque parens. Hierocl. Patriam vi regere & parentes, quamvis & possis & delicta corrigis, importunum est.* Salust.

sufficient, they never offered to rebel (l), but challenged the Heathens to shew one instance of a Christian that had been a Traytor (m): Nor doth the spiteful *Cacilius* in *Minutus Felix*, charge the Christians with Treason, though he rake up all the Accusations he can against them (n). So that whosoever do Rebel, have develtled themselves of the Christian Principles, and almost of their humanity also: For since our own Country (o) is the Stage on which this bloody Tragedy is to be acted, he hath not the affections of humanity, who doth not detest that Crime which defaceth the Beauty, and dismantleth the Strength, riseth the Treasures, and murdereth the Inhabitants of his own Native Soil, yea, which sheaths a Sword in the Bowels of the common Mother of us all: It is one of the greatest sins in the Actors, and one of the saddest miseries to the place where **Rebellion** is acted; no Wars being carried on with so much rage and fury,

malice

malice and cruelty, as these Civil Wars; where Father is engaged against the Son, and Brethren drench their Swords in each others blood. *Livy* tells us, that in the Civil Wars between *Marinus* and *Sylla*, one of *Cinna's* Souldiers was slain by his own Brother; and it is said in our late **Rebellion**, that a Son slew his own Father. Nor need we go abroad for Examples; for that unnatural War at home, in many of our own memories, is big with prodigious Instances of the Mischief of all **Rebellion**: O how many fair Structures were then demolished? How many choice Antiquities destroyed? How many beautiful Churches defaced? How many noble and ancient Families ruined? How many great and brave Personages fell by the Axe, and by the Sword? Whoever gained, the Nation still was loser: Nor did the Church fare better, where the most learned and pious of the Clergy were plundered, and banished, imprisoned and put to death; and that admirable Doctrine and Discipline so happily established by our Ancestors, was dashed in pieces; innumerable Swarms of giddy Sects were introduced, till Religion it self was become a piece of Pageantry, and an occasion of Strife: And to compleat the Sin and Misery, the holiest of Men, and the best of Kings, fell a bloody Sacrifice to these execrable Wretches, for his love to his Subjects, and his fidelity to the Reformed Religion of this Church: This is a Story so sad, that it extorted tears from Strangers, and verifies that old Reproach long since cast upon this Nation (p). It made thousands to weep at home, and made the very Country odious abroad, and had been the greatest Infamy that ever came to the Protestant Cause, but only that it appears, they

(p) *O duræ cervicis populum! cui semper fuit moris, secundum quemque aut tertium Regem crudeliter enecare. De Anglis. Textor. officin. p. 155.*

were not truly so called, who were Agents herein: True it is, what is past cannot be undone, but I wish whenever we see the ruins, or hear, or read of the Miseries which were occasioned by that **Rebellion**, we may all pray that our Swords may never more be drawn against our King, nor sheathed in one anothers Bowels, but that from **Sedition, Plots and Rebellion**, the *Good Lord* may deliver us.

There succeeds another parallel Triplicity of Evils proper to the Church, **False Doctrine, Heresie and Schism**, which do answer to the former three, and ought not to be set far from them, because they have so near an affinity to them; and *St. Paul* hath put Seditions and Heresies both together, *Gal. v. 20.* as both

(q) Καλῶς δὲ με-
τὰ τὰς διχομασίας καὶ
τὰς ἐριθείας, τὰς Ἀι-
ρέσεις τέθεικε, πᾶσαι
γὰρ αἵρεσις ἀπὸ φιλο-
νεκείας. Theoph. in
Gal. 5.

arising from the same original, e-
mulation and strife (q): Most e-
vident it is, that **Sedition and
Heresie** do beget and nourish one
another. *Jeroboam's* Treason was
the occasion of his inventing the
Religion of the *Golden Calves*,
1 Kings xii. 27. and the Heresie

of *Judas* of *Galilee* made him rebel, *Acts v. 37.* No-
vel Opinions are a bait to draw men into **Sedition**;
and when wild Principles are embraced, men will re-
bel rather than be crossed in them,

(r) Mater omnium
hæreticorum superbia.
Aug. de morib. Ma-
nich.

Ἐκ φιλοδοξίας ἢ
ἀντιπαθείας τῶν αἵ-
ρεσων ὅντιν ἅσαι αἱ
αἵρέσεις. Resp. ad Or-
Orthod. quest. 4.

so that the same persons are usually
the troublers both of Church and
State, and the same Humours, viz.
Pride and Self-conceit, love of No-
velty, and delight in Contradiction
(r), will make a man factious in
the Church, or seditious in the
State, as his *Genius* inclines him to
Arts or Arms: For which reason
also

also the *Greek Church* hath put them together, praying that *God would allay Schisms in the Church, appease Tumults among the People, and destroy the budding of Heresies by the power of his Holy Spirit* (s), which Petition comes nearer to this of ours, than any that I have observed in the *Roman Offices*, and perhaps was the Pattern which they followed who composed this present Litany: But as to the Particulars,

I. **false Doctrine** is placed foremost, and ought to be distinguished from **Heresie**, because it may be taught out of ignorance, mistake, or consideration, and yet not to be obstinately defended by the teachers thereof, and then it is no **Heresie**, though it be **false Doctrine** (t): Yet though it be an evil less than **Heresie**, it is great enough to be avoided, and we ought to pray against it, because it opposeth the Holy Word of God, and the Faith which the Church hath collected from thence, it deceiveth the Souls of the Simple, and if it be in a point

Speculative and Notional, it makes men giddy and strangely fantastick; but if the **false Doctrine** relate to practise, it many times occasions Wickedness, and hinders from Repentance, and these are the most hurtful of all **false Doctrines**, which debauch as well as deceive: But all sorts of false Opinions are usually the occasion of Heresies; for though the first Inventor be timorous, and modest, dubious, and only seeming to enquire, his followers are bold and positive, and turn the

(s) Παῦσον τὰ
χίσματα τῶν ἐκκλη-
σιῶν, σείσον τὰ φρυ-
δάματα τῶν ἐθνῶν,
τὰς τῶν αἱρέσεων ἐ-
παναστάσεις ταχέως
κατάλυσον, τῇ διω-
αμει τῷ ἁγίῳ σε
πνέματι. Lit. S.
Basil.

(t) Non enim om-
nis error heresis est.
August. de Hæref.
Qui sententiam suam
quamvis falsam nullâ
perversâ animositate de-
fendunt — ne-
quaquam sunt inter
hereticos disputandi.
Idem Epist. 42.

the *Quare* into *Thesis* and Determination: And besides all men are liable to mistake, and few are competent Judges what is true, and what is false Doctrine: The Teachers may be deceived and unwillingly deceive, the Hearers may easily be imposed upon, when they admire the Person of the Speaker; so that both Ministers and People ought to pray, that false Doctrine may not be broached, no not with the most innocent intentions, and that the Holy Spirit may lead them into all Truth, whom we have chosen for our Guides, which is the chief import of **from all false Doctrine, Good Lord, &c.**

II. **Heresie** is the next in this Catalogue, as arising first from **false Doctrine**, which if it be in a matter of Faith, and be persisted in and resolutely maintained, is **Heresie**; if the falshood be about matters of Discipline, and it be defended to a Separation, then it is called **Schism**. Now **Heresie** is a great Evil both to the Persons who hold it, and the Church in which it happens. *First*, The Persons who espouse **Heresie**, do cut themselves off from the Communion of the Holy Catholick Church, and from the Society of all true Christians, *Titus* iii. 10. they deny some of the Truths which God hath revealed, and give Divine Authority to their own fancies, they are puffed up with Pride, and filled with Malice, they revile those who are able to confute them, and make it their business to seduce unstable Souls; and yet these Opinions which they defend so stily, as if they were the means of Salvation, are but damnable Doctrines, whereby they bring upon themselves and their followers swift destruction

(u), as *St. Peter* informs us; so that the reward of their zeal and industry, of their trouble and their sufferings in an evil Cause is, that they make themselves and others

(u) 2 Pet. 2. 1.
 Ἀιρέσεις ἀπολεία-
 ῖ ἐπὶ ῥόντες ἑαυτοῖς
 τὰ χινῶ ἀπόλειαν.

others Children of Hell, *Matth. xxiii. 15.* and fall into everlasting Damnation; so that as to our selves we may pray that we may never become Hereticks, and from *Heresie, Good Lord, &c.*

Secondly, Heresie is also very pernicious to the Church and Nation where it breaks forth; it teareth the unity, defaceth the beauty, and diminisheth the strength thereof; it disquiets and unsettles, distracts and confounds the ignorant and ill-grounded Christians, who know not well which way to take, and are tossed up and down with every wind of Doctrine; it is an occasion of scandal to Heathens without, and keeps them from Conversion, when they perceive us divided among our selves; it makes the Atheist sport, and gives him confidence to despise all Religion, while he sees so many Pretenders differing which is the Right; it employs the time and the gifts of the most learned and excellent Persons, which might be more profitably spent in practical matters, but that necessity requires they should defend the Faith, as well as rectifie the manners of those under their Charge: And wheresoever *Heresie* springs, there is Envy and Wrath, Division and Strife, Clamor and Evil-speaking, Confusion and every Evil work; and when it gets Head, and hath many Abettors, the State as well as the Church feels the fury thereof, of which poor *Germany* in our Fathers days was a sad Example, when the *frantick Anabaptists* filled all places where they came with Murders and Cruelty, destroying Churches, Cities, Magistrates and People with Fire and Sword; and the more ancient Records of the Church relate, that the *Arrians* in the East, and the *Donatists* in *Africk*, when they had power and opportunity persecuted the Orthodox Christians with as much fury, and as great severity, as ever the Heathens themselves had done: wherefore the Ro-

man Law-givers perceiving that new Religions did tend to the disturbance and destruction of the State, punished the Authors of them with

(w) Qui novas & incognitas religiones inducunt, ex quibus animi hominum moventur, honestiores deportentur, humiliores capite plestantur. Paulus Jur. Conf. V. Sent. recept. exile or beheading *(w)*: And there are many Rescripts of the old Christian Emperors still extant, which do take order for the suppressing of *Heresie* by Fines, Imprisonment, and Banishment of those who did raise or spread them: Evident it is, that *Heresie* is one of

the great Engines whereby the Devil hath ever laboured to subvert the Church; and when the violence of Persecution from without could not batter it, he endeavoured by the Mines of *Heresie* in its own bowels to tear it in pieces; and though he could not overthrow the Church, yet this Mischief *Heresies* did, that after they grew so rife, Christianity scarce enlarged its Borders at all, having work enough to defend what it had gotten: so that we may say, the opposition of *Hereticks* hindred the Universal Conversion of the Heathen World; and alas! what vain and extravagant fancies did many of those Sects uphold, no Tenent being so monstrous or absurd, but it found a Patron among those whom God had given up to believe Lies: The Holy Scriptures were despised, and new Revelations substituted in their stead by *Montanus*: The blessed Trinity questioned, and the Divinity of *Jesus* denied by the *Arians*, Stoical Fatality maintained by the *Manichees*, Baptism reiterated, and all but their own Party damned by *Donatus*, which I the rather instance in, because all these *Heresies* have been revived in our times by *Quakers*, *Socinians*, *Anabaptists*, and others, who have only changed the name of the old *Heresies*, and may convince us, that our days had need to put into their Litany from
Heresie,

Heresie, *Good Lord, &c.* But it may, perhaps, be an occasion of Scruple to some, concerning this Petition, that the Scripture saith, *There must be Heresies*, 1 Cor. xi. 19. but this doth not make it unlawful to pray against them; for if there be any necessity as to **Heresies**, it is not upon the Account of God's Decree, but mens evil minds, and as St. *Chrysostom* saith of offences, *Mat. xviii. 7. These do not come, because God foretold them; but he foretold them, because they were like to come by mens evil inclinations.* So we may say of *Heresies*, it is likely they will be, but there is no necessity there should be any, if men were well-disposed: And though the absolute Decrees of Heaven cannot be changed by our Prayers, yet the evil inclinations of men may; or, at least, we may be delivered from the mischievous effects of them: So that thus far at least our Litany may prevail, that either there shall be no *Heresies* in our time, or in our Church, or however, that we shall neither be deceived nor disturbed by them. We do not pretend to such an Infallibility with the *Romanist*, as to exempt particular Churches or Persons from all danger of **Heresie** (and it may be therefore they do not pray against it, because they think they cannot fall into it) but we know it is a great and mischievous evil, and that we are men liable to be deceived, and therefore we humbly say, *Good Lord, &c.*

III. Follows **Schism**, which though it be lately added to our Form, because of the terrible effects of our unnatural War, which was begun and carried on by those, who denied not any Articles of Faith, but quarrelled at the Discipline and Ceremonies of the Church; yet it was in the *Greek Liturgy* long before, and though it seem not so ill as **Heresie**, yet it is as mischievous in its Consequents: For it is a voluntary separation from the Publick Worship, and setting up another way of our own,

(x) Τὸς ἀποχί-
σαντας ἐκ τῶν ἱδι-
ων ἐπισκόπων, καὶ ἐ-
κείνους ἀντισυνάρον-
τας καὶ δοκῶσιν ὀρ-
οδοξεῖν. Zonar. in
6. Can. Constant. 1.
*Schismaticos non fides
diversa facit, sed
communione disrupta
Societas.* Aug. qu. in
Matth.

(y) Τὸ σχίσμα
ὑμῶν πολλὰς διςγε-
ρεῖ, πολλὰς εἰς ἀθυ-
μίαν ἔβαλε, πολλὰς
εἰς διαγμὸν, τὰς
πάντας ἡμᾶς εἰς λυ-
πῶν. Clem. Epist. ad
Corinth.

own, although we differ not in
Fundamentals, but only in Rites
and lesser matters (x). I believe
that some men take this for a ver-
tue, and give the Persons guilty of
it, the Titles of Innocent and Con-
scientious men, yea would have it
established by a Law; but St. Paul
blames the *Corinthians* for it, and
makes it an evidence, that they
were carnal, 1 Cor. iii. 3. and St.
Clement not long after writing to
the same Church, tells them, *That
their Schism had made some fall off,*
discouraged others, unsettled many,
and caused grief to all (y). The Fa-
thers also and the Councils do rec-
kon it a grievous sin to separate
from the Church; and by the Impe-

rial Laws, the *Schismatick* was to be fined ten pounds
of Gold, and the Conventicle seized to the Emper-
ours use, which Law St. *Augustine* both records and
commends, *Lib. 1. advers. Parmen. prope finem*: And
if we may judge of **Schism** by its fruits, it will ap-
pear highly Criminal; for hereby the Church is de-
spised, its worship neglected, its Ministers reviled,
Christians are exasperated one against another, and
there is neither Unity nor Peace; yea, we have seen small
differences about the lesser matters of Religion profecu-
ted with that violence, that Reformation would not fa-
tisfie the tender Consciences of our Separatists, nor any
thing less than an utter Extirpation of the whole Disci-
pline and Worship also: so that we may hereafter learn
that the less the Subject of the Contention is, the grea-
ter is the heat of those that do contend, nor do the se-
parating

parating men express so much animosity and zeal against the most opposite Enemies, as against those who scarce deserve to be called Foes: In short, Meekness and Tenderness, and fear of Sin, are but the false Cover to an Evil Humour, that hath oft betrayed it self to be stubborn and heady, petulant and ungovernable, so that no condescensions can court it into gentleness and compliance; and therefore we pray from this Evil, and all its unhappy Consequents, *Good Lord, &c.*

The last place is assigned unto Spiritual Judgments, which are wont to be the last Evils in the Divine Method of punishing sinners; when neither private nor publick Calamities will reform them, when they amend not upon those Penalties which are inflicted upon their Estates, or their Persons, upon the State or the Church, then alas God gives them up to **Hardness of heart,** and **Contempt of his Word and Commandement,** whose effects indeed are not so visible as those of temporal Judgments, but are more deplorable by far, and more desperate: The former Calamities may bring us to Repentance, and so become a Mercy, they may make us smart here, but be instrumental to our everlasting Salvation, whereas these spiritual Desertions are the usual Prologue to inevitable Destruction; and oh that the terrour of that Consideration may make us most devoutly say, *Good Lord, &c.* We need not handle them apart, for they always go together. When men have long persisted in their sins, rejecting all the Divine calls, frustrating all his purposes of Mercy, rendred all the means of Grace ineffectual, when they resolve not to be hindred in their evil courses by promises or threatenings; and the All-seeing Eyes of God discern there is no hope or possibility of reclaiming them, then, and not till then, he withdraws his Grace, and hardens their hearts, not by any positive act, but by suspending his assistance,

sistance, and then alas ! they become hard as Adamant, or the neather Millstone, deaf to Counsel, and angry at Reproof, and are neither to be melted by Mercies, nor terrified by Judgments ; and thus it was with *Pharaoh*, thus with the Sons of *Eli*, *1 Sam.* ii. 25. thus it was with the residue of the stubborn Jews, *Acts* xxviii. 27. and then it is a small thing to disobey God's Word, and break his Commandement, for such as those despise and contemn them both, *Isa.* v. 24. *Amos* ii. 4. *Prov.* i. 25, 30. asking with *Pharaoh*, *Who is the Lord, that they should obey him ?* making a mock at Religion, and those who would gladly snatch them out of the fire : And now how deplorable is this Estate ? nothing on this side Hell is so dreadful ; so that now we are got to the very height of Evil, that man can suffer in this World, to a judgment never used, but when all other means fail, the Persons which fall under it seldom coming to Repentance, not because they cannot, but because they will not ; for whosoever hath so much sense as to desire Repentance, and to fear the wrath of God, may be assured this is not his Case (how great a sinner soever he have been) and let us all pray heartily it never may be our condition. Better were it for us to be scorched with Lightning, torn with Tempests, smitten with Plague, and pined with Famine, yea, better were it for us to die by cruel hands, or sad accidents, than to be given up to **hardness of heart**, and contempt of God's Commandement ; those can but kill our bodies, this marks Body and Soul to Destruction : wherefore whatever we suffer, O that we may never suffer this ! And our very desire to escape it, is a sign it is not yet come upon us : Let us then to this absolutely, and to all the rest, with submission say, *Good Lord deliver us.*

§.IX. **By** the Mystery of thy Holy Incarnation, by thy Holy Nativity and Circumcision, by thy Baptism, Fasting, and Temptation, Good Lord deliver us.]

To be delivered from all these great and grievous Evils, is a Mercy so desirable, that it ought to be begged by the most importunate kind of Supplication imaginable: And there is not any more engaging manner of entreaty, than to beseech by all that is dear to us, and for the sake of all that we account sacred, which is properly called **Obsecration** (a):

And of this nature is this present Supplication now before us, which some have ignorantly censured, as I know not what kind of Conjurati-

on, when as it is a Method used by all the World, as the most effectual, for the obtaining a great Request, either from Man or God: So *Mercury* adviseth *Priamus*,

when he was to beg *Hector's* body of *Achilles*, to beseech him by his Father, his fair Mother, and his Son, to move him to pity (b), and there are many like instances else-

where (c): In holy Scripture nothing is more frequent with *St. Paul* than to obsecrate those he writes to, *By the Mercies of God*, *Rom. xii. 1.* *By the Meekness and Gentleness of Christ*, *2 Cor. x. 1.* *By the coming of our Lord Jesus Christ*, and

by our gathering together in him, *2 Theff. ii. 1. &c.* And it is as often used in Prayers to God, as in Petitions to men: For thus the servants of God use to engage him in their greatest need, *By all his goodness, and his loving*

(a) *Lat. Obsecro, ab ob & sacro, hoc est, ob sacra, vel per sacra rogo.*

(k) *Kai μὴ ὑπερ-
πλεῖς ἡ μὴτε-
ρὸν οὐκ ἔσται
λίστεο ἡ τένη* —
Homer. li. ω. 446.

(c) *Per ego te Deos oro, & nostram amicitiam — Perque unicum, &c. Chrem. Ab nē me obsecra Terent. Andr.*

(d) Dan.ix.16,19.
Exod. xxxii. 13.
Isai. lxiii. 15. & pas-
sim.

kindness, by his Mercy and Truth,
by his Promises to Abraham, Isaac,
and Jacob (d): They besought
him for his name sake, as we do for
his Son Jesus sake. And hence this

kind of petitioning was used in the Western Litanies
(whence we have transcribed it *verbatim*) and also by
St. Ambrose, who in those preparatory Prayers to the
Sacrament, doth in this manner supplicate our Lord
Jesus: *By his precious blood*——by his wonderful and

(e) *Rogo per tuum
sanguinem pretiosum,
——rogo per hanc
miram & ineffabilem
Charitatem, &c. Amb.
Prece Prap. 1.*

*Per hunc te, beata
Trinitas, humanitatis
habitum, per hujus sus-
ceptionis humilitatem,
deprecor —— &c. Id.
Prece Prap. 2.*

unspeakable Charity (e),——by his hu-
man nature, and by the humility of
taking it upon him. And nothing
more obvious than this way of
praying in the Meditations of the
Devout St. Augustine; of the same
nature we may account that Com-
memoration of all that Jesus had
done for us, used by the Eastern and
Western Churches over the blef-
sed Mysteries; by all which Acts of

our Lord's Love, they did beseech God to be propitious
to them, *Comp. to the Altar*, Part. III. Sect. II. §. X. so that
this excellent way of Obsecration hath the concurrent
suffrage of all Mankind; and very deservedly is it here

(f) *Non mentiar, si
dixero, neminem non
amare beneficia sua,
neminem non ita com-
positum animo, ut li-
benetis eum videat in
quem multa conges-
sit, cui non sit causa ite-
rum dandi semel de-
disse. Sen. de benef.
l.4. c.15.*

adopted into this our Office, since
we have not any Arguments more
cogent to our glorious Mediator,
than the setting out of what he
hath done for us, for his method is
to give more to those to whom he
hath given, *Mat. xiii. 12.* and we are
dear to Jesus not by any worth in-
herent in us, but by the benefits
which he hath done for us (f): he
loves

loves us not because we deserve it, but because he hath loved us: so that when we represent all his kindness, and declare how far he came to us, how dearly he paid for us, doubtless we shall engage him to deliver us. There is a powerful kind of Holy and Divine Charm indeed, and a forcible Obligation in each of these sacred words devoutly recited, and therefore we shall now more practically illustrate the efficacy of them, to beget in us a Devotion suitable to so rare a kind of Address.

1. By the mystery of thy holy Incarnation: We have an exact recital here of all those steps, by which our Saviour did proceed when he undertook to save and deliver us. 1. The entrance by his **Incarnation and Birth.** 2. The continuance in his life, by his **Circumcision, his Baptism, Fasting and Temptation,** at his **Death, by his Agonies and Passion,** after his **Death, by his Resurrection and Ascension.** 3. The Consummation by his **Intercession,** and his **sending the Holy Ghost:** These are the *Means by which* he hath delivered us, and by which we must be delivered from **Gods Wrath and everlasting Damnation, yea from all Evil;** and therefore we might so apply these Petitions, as to be a Request, that by means of all these meritorious Acts of Jesus we may be delivered from all the aforesaid miseries, temporal, spiritual, and eternal: Or else we may urge them as so many motives to our dear Redeemer to engage him to deliver us now. As for this **Mystery of his Incarnation,** it was the first Act that *Jesus* did for us, and is called by *St. Paul* the *great Mystery of Godliness,* 1 Tim. iii. 16. and indeed it is full of wonder. That the Word should be made Flesh, and God should take a Body; that Eternity should have a beginning, and Infiniteness be contained within the compass of a span; that the Divine Nature

and the Humanity should be so united, as neither the Divinity should consume the Manhood, nor that pollute the Divinity. This was a **Mystery** too deep for the apprehension of Angels to understand, yet it was not too great a Miracle for Jesus to accomplish for our salvation: And now, oh how powerfully may we beseech him, by the stupendous mercies of this his **Incarnation** to deliver us? Is he a Partner with us in our Nature, a sharer in our Infirmities? Hath he broke through so many difficulties, and reconciled so many seeming Contradictions to save us, and shall he now suffer us to perish? It cannot be; we will beseech him by all that Love that induced him to become Incarnate, *to deliver us.*

II. **By his holy Nativity**; this was the next step. After his holy Conception followed his Immaculate Birth, and that was still a further condescension to submit to the dishonours of so mean a beginning, yet he was willing to be born a weak and helpless Infant, in a despicable place, naked, cold, and weeping, as all others are, only that he might deliver us, the good Lord grant that we may be delivered thereby: and here we have a further Argument to move him to deliver us, even by the humility and the condescension of his holy Birth; For why did he take so long a Journey, as from Earth to Heaven, but to rescue us? Why did he stoop so low, but to take us up who were fallen? Why did he take our bone and our flesh, and become one of our Brethren, if it were not that he might feel our miseries, pity us in them, and deliver us from them? If thou hadst never regarded us, O blessed Jesus, never been born among us, never participated of the sorrows and calamities under which we lye, we could have had little hope of thy pity; but now that thou hast become like one of us, we beseech thee **by thy holy Nativity**, and
thy

thy relation to us thereby, *Good Lord deliver us.*

III. By his Circumcision: This followed immediately upon his Birth, and being a Sacrament of Gods own Institution (though Jesus needed nothing to purifie him) yet to shew his obedience, and to free us from being obliged to it, He was *circumcised*; giving testimony thereby, that he would not refuse the most painful and dolorous part of Duty, so he might *deliver us from evil* and inconvenience; and therefore we may intreat him by the merit and obedience of that ancient Sacrament, by the smart and anguish of that bloody Rite, that he will *deliver us*. He hath freed us from the expensive and uneasie yoke of Sacrifices, from the troublesome and grievous Obligation to *Circumcision*, and we may hope that the same love which he shewed therein, will move him to *deliver us* now also.

IV. By his Baptism: As our Lord *Jesus* in his own person had no need of *Circumcision*, so neither had he of *Baptism*, but yet he submitted to both to demonstrate himself the Saviour of Jews and Gentiles, and was baptized by his servant, that he might sanctifie the holy Laver, and make it effectual to regenerate us, and *deliver us from everlasting Damnation*; so that this was a new demonstration of his dear love, and lays a new foundation for our Faith and Devotion to build upon: He that went down into the same Water with us, will deliver us, and take us out of many waters; he that was washed in the same Fountain with us, will doubtless be mindful of us, and will not suffer us to be overwhelmed with temporal calamities without relief: Then it was that the Spirit descended on him, and the Father proclaimed him to be his beloved Son, and therefore by his care of our Regeneration, and by all the

glorious Declarations of his Majesty and Mercy at that time, we will beseech him to *deliver us*.

V. By his Fasting. The next evidence of his love was that most miraculous Fast of forty days and forty nights, which he observed not for necessity (because the World was his, and the fulness thereof) but to expiate the guilt that our Father *Adam* had contracted by eating the forbidden fruit, and to deliver us from the punishment which our gluttony and excesses had deserved: so that now his own experience hath taught him what it is to be solitary, poor, and needy; to be hungry and thirsty, faint and languishing; so that we may not only beg that the merit of his Fasting may be a means of our eternal deliverance, but may plead with him by all the admirable goodness he shewed to us therein; by the sad Experiments he hath made of the pinching of hunger, and all the other miseries which we fear or labour under: As one that is no stranger to our Calamities, we will beseech him to *deliver us*.

VI. By his Temptation. The Fast was but the preparation to this his Conflict with Sathan, which he was willing to submit unto also for our sakes, that his Company and his Example, his Management and his Victory, might comfort and encourage us in our temptations: And *St. Paul* himself tells us, he therefore was tempted and tried, that he might be apprehensive of our sorrows, and ready to deliver us when we cry to him in our distress, *Heb. ii. 18.* and *iv. 15.* and so he doth seem to put this supplication into our mouths, *viz.* to beseech our glorious Head (now above all sufferings & **Temptations**) to remember his poor Members here on Earth, who are conflicting with all the miseries of life, the fear of death, and the oppositions of sin: These
he

he was once pleased to endure out of his dear love to us, who now groan under the like burdens; let us therefore go unto him, and petition him by his sympathy and experience, by his suffering and his conquering, to regard our misery, and *to deliver us.*

§.X. **W**ith thine Agony and bloody Sweat, by thy Cross and Passion, by thy precious death and burial, by thy glorious Resurrection and Ascension, and by the coming of the Ho'y Ghost, *Good Lord deliver us.*]

We have before asked deliverance from very many and great Evils, and no wonder our Petitions are so large, since our Arguments to plead for them are so numerous, and so considerable: If we consider what Jesus hath done for us in his life (as before) and now what he did at, and after his death, we shall soon perceive that our deliverance hath been purchased at a stupendious rate; and if by Faith we lay hold of him, it may be begged by most powerful motives, and such as can hardly be denied; the Particulars are some of them in the Western Litanies, but yet not all (in those which I have seen:) But the same manner of address is used by the ancient Fathers, as might be proved by many Examples (g): Nothing more usual in their Devotionals than to urge the Lord by the Cross and Passion, &c. of Jesus his Son: and in the Greek Church they make a Memorial of *Christ's salutary Passion, of his life-giving Cross, of his burial till the third day, of his Resurrection from the dead, his going up into Heaven, &c.* and by all these they beseech and supplicate God. *Lit. S Ba-*

(g) *Per hujus sacratissimam obedientiam, per hujus beatissimam mortem; Exoro. Ambros. prec. præp.*

Rogo te per illa salutifera vulnera, que passus es in cruce pro salute nostrâ. Aug. Meditat.

fil; but let us look upon them in Order:

I. By his Agony and bloody Sweat. This was the first Scene of his dolorous Passion, and is a great Demonstration of the dreadfulneſs of his ſufferings, ſince the apprehenſion of them at a diſtance was ſo amazing, as to drive him into this prodigious bloody ſweat, which ſome interpret by a Metaphor, ſuppoſing it to be a grievous ſweat pouring down his holy face, like unto drops of blood (*b*): But others affirm it to have been a ſweat of real blood; and *Epiphanius* doth thereby excellently prove that Jeſus was very man (*i*), ſince he had a mind liable to human Paſſions, and a Body ſubject to human Infirmities. *Ariſtole* affirms (*k*), That a ſweat of blood may proceed from an evil habit of body: And *Plutarch* gives an inſtance of the Veins

(h) *ὁ δὲ δεινός*.
Luke xxii. 24. *ita*
Juſt. Mart. Dialog. in
Tryphon. & Euthym.
& Theophil.

(i) *Epiphan. Pa-*
nar. l. 2. c. 2. hær. 69.

(k) *Ariſt. de ani-*
mal. l. 3.

(l) *Plutar. in vitâ*
Syllæ.

breaking, through a violent paſſion of the Mind (*l*); ſo that it is very probable it was a ſweat of blood, which this **Agony** did produce: And it is very proper to commemorate this in our Litany; for it was a companion of that Litany which Jeſus made before his Paſſion, his fear made him not deſpair, but moved him to pray more earneſtly, and we muſt learn of him to make the terrour of the forementioned miſeries a means to heighten our Devotion; and when we beg deliverance upon our knees, let us look upon the Holy Jeſus, once in fear and terrors greater than we feel, even till his fair and holy ſkin was died and drenched in his own ſweat and blood; and let us engage him by his acquaintance with our preſent Condition, by all the love he ſhewed in embracing ſo diſmal

mal a death for us, by the horror which his soul did feel, and the violent effects it had upon his immaculate Body, to *deliver us* from the dangers and calamities, which now are coming on us.

II. **By his Cross and Passion.** It is usual in Scripture to put the **Cross** for the Torments which Jesus suffered thereon, *Heb. xii. 2.* so that we are said to be reconciled by the **Cross**, *Ephes. ii. 16. Col. i. 20.* but neither there, nor in this our Litany, can that be meant of the wood, but of the cruel death which our Lord endured on the Cross, and therefore the next word explains what we mean by his **Cross**, *viz.* his **Passion**: However these two words are intended to comprehend all that Jesus endured in body and soul, the Crucifixion of his flesh, and the Passions of his mind: so that we do intreat him by all the parts of his grievous death, and all that torment that accompanied it, to deliver us: By the smart of the whips, the wounding of the thorns, by the renting of the nails, and the piercing of the spear, by the pain, the sickness and the languishings of three long hours, we beseech him to think upon us in our extremities, and also by the anguish of his mind, *viz.* the fear and horror, the grief and all other passions wherewith his soul was racked, while he looked upon the fury of his Persecutors, the unkindness of his Disciples, the wrath of his Father, and the misery of those who reject this salvation; by all and each of these we most efficaciously intercede with him for Deliverance. And how could the tender mother deny relief to the child of her bowels if it begged it from her by the agonies and throws, the anguish and tormenting pain which she endured in bringing this Child into the World? The same force it must needs have upon the blessed Jesus, when we importune him by all that he suffered for our sakes: *Lord, hast thou loved us so well as to endure all this*
for

for us, and wilt thou now neglect us? Hast thou submitted to so much to deliver us from eternal misery, and wilt thou let us sink under lesser burdens? These are the instruments and means by which all mankind is, or may be, delivered; these the motives which the best of men have prevailed by; therefore by the means, and for the sake of these thy sufferings, Good Lord deliver us.

III. **By his precious Death and Burial**, which were the doleful effects of his **Cross and Passion**. The **Death** even of a good man is precious, *Psal. cxvi. 15.* but the Death of Christ the most precious of all, *1 Pet. i. 19.* being accepted by God as a sufficient price to deliver all the World from Death Eternal. **Death** is the greatest of Evils, and *the wages of sin*; but Jesus, who had no sin, submitted to it, yea, stooped so low as to descend into the Grave, remaining in *Hades*, or the state of the Dead, until the third Day: so that we have now these admirable Condescensions of his for a ground of our Faith, and a Motive to our Petitions for deliverance. If his love had been less than infinite, he had not done all this; and if it be so great, why do we fear desertion? He hath died for us, and shall his Death nothing avail? must we die also? When it cost him his life, he refused not to redeem us, and will he leave us when he may deliver us by one single word? He that was content to lie in the darksome and doleful Cell of the Grave, yea, to descend into Hell for us, no doubt hath a mighty pity and affection for us, and by all that Mercy we now beseech him to deliver
us.

IV. **By his glorious Resurrection and Ascension**. We have followed our dearest Lord through all the steps of his Humiliation, and the stages of his Misery, and now we turn our Eyes toward his Restoration, and the regaining of his Glory, for his Exaltation as well

as his sufferings afford us Arguments to crave mercy : His **Death and Burial** were **precious**, his **Resurrection and Ascension glorious** ; those declare how much he would, these how much he could do for us. Good will and ability are often separated in men ; some would deliver us, but cannot ; others can deliver us, and will not ; but in Jesus they both meet in the highest Degree ; he broke the chains of Death, opened the inexorable gates of the Grave, and is now ascended to where he was before. Are our Calamities stronger than Death, or more invincible than the Grave ? Cannot he who did so illustriously deliver himself, when under seals and guards, under the power of Death, and in the mouth of Hell, cannot he deliver us ? He is ascended into glory, and will he suffer us to descend into misery without help or any succour ? Let us then engage him by his infinite power, and his unspeakable glory, to *deliver us* ; he arose that Death might not hold us ; he ascended to prepare a place for us : Now by the mercy of these most excellent Designs , we will pray , *Good Lord deliver us.*

Lastly, By the coming of the Holy Ghost. Although our Saviour was not to stay always among us himself, yet he promised upon his departure to send his Holy Spirit to be his Resident here until his second coming ; and that he might shew at once the truth of his own promise, the prevalency of his interest in Heaven, and the continuance of his love to us on Earth, he did most eminently fulfil this Promise within ten days after his Ascension, *by the coming of the Holy Ghost* : Wherefore we beseech him by his love in promising, his truth in performing, by his interest in Heaven, and his honour on Earth, that he will please to deliver us. The Spirit is the greatest and best of all Gifts, and since he hath given us that, we may well hope for all lesser favours,

vours, especially since this Holy Spirit intercedes for us, and with us, by unexpressible sighs and groans, that our good Lord would *deliver us*: We can now engage him by this Advocate of his own appointing, and doubtless he will grant our suit, when he hath furnished us with such an Intercessor; by the love which thou expressedst in giving thy Spirit to us, *Good Lord, &c.*

Thus we may very effectually apply them severally; or if we look back upon our own miseries, and compare these Acts of Jesus with them, we shall find there is a salve for every sore; and if we will be more particular, we may beseech him to deliver us from the Corruptions of our Nature, and Original sin, **by his holy Incarnation and Nativity**; from the power of Iniquity, **by his Circumcision and his Baptism**; from Famine, **by his fasting**; from all the Deceits of the World, the Flesh, and the Devil, **by his Temptation**; from the terrors of War, and Tempests, Plagues, and other devouring Judgments, **by his Agonies and bloody Sweat**; from the Wrath of God, **by his Cross and Passion**; from an evil and untimely Death, **by his precious Death and Burial**; from the miseries of a mortal state, **by his glorious Resurrection and Ascension**; and from hardness of heart, and contempt of God's Word, **by the coming of the Holy Ghost**: These are the Arguments by which Jesus intercedes for us to his Father, desiring that he will have mercy on us, because he was born like unto us, lived with us, died and rose again for us, and we use the same motives to our blessed Mediator; and if we do it fervently, they cannot be denied: And though our misery ought to make us plead by these admirable Arguments very devoutly always, yet I would have it noted, that there are some solemn times when every particular Argument comes to be more proper and seasonable than ordinary; Thus at

Christmas

Christmaſs we ſhould moſt eſpecially pray to be delivered by his **Incarnation**, &c. on *New-years-day* by his **Circumciſion**, at the *Epiphany* by his **Baptiſm**, in *Lent* by his **Faſting and Temptation**, on *Good-Friday* by his **Agonies and Paſſion**, on *Eaſter-Even* by his **Death and Burial**, on *Eaſter-day* by his **Reſurrection**, on *Holy Thursday* by his **Alcenſion**, upon *Whitſunday* by the coming of the **Holy Ghoſt**: He that miniſters ſhould make a pauſe upon that Act which concerns the Feſtival, the ſolemnity whereof will aſſiſt the people at that time more peculiarly and more ardently by that mercy to beg of our good Lord to deliver us.

§. XI. **I**n all time of our **Tribulation**, in all time of our **Wealth**, in the hour of **Death**, and in the day of **Judgment**, *Good Lord deliver us.*]

We are always either under, or near ſome Evil, and therefore it is never unſeaſonable to ſay *Good Lord deliver us*, but there may ſeem to be ſome times wherein we have more eſpecial need of the Divine relief. The old Litanies did therefore particularly fix upon the **hour of Death** and the **day of Judgment**, as the times wherein we ſhould moſt of all need the mercy of God to *deliver us*; yet leſt it might be thought thoſe were the only times, we have now added two words to comprehend the time of our life alſo, *viz.* in the time of our **Tribulation**, and in the time of our **Wealth** or **Proſperity**; and indeed our whole life is a mixture of **Tribulation** and **Proſperity**, all our time is divided between theſe two, and every man hath his ſhare of both: None ſo happy, but they have ſome miſery, nor any ſo miſerable, but they have ſome happineſs at ſometimes; ſo that when we pray to be delivered in our **Tribulation** and our **Wealth**, it is as much as if we ſhould ſay, *In all eſtates and conditions of our life, Good Lord, &c.*

But

But if we take them apart, I. We desire to be delivered in all time of our **Tribulation**, for this is the greatest part of our lives, and the case of most men; and our Saviour hath told us, *In the World we shall have Tribulation*, John xvi. 33. to him therefore, who hath overcome the World, we pray, that he will succour us in our distress. We had reckoned up many particular Evils before, and now, that no kind of affliction might be omitted, this general word is inserted to include them all, in all kinds of suffering, we pray to be delivered. And here we may note, that we do not pray to be delivered from **all time of Tribulation**, we dare not ask that we may never have any troubles, that were an unlawful Petition, contrary to the will of God, and a foolish request also, because we are not any

worse for troubles, but often better (m); yea, we should be worse if we never had any at all; nothing is really Evil but that which would make us Evil men; Affliction doth not so, wherefore we must

(m) Ὁ δὲ χεῖρω
μὴ ποιεῖ ἀνδρωποῦ
πὺς ἀν τὸ βίον
ἀνδρῶτε χεῖρω πο-
τεῖεν; Marc. Anton.
ad seip. l. 2.

not pray to be delivered *from it*, but *in it*, that is, that we may not sink under it, but be supported while it remains, and set free after a while, that we may be like *Moses's* bush in the fire of Tribulation, but not consumed, that we may come out of it purified as Gold in the fire. **In time of Tribulation** we are usually tempted to murmuring, impatience, sadness and despair, and we need more than ordinary assistance, both to bear us up, and to take them off in due time; and therefore we pray now, before the Evil day comes; in our *Prosperity* we are mindful of *Adversity*, and prepare for it, by prae-engaging the best of Friends against that time of need to deliver us, saying *Good Lord*, &c.

II. **In all time of our Wealth;** that is (in the Old Dialect and Original signification of the word (n)) of our welfare and prosperity: Now some may think it strange, if not needless, to pray to be delivered in the time of our happiness, and (as we call it) our best fortune; but such do not consider the Serpents that lurk under these verdant Leaves, the Rocks that lie hid under a smooth Sea.

The *Italians* were wont to say, *Lord deliver us from our friends, and we will beware of our Enemies.* Prosperity comes with so many smiles and flatteries, that it makes us forget all the harm we may receive by it; and our danger is the greater, because we are fearless and unguarded, open to all its strokes, and exposed to its Temptations. *Plenty* and *Abundance* are exceeding apt to make us forget our God, who did bestow them on us; they make our Spirits vain, and our affections loose; they fill our minds with pride and insolence, luxury and profaneness, oppression and cruelty, sloth and negligence, ignorance, yea, and Atheism it self (o): Yea, they add fuel to the flame of every lust and wealth in the hands of an evil man, is a sword in the hands of a Madman (p). Prosperity is often the ruin of those who, if they had been poor and afflicted, might probably have been vertuous and safe: *Adam* sinned in Paradise, *Noah* offended in his abundance, *David* transgressed when he was at

(n) Ἐν παντὶ καὶ ῥῶ τῆς ἡμῶν εὐετη-
είας. Græc. Versio.
D. Dupont. *Wealth*
put for *Prosperity* and
welfare. Job xxi. 13.
Psal. lxi. 23. 1 Cor.
x. 24. &c. so in the
word *Common-*
wealth.

(o) Adeo ex rerum
prosperitate luxuria, &
luxuriâ ut vitia om-
nia, ita impietas ad-
versus Deum nascitur.
La&t. Inst. l. 2.

Πλῆτ — βλέπον-
ται παραλαβὼν τυ-
φλὸς ποιεῖ. Antiph.
apud Clem. Alex.
Str. i.

(p) Prov. ver. Μὴ
παῖδ' τιμὴ μάχαι-
ραν i. e. μὴ παῖδ'
τὸν πλῆτον. Plut. ap.
Stob.

Peace,

Peace, *Solomon* apostatized in his prosperity; the *Per-
sian* delicacies softned and ruined the *Grecian* Conque-
ror, whom no Arms could overcome; the *Calabrian*
delights weakened and subdued the rugged *Hannibal*,
and his invincible Souldiers: And few have so strong a

(q) *Rare felici-
tatis est à felicitate
non vinci.* Aug. Verb.
Dom. ser. 13.

Virtue, as not to be debauched by
a great Fortune (q): So that when
we see so many, whose vertue and
reputation, yea, whose lives and
immortal souls, have been the
price of their Prosperity; it may justly make us fear
even when we think we are in the best Estate, and will
cause us to pray most heartily in the time of our wealth
that the *Good Lord* would, &c.

III. *In the hour of death.* This follows in the order
of things, and therefore in the method of our Prayers.
Let our lives be either afflicted or prosperous, they must
end in Death at last; this therefore as it must happen
to all, so all the Christian Offices do unanimously beg

(q) *In hora mortis
succurre nobis.* Miss.
Sar.

Χειρὰν τὴν τῆς
ζωῆς ἡμῶν, ἀνῴδωτα,
ἀνεπαίσχυντα, εἰσέλω-
ξε. Lit. S. Chrysost.

ut in Christiana
sinceraque fide ad fi-
nem usque sine dolore
perseveremus. Lit. S.
Jacob.

a happy death, with variety of
Phrase but to the same sense (q),
viz. *That God may deliver and suc-
cure us at our last hour, that we may
continue till then in Faith and Pati-
ence, and that our passage may be
peaceable without shame or torment;*
which may serve for a Paraphrase
on this Petition: And would to
God we had the hour of our death,
as often in our minds, as we have it
in our mouths, or as we hear it
founded in our ears from this ex-
cellent Litany; for none live so well
as they who remember they must die; and none die
so well as they who expect it long before: Sure it is,
when

when this dismal hour doth come (as it will e're long) we shall then have extraordinary need of Gods help, for then when we are weak, Sathan is most busie to flatter us into security, or fright us into despair, then our Conscience is apt to accuse us, our sins to amaze us, and many terrors to seize upon us, so that we pray that at that hour the horror of Death may not dismay us, the temptations of Sathan prevail upon us, nor our own hearts too sadly accuse us, that the pains of Death may not hold us so long, nor torture us so violently, as to drive us into impatience or dejection of Spirit, but that God may strengthen us, and his holy Angels stand by us to enable us so to bear the stroke, that we may die with a willing mind, a quiet conscience, and a calm and serene soul, full of glorious Expectations. And although we be yet lusty and strong, it is not too early to begin with this prayer, for we know not how near our Death may be, and how far off soever the time is, we had need prepare while we have ability; for who knows but our Senses and our Reason may be taken from us, so that we cannot pray then; yea, it is usual when the **Agonies** of Death approach, to have the mind stupified, the soul busie and struggling to quit it self from its ruinous habitation, and the whole man so disordered, that there is neither opportunity nor disposition for prayer when we have most need, so that the best way is to put up a Petition now for deliverance then; for that is the last part of our Course, the last Enemy to be conquered, the last pain, and the last Scene of sorrow (if we belong to God) if we run this well, fight courageously, and suffer quietly, we shall never know what labour and opposition, grief and pain means any more for ever: To be delivered from this hour is impossible, and not to be wished, but to be delivered in it, and carried through it into a glorious E-

ternity, this is the Prayer of every good and every considering man, and if the Lord grant it, we have but one request more, which is,

IV. *In the day of Judgment:* This Consequence is inevitable, and made by the Decree of Heaven, *Heb. ix. 27.* it is here placed last, because it is the last time that a man can be capable of Deliverance; if we be not delivered then, we are left eternally to perish. It is ingeniously observed by *Philo*, *That foolish men do think,*

when they are once dead, all their misery is ended (s); but in God's account it doth but just then begin: For all our other terrors are nothing to that dreadful day; plague, pestilence and famine, thunder, lightning and tempest, all united, are not so terrible as this one general

(s) Ἄνθρωποι μὲν γὰρ πένεας πικρῶν εἶναι νομίζουσιν θάνατον ἐν δὲ τῷ θείῳ διασπέρῳ μόνος ἐστὶν ἄλγος ἀρχή. *Philo lib. de præm. & pœn.*

Catastrophe. When the Sun shall be turned into darkness, and the Moon into blood; when all faces shall become black and ghastly, and all hearts shall fail for fear; when we shall see the amazing splendor of the Judge above us, and the whole world in flames round about us; when we shall behold the dreadful mouth of the bottomless Pit beneath us; on our right hand the Devils to accuse us, on our left those we have injured to complain against us, within us our own Conscience ready to bear witness to all the accusations; who can imagine the Confusion and Terror, the Shrieks and Cries, that shall every where be seen and heard then, and not shrink with the very apprehension? It is said that a devout Monk did convert a Pagan *Bulgarian* Prince from Infidelity and great impiety, by presenting him with a lively Picture of this dreadful day; the terror whereof I hope will make us most heartily pray to be delivered then,

art.I,
y con-
ve but
quence
Heb.
time
be not
It is
think,
their
s ac-
begin :
e no-
ague,
nder,
nited,
gene-
into
faces
shall
endor
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adful
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Ter-
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then,

SECT. II. The Deprecations.

99

then, so pray all Christians (t), for a fair Acquittance at that terrible Tribunal. Let us, when we answer to this Petition, fancy our selves standing naked before our glorious Judge, and consider how vain it will be for us to cry *Good Lord deliver us* then. Alas! if we do not prevail now, while it is the time of Mercy, it will be to no purpose to cry then, when it is too late, and our doom will be irreverfible; and therefore when we think hereof, let us beg this highest and greatest, this last and best deliverance with a futable Devotion. And oh how blessed will it be in the midst of all the terrors of that dismal day, to hear the sweet and lovely voice of our Redeemer, faying to us, *Come ye blessed of my Father, &c.* Think what joy it will be to you then for him to own you, to acquit you, yea to take you into his Glories, while the wicked are left to their horroure and endless perdition; meditate but of this a while, and it will revive your fervency, and make you seal this last Deprecation with a most hearty *Good Lord deliver us.* Amen.

(t) *In die judicii,*
Libera nos. Miss. Sar.
— *ὁ καλὸς ἀπολο-*
γίαν τὸν ἐπὶ τῷ πο-
τερῷ βήματι παρὰ
τῷ κυρίῳ αἰτησάμε-
θα. Chor. Παράσχου.
κύεα. Lit. Chryl. & S.
Jac.

SECTION III.

Of the Intercessions.

§. I. **I**F the Institution of God be required to make this part of Litany sacred, we have his positive Command, 1 *Tim. ii. 1. to make Intercessions for all men*; if the consent of the Universal Church may add any thing to its estimation, we do affirm: that this kind of praying is used by all the Liturgies in the World, and we will demonstrate in the following Discourse, that every one of these Petitions are extracted out of the best and the oldest Forms: If an admirable method will recommend these Intercessions, the *Analysis* will shew, that never any thing was contrived into a more exact Order, which is so curious, and so natural, that every degree of men follow in their due place, and so comprehensive, that we cannot think of any sorts of persons in the World (whom we could wish to pray for) but here they are enumerated. The Prayers of many pretenders to the spirit in these days are usually most large in requests for themselves, but those that were endited by the Spirit of primitive Christianity, breathe nothing else but the height of Charity, they did flow from larger Souls, and were inspired with an universal goodness; for they interceded for all the World, and scarce asked any blessings, but what they desired all Mankind should share in: So that these Intercessions do bear the lively impress of the first and best Ages, and he that doth not admire them is a stranger to the Devotion of the purest times. Let us therefore

fore take heed, that our desires and fears do not both cease together, and that our fervency do not decline, when the former dreadful evils are past; for he that only prays earnestly to be delivered from evil, may love himself, but gives no Testimony of his Charity to his Neighbour, nor of his being like to God, who loveth all Mankind: An Hypocrite may passionately cry for deliverance when the Evil terrifie him; but none can heartily pray for all men, but they whose Souls are free from all evil Passions, **from envy, hatred, and malice, and all uncharitableness**, and the Prayers of such are very acceptable unto God. The solemn word for this part in the Greek Church is *Δενδόμεν* [*We beseech*] and in the Latin [*te rogamus, &c.*] to which we have only added [*Good Lord:*] And this *We beseech thee to hear us, Good Lord*, is to be repeated by all the Congregation, who to declare they have joyned with the Minister in praying for all that are enumerated in the Petition, and then with an united force altogether, do beg of God to hear them. Now what the Particulars desired are, the following *Analysis* will shew.

§. 2. The third Part of the Litany contains Intercession; and Prayers

I. For others, viz.

2. For all Estates of Men in this Church, desiring

I. For the whole Catholick Church

1. That the King may be

1. Orthodox and Holy

2. Pious and Devout

3. Safe and Victorious

2. That his Family may be blessed and preserved

3. That the Clergy may be

Learned and Exemplary

4. That the Nobility may be

Religious and Prudent

5. That the Magistrates may be

Just and Upright

6. That the People may be

Prosperous and happy

3. For all sorts of men in the World

4. Especially for our Enemies

II. For our selves, together with others; See Page 103.

1. We sinners do beseech thee-- and that it may please thee to rule and govern thy holy Church universal, &c.

We beseech, &c.

2. That it may please thee to keep and strengthen thy servant Charles, &c.

We beseech, &c.

3. That--to rule his heart in thy faith, fear, &c.

We beseech, &c.

4. --to be his Defender and keeper, giving him, &c.

We beseech, &c.

5. --to bless and preserve our gracious Queen -- and all the Royal Family.

We beseech, &c.

6. --to illuminate all Bishops Priests, and Deacons with true knowledge and understanding, &c.

We beseech, &c.

7. --to endue the Lords of the Council, and all the Nobility with grace, &c.

We beseech, &c.

8. --to bless and keep the Magistrates, giving them grace to execute Justice -- &c.

We beseech, &c.

9. That it may please thee, to bless and keep all thy People.

We beseech, &c.

I. For

The Analysis of the Intercessions. 103

I. For others

3. For all sorts of Men in the World, praying for

1. Their Unity and Peace

10. That it may please thee
--to all Nations Unity,
Peace, and Concord.

We beseech, &c.

11. --to give us an heart
to love and dread thee,
and diligently, &c.

We beseech, &c.

12. --to give to all thy
people increase of grace,
to hear, &c.

We beseech, &c.

13. --to bring into the way
of truth all such as have
erred, &c.

We beseech, &c.

14. --to strengthen such
as do stand, to comfort
and help, &c.

We beseech, &c.

15. --to succour, help, and
comfort all that are in
danger, &c.

We beseech, &c.

16. --to preserve all that
travel by Land or by
Water, all women labour-
ing with child, &c.

We beseech, &c.

17. --to defend and provide
for the fatherless, &c.

We beseech, &c.

18. --to have mercy upon
all Men.

We beseech, &c.

19. --to forgive our En-
emies, Persecutors, &c.

We beseech, &c.

20. --to give and preserve
to our use the kind
fruits, &c.

We beseech, &c.

21. --to give us true repen-
tance, to forgive us all
our sins, negligences, &c.

We beseech, &c.

2. Their spiritual welfare, begging

1. Increase
in Piety,
for the Or-
thodox

2. Conver-
sion for the
Errone-
ous

3. Confirma-
tion for the
strong, & aid
for the weak

1. In general,
for all the
afflicted

3. Their temporal relief and comfort

Particularly for the several
Estates of all

1. Travellers.
2. Labouring women.
3. Sick.
4. Infants.
5. Prisoners.
6. Fatherless.
7. Widows.
- 8 O. pressed.

3. For men in
all Condi-
tions

4. Especially for our Enemies

II. For our selves, together with others, desiring

1. For the outward Man
Plenty of Necessaries

2. For the In-
ward Man
1. Repentance
2. Pardon.
3. Reformati-
on.

A Practical Discourse upon the Intercessions.

§.III. **WE** sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way:] We beseech thee to hear us good Lord.

The Preface which introduceth this part of the Litany is much after the same manner, both in the Eastern

(a) Ἐν δέουσα,
καὶ ὑπὲρ τῆς εἰσακούσας
κρίσειν τὸν δέον, φωνῆς
τῆς δέουσας ἡμῶν
τὸν ἀμαρτωλῶν. Eu-
chol. p. 42.

*Domine omnipotens,
Deus Patrum nostro-
rum, oramus te ex-
audi nos. Lit. S. Ja-
cob.*

(b) *Peccatores te
rogamus audi nos.
Miss. Sarisb. [totum
repetatur à Choro] Ru-
br. Ebor.*

(a), and in the Western Church (b), being an humble request for the acceptance of our Prayers, joyned with a clear Confession of our sins and unworthiness, that so we might not be thought to present these our Supplications before God, trusting in our own Righteousness, but in his manifold and great mercies, *Dan. ix. 18.* It is very true, that God heareth not sinners, *John ix. 31.* and therefore it may seem strange, why we, being sinners, should beseech God to hear us: But to this we reply, That it is not all kind of sinners, whose Prayers are not

heard, for if God never heard the prayers of sinners, all mens prayers must be rejected, *for there is none righteous, no not one, Rom. iii. 10.* and *all have sinned, ver. 23.* So that it is obstinate and impenitent sinners, who go on in their iniquities, and neither confess nor amend them, it is these whom God heareth not: But he hears no prayers sooner than those of such, who (though they be sinners, yet) confess themselves to be so, as we here do. The Pharisee said he was righteous, yet God justified

fied him not, nor accepted his Prayer. The Publican was a sinner, and confessed it, as St. *Augustine* notes (c), and was justified and made free from sin; he was a sinner, and was heard while a sinner, or else (saith he) he had remained a sinner still: This Publican we do therefore imitate, confessing we are sinners, and by that very Confession, if it be sincere, we shall remove all those sins which might have obstructed the following Petitions, and hinder their success: Let us pronounce this then with Contrition and Humility, and it will make way for all the rest of these our Prayers.

(c) August. contr. Epist. Parmen. l. 2. c. 8. tom. 7.

The first of which is that which is most general, and also most suitable for us as Christians to begin with, even for **the Holy and Universal Church**, for we ought to be more concerned for the good of the whole, than of any particular part. In those *Roman Litanies* (which I have seen) there is a Petition or two for our own peace and safety going before this, but that is neither so methodical, nor yet so agreeable to other of the most ancient Forms, which do usually place their Intercession for the universal Church in the first place (d), but however none of them omit it (e), and all of them pray much after the same manner with us, even that this holy Society may ever be preserved and defended, guided and directed by him that is the Lord and Governour thereof: Which request the primitive Christians

(d) *Pro universâ Ecclesia Catholica, quæ hic & per universam Orbem diffusa est precamur te. Resp. Domine miserere.* Off. Ambrosian.

Oremus — *pro Ecclesia sancta Dei, &c. Sacramentar. S. Gregor.*

Ἦπερ τῆς Ἐκκλησίας ταύτης Clem. Const. l. 8.

Ἐπ' σε δέομεθα, Μνήσθητι κύριε τῆς Ἀγίας σε καὶ δοξαίας Ἐκκλησίας, &c. Lit. S. Basil. p. 171.

(e) Lit. S. Chryf. S. Marc. & S. Jacob.

thought

thought to be very necessary, notwithstanding Christs promise that he would be with his Church, and lead it into all truth, and preserve it against the gates of Hell, as *Matth. xxviii. ult. John xvi. 13. Matth. xvi. 18.* because the Promises of God do encourage our Prayers, but not make them needless; they give us no dispensation to cease from asking, but fill us with hopes that we shall obtain what we ask agreeable to his will: Nor is it likely when these Petitions were first made (that the Church might be kept in the right way) that the Doctrine of Infallibility was maintained either in the *Roman* Church, or any other part of the Christian world. We do believe indeed with the Ancients, that God will not suffer the whole Universal Church at once to fall into any grievous Error; but that the greatest part of it may be infected with *Heresie*, is apparent from the sad Example of the *Arrian* Blasphemy, which all the Eastern and most of the Western Churches did so stily maintain against *Athanasius*, and some very few Orthodox Bishops who took his Part; and that any particular Church may fall into wrong ways, the very *Roman* Church, which boasts of its Infallibility, hath demonstrated; and by many Errors, hath provided that no Church is free from the possibility of being deceived: So that it is very necessary for us to beg of God **to ruie and govern all Churches in the right way,** which if left to themselves, would soon fall into the wrong. And if we consider how great and eminent parts of the once Catholick Church are now swallowed up with Turcism, eclipsed with Heresie, clouded with Superstition and Idolatry; and how, of those Parts whose Faith is right, their Manners are very Evil, God knows we had need cry earnestly for the reducing those who are in the wrong way, and the preservation of such as are in the right. While the Churches err, the People cannot

cannot be expected to do other than follow their Leaders; therefore the good Lord guide them who are Guides to others, that the whole Church together may go in the right way, to the right end, even eternal life, *We beseech thee*, &c.

Concerning which Response *We beseech thee*, &c. as we have before shewed its Antiquity, we may now add this concerning its usefulness, That the necessities of all Estates of men being very many, and yet it being our duty to commemorate them all, these Intercessions are divided into little parcels; and to prevent weariness and distraction, there is a little pause made after every particular, that the people may have time to reflect upon what they have asked, and with a peculiar opportunity enforce every one of these requests, by this *We beseech thee*, &c. so that this Response is a rare help to their Devotion, and every word of it is significant; for there we declare that we ask every thing with humility and earnestness by the Word [*We beseech*,] and also with Faith by calling him we pray unto [*Good Lord*.] We seek not to Saints or Angels to hear us, but to our God alone we cry *We beseech [thee]* to hear us: And that our answering with an audible voice may not tempt us to ostentation, these words do set him before us whom we are praying unto, even our good Lord; and if we say them sincerely, they are a declaration that we do not suffer our minds to rove after any impertinent or vain things, nor yet regard our Neighbours censures of us, but are only desirous that the Good Lord may hear us, who can help us, and give us all that we pray for. All which shews the stupidity and baseness of those who are mute at this part of this excellent Litany, whose bodies are present, but their souls (it is to be feared) are absent from this Service, for whosoever would perform it with a present mind, cannot be better helped by an means,
than

than by carefully attending when and how he ought to say this devout Answer, *We beseech, &c.*

§.IV. **W**hat it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant CHARLES, our most gracious King and Governour] *We beseech thee, &c.*

St. Paul hath so expressly charged that Intercessions should be made for Kings, 1 Tim. ii. 1, 2. that there is nothing that hath been more punctually observed by all the Catholick Church in all Ages; it were endless to cite

(f) Athenag. legat. pro Christ. p. 40. Arnobius advers. gentes, l. 4. p. 152. Tert. Apol. cap. 30. & 31. & 39. Dionys. Alexand. ap. Elmenhorst.

all the proofs of this, which Antiquity doth afford, and shall suffice only to point out a few of the most eminent places (f) in Christian Authors, and to set down in English some of the principal Petitions, which were made for the King in the Litanies of the Western, and of the Eastern Church, that so it may be seen what Presidents our Litany hath followed herein:

First That of St. Clement thus expresseth it;

Let us pray for Kings, that under them we being peaceably governed, may lead a quiet life in all godliness and honesty.

St. Chrysostom thus:

Let us beseech the Lord for our most religious and divinely-protected Kings, for their whole Palace and Army. Answ. *Lord have mercy.*

Let us beseech the Lord that he would fight on their side, and subdue every rebel and enemy under their feet. Answ. *Lord have mercy.*

The Ambrosian Office thus:

Let us pray—for thy Servant N. our Emperour, and thy Handmaid N. our Empreß, and all their Forces. Answ. *Lord have mercy.*

The

The Sacramentary of St. Gregory thus :

Let us pray for our most Christian King N. that God and our Lord may make all barbarous Nations subject to him, for our perpetual Peace.

The modern Roman Litanies thus :

That thou wouldest vouchsafe to grant to our King and our Princes, Peace and true Concord and Victory. Answ. We beseech thee, &c.

But most fully the Liturgy of St. Basil, where they pray thus :

Remember, O Lord, our most religious and faithful Emperors, whom thou hast thought fit to set over the Earth, adorn them with the Armour of Truth, and of thy favour, cover their heads in the day of Battel, strengthen their arm, and exalt their right hand, confirm their Kingdom, and subdue unto them the barbarous Nations that delight in War; grant them a well-grounded and unshaken Peace; put into their hearts good things for thy Church and People, that in their Tranquillity we may live quiet and peaceable lives in all Godliness and Honesty.

Out of all these illustrious Patterns hath our Church composed these three Petitions for the King, which are now to be considered : The first, even this forecited, is a Request, That our most **Gracious King** may be preserved in the right Faith and the true Religion, and that he may adorn it with a holy Life and Conversation, which doth well follow the former for the Churches being **ruled and governed in the right way**, because the several parts of the Church either are, or ought to be ruled and governed by Kings and Princes, that are supreme under Christ in their several Dominions, so that if they believe aright, and live holily, the Church is likely to be guided in the right way. It is therefore not only for the welfare of the Church in general, but for the advantage of the Kings own particular, that we
make

make this prayer for him. In the first beginning of Christianity the Governours of the World were Heathens and Persecutors, and then they prayed for their Conversion; but now (blessed be God) our King is Christian, and a Defender of the true Faith: His happy Ancestors, of blessed memory, have set up the right Worship of God, reformed by Scripture, and the best Antiquity; in this his Majesty hath been educated, this he hath re-established, and constantly maintained, so that we can only pray that the good Lord will preserve him in the true Faith, and keep him firm in that excellent and primitive way of Worship which he doth profess and observe; we are to pray that no cunning may entice him, nor no opposition enforce him to desert the sincere, rational, and true Religion, which he hath so graciously asserted and secured, by Promises and good Laws, by his Example and all other good Means, and every good Subject and every true Protestant will say, *We beseech, &c.* But we do further pray that our King may adorn the best of Religions with **Righteousness and Holiness of life**, which is the most acceptable way of worshipping Almighty God, *Ecclus xxxv. 1, 2, 3.* yea, he cannot be truly worshipped (no not by those of the best Principles) if they live unrighteously. It is the eternal interest of Princes to live holily, for their earthly Crowns will fade, and then will Holiness procure them a never fading Crown, and a Kingdom that shall endure for ever, to which they cannot attain without it, *for without holiness no man shall see the Lord.* There is no more Exception or Dispensation for Princes at God's Tribunal, than for meaner Men: But besides, we may justly beg this as well for our own sakes as for the Kings, because there is not any more effectual means to make Piety universal, than the good Example of those in eminent Authority: The clearest Rules, and most vigorous

Exhort-

Exhortations prevail not so much, as a great and good Example (g): And oh how happy is it, when it is the very fashion to be vertuous, and accounted rude and infamous to be vitious! Under a religious and holy Prince most men will be holy, and all will desire to seem so, and however avoid all publick Enormities; so that if we love Religion, or our Country, if we love the Person of our Sovereign, or wish his eternal happiness, if we desire the glory of God, and the Salvation of many Souls, let us unto this excellent Request say most devoutly, *We beseech thee, &c.*

(g) *Vita Principis perpetua censura est, ad hanc dirigimur, nec tam Imperio nobis opus est quam Exemplis.* Plin. Paneg. ad Trajanum.

Τίς γὰρ αὐτὴν ἠθέλησεν ἀπειθεῖν, ὡρῶν τὸν βασιλεῖα πεποιθόμενον. Zenoph. in laud. Agelilai.

§. V. **That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory.]** *We beseech thee, &c.*

That illustrious place of Solomon, *Prov. xxi. 1.* That the Kings heart is in the hand of the Lord, is so eminent, that it is cited by a Heathen Author (h), and became a Monitor to the Christians to apply themselves to God, not only to direct the Actions, but **to rule the heart** of their *Kings* also; and verily be the profession never so fair, and the outward Acts never so plausible, the Religion is not sincere, nor will it be lasting, unless the heart be right; of which *Jesus* is a sad instance, who after all his pretended zeal against Idolatry, when his secular ends were served, he himself became an Idolater, whereof the

(h) *Themist. Orat. 9. ubi sententia ista citatur, & liber Solomonis indicatur per γεγραμμένα τῶν Ἀσυνείων.*

the holy Text gives us this reason, *Because he took heed to walk in the Law of the Lord God of Israel with his Heart*, 2 Kings x. 31. so that it is our Interest to pray, That Religion may be rooted in the **heart** of the Kings Majesty, and then he will easily and readily encline to do all good, and to fly all evil; a Prince whose heart is full of heavenly Love, is zealous for God's glory: sincere in his Devotion, constant in his Faith, a Father of his Country, a Lover of the Church, a Dispenser of Justice, a Friend to Good, and foe to Evil men, finally, He is all that is desirable: Nor must any think we seek our own happiness herein, more than our Sovereigns, for as St. *Augustine* well discourseth; *We Christians do not esteem our Emperours therefore happy, because they reign successively, and long, and peaceably, because they are feared and victorious, but we say they are happy if they rule Righteously — if they use their power to propagate the worship, and serve the ends of Almighty God, if they themselves do fear, and love; and worship him, and do principally seek that*

(i) Aug. de Civ. Dei, l. 5. c. 24. *Kingdom where they shall have no Competitors, &c. (i):* For if Kings be such, and do these things, they

shall be happy for evermore: But further let us observe the several particulars which are here prayed for. The heart considered naturally is the Fountain of Life, and taken (as here) morally it is, the spring whence all our Actions flow, and according to the Dispositions thereof all our Deeds are either well or ill done, so that here are reckoned up all those Dispositions of the **heart** that conduce to the well-doing of any Action: *First*, if the **heart** rightly believe God's Truth, prudently fear his Anger, and ever love his favour, all our Actions will be begun well. *Secondly*, if our **hearts** firmly trust in God, they will be well carried on. *Thirdly*, if

if our Hearts ever seek his honour and glory, they will be accomplished and aim at the right end; **faith** will keep us from evil Principles, **fear** from wicked Practices, and **Love** will make us ready to do good, **Assistance** in God will carry us through all difficulties, and Zeal for his **Glorie** will make all we do acceptable and rewarded; so that if we apply it to the King, it is a Prayer, that his **heart** may be replenished with all those gracious Qualifications, that may fit him to begin, continue, and end all his Actions in the **fear**, and to the good liking of Almighty God; that his **heart** may be replenished with true **faith**, whereby he will constantly put his trust and **Assistance** in God; and that he may be ever kept in the Fear and Love of him, whereby he will always be moved to seek God's honour and glory. *In fine*, We pray that our gracious King may be endued with so real a Piety, that he may begin every good action upon noble Principles, go on in it with courageous resolutions, and finish it with sincere and excellent intentions; so shall he be beloved by God, and honoured by all good men, yea, his Memory shall be blessed in after-Generations; wherefore *We beseech thee,* &c.

§.VI. **That it may please thee to be his Defender and Keeper, giving him the Victory over all his Enemies:]** *We beseech thee, &c.*

It was the saying of our Royal Martyr K. CHARLES the First, concerning our present Sovereign, That he rather desired his Son (k) should be Charles le bon, than Charles le grand; for vertue and goodness was better than Felicity or Greatness in the Opinion of that blessed Prince: and accordingly the Church makes the first, and the most of her Petitions,

(k) Εἰκὼν Βασ-
λεως. §. 27.

tions, for the spiritual good of the King, yet so as not to omit to pray for his temporal welfare also. If we prevail in the former Requests, and obtain Grace for our Sovereign, that very Piety will engage Almighty God to defend and keep him, for he hath a peculiar care of the righteous, and usually will subdue their Enemies; yet if for the Peoples sins a religious Prince be permitted to fall into the hands of his Foes, our late holy King is an illustrious instance, that Faith and Patience, Innocence and Integrity do make a suffering Prince more glorious than if he had always lived in safety and prosperity; yet because a King can never suffer alone, but the most or the best of his Subjects always suffer with him, and his fall shakes the very foundations of Church and State; therefore we pray, that our God will please to defend and keep him safe: And herein also we imitate the ancient Christians, one of whose Petitions for the Emperors was, That they might be safe and victorious, as appears not only by the former Quotations, §. 4. but by

(1) *Exercitus fortis.*

Tert. Apcl.

Pro arcandis hostibus.

Cypr. ad Demet.

Ἰπὲρ τῆς βασιλείας αὐτῶν ὅπως ἀσφαλῶς διαμείνῃ πρὸς ἀρχόμεθα. *Dionys. Alex.*

many other undeniable Testimonies (1); and in those days when the Emperours believed, they did ascribe their safety as much to the Churches Prayers, as to the Pretorian Bands. The King, although he be above all in Dignity, yet he is but a Man; and though his life and welfare be an inestimable Treas-

ure to the whole Nation, 2 *Sam.* xviii. 3. yet this Treasure is in an Earthen Vessel, 2 *Cor.* iv. 7. His Person is liable to as many and more Casualties than meaner men are; so that we had need to beseech him that never slumbers nor sleeps, that he will keep him night and day, in times of Peace as well as Warr. 'Tis true, His Majesty is very well provided of Guards and

and Armies, Ships by Sea, and Forts by Land, he is stored with Armour, Artillery and Ammunition; but if we do not pray for the Divine Protection, all these cannot defend him; except the Lord keep him, the Watchman waketh but in vain, *Psal. cxxvii. 2.* Force may overcome all worldly defence, or Money may corrupt them, Policy and Secrecy may circumvent them, or Treachery and Falshood may betray them; but no Force is too strong for God, no Gifts can bribe him, no Cunning deceive him, no Treason prosper against him, or those whom he defends: So that if our Sovereign be (as he deserves) dear unto us, and his safety desirable by us, where can he be so safe as under the Eye and the Arm of Almighty God, to which we daily do commit him? And as for extraordinary dangers, if any enemies rise up against him from abroad, or any Traitors and Rebels oppose him at home, we always wish and pray the ~~Victory~~ may fall to his side, for his Enemies are ours also, let them pretend what they will, Liberty, Priviledges, or Reformation of abuses, still they are disturbers of our Peace, hinderers of our Prosperity, and such as seek the ruine of the Society in which we live; so that we will pray they may never prosper, and we may justly hope this Prayer shall be heard (if our sins do not hinder), because *whosoever resisteth the Powers which God hath set over us; he resisteth the Ordinance of God, and shall receive to himself Damnation, Rom. xiii. 2.* Prov. xxiv. 21, 22. if any therefore rebel against the King, he becomes an Enemy to Almighty God, and we hope, he will not suffer those to prosper here for whom he prepares damnation hereafter. We will only add, That the Church hath put in all the Enemies to the King's Majesty, and therefore here we may enlarge our Petition, and pray against his secret and disguised Enemies, for he hath more Enemies besides

those, who draw out the Sword against him: Namely, such as seek to withdraw from him the love of his Subjects, such as design their own advancement, though by

(m) *Principibus nemo ex animi sententia suadet, dissuadetque — sed una omnium contentio est, quis blandissime fallat.* Senec. de benef. l. 6. c. 30.

(n) *Non deest Alexandro talia concupiscenti pernicioſa adulatio.* Qu. Curtius.

his ruine, as also all those Flatterers (m), and pernicious Parasites (n), who usually flock about the Courts of Princes, and seek to rob those whom they pretend to serve, of their Innocence and Eternal Happiness: Such as these are the fomenters of Sin and Vanity, and would seduce the very best of men; they seem Friends, but are the worst of Enemies; the Rebel seeks to deprive his Prince of a Temporal, but these of an everlasting Kingdom, but when they are discovered they are conquered; for Princes hate none more justly, nor more irreconcilably, than those whom they find have deceived, abused and dishonoured them under the shew of duty and obsequiousness: For our parts, let us intirely love the King for the Lords sake, and for his own sake let us wish well to his soul and body, let us heartily desire his present and future happiness, and then we may safely pray for the discovery and suppression of all his Enemies whatsoever, and to this Loyal Petition we shall unfeignedly say, *We beseech, &c.*

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§. VII. **T**hat it may please thee to bless and pre-
serve our gracious Queen Catharine,
James Duke of York, and the rest of the Royal
family.] *We beseech thee, &c.*

We have observed before, that the ancient Christians were wont to pray for the Imperial Family in general, when they prayed for the whole Palace, and desired God to give them a safe House; and we have also noted, that the *Ambrosian* Office mentions the Empress by name, and may now add, that *Athenagoras* in his Address to *Antoninus* and *Commodus*, in behalf of the Christians, assures those Emperors, that those of his Religion did daily pray to God for their Empire, that the Father might leave it to the Son in a just and perpetual Succession (o): From which it is apparent, that we ought not only to be concerned for the person of the King, but for his near Relations, and for the whole Royal Family; and here we pray that God would please to bless this Family by encreasing their number, and to preserve those that already belong unto it: We pray for all those from whom Kings may descend, or who may themselves come to the Royal Dignity, that God would bless them with all good, and preserve them from all evil; for these two words **bless** and **preserve** do comprehend all that can be desired, either to make them a blessing to us, or happy in themselves here or hereafter. We pray now for these, who are at present of his Majesties nearest Alliance and Consanguinity, and after-Ages will pray for others. The persons are changed often, but the place is that we must regard; for whosoever is

(o) Περὶ μὲν τῆς
ἀρχῆς τῆς ὑμετέρας
εὐχόμεθα, ἵνα πᾶσι
μὲν παρὰ πάντος κα-
τὰ τὸ δικαίωτατον δια-
δέχηται τὴν βασι-
λείαν. *Athenag. le-
gat. pro Christ.*

Queen, or Heir apparent, or of the Royal Line, their place and dignity requires that we should pray to God for them, because in an ordinary way of Providence, the Felicity of the next Generation depends much upon the Virtue and Piety of those in these places; so that for our own, and our Posterities sake, we ought here to add, *We beseech thee, &c.*

More of this Subject, see Comp. to the Temple, Sect. xvi.

§.VIII. **W**hat it may please thee to illuminate all Bishops, Priests, and Deacons with true knowledge and understanding of thy Word, and that both by their preaching and living, they may let it forth, and shew it accordingly:] *We beseech thee, &c.*

The High Priest among the Jews was by Gods own appointment next in dignity to the King; and the Heathens by the light of Nature reckoned their Priests in the second place (p): Agreeable whereunto the Piety of our Ancestors hath assigned unto the highest Order of

(p) *Aegyptiorum
Sacerdotes post regem
secundi. Al. ab Alex.
l. 2. c. 28.*

the Clergy a place next unto the Royal Family; for our religious Fore-fathers believed they did honour the King of Heaven, by conferring honours upon his Ministers; and therefore the Litany of our Church places the Ecclesiastical Orders here in a very proper place. Many of the Ancient Offices put this Petition before that for the King, not out of Ambition, but because it might follow that for the Catholick Church, that when they had prayed for the Church, they might beg a blessing on the Guides thereof; yet I judge the Order we follow to be more natural and more unexceptionable: But whatever be said of the place, certain it is that all Offices

Se& III. The Intercessions.

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Offices of the Greek and Latin Church do agree in this, that all pray for the principal Orders of the Clergy, as may be seen by these Examples.

Let us pray for all Bishops, for all Priests, for all Deacons——that God would preserve and keep them. S. Clement.

For our Arch-bishop——the venerable Priests, the Deacons in Christ, and all the Clergy——let us beseech God.

Answ. Lord have mercy. S. Chrysostom.

Remember, O Lord, our Arch-bishop——and grant that he may be long preserved to thy Church, in safety and honour, in health and to a good old Age, rightly dispensing the word of Truth, &c.——Remember, O Lord, all faithful Bishops——Remember, O Lord, the Priests and Deacons in Christ, and all Ecclesiastical Orders, let none be ashamed who compass thine Altar, &c. S. Basil.

That thou wouldest vouchsafe to preserve in thy true Religion, our Apostolick Lord, and all other degrees of thy Church——That thou, &c.——all Bishops and Abbots. We beseech thee to hear us. *Officium Sarisb.*

These and all other Litanies, as we may see, do mention all the principal Orders of the Church; but as to the particulars asked in their behalf, none is more exact and compleat than this of ours, which imitates an older Form by far than any of these, even that Prayer which Moses made for Levi, above 3000 years ago, recorded *Deut. xxxiii. 8.* *Let thy Urim and Thummim be with thy holy one:* Which two words, as the most and best Translators agree, do signifie *Illumination* and *Perfection*, that is, that they might have **true knowledge & understanding**, and might **let it forth** by an upright and sincere life: Even so we also do pray, 1. That God would illuminate the Clergy **with true knowledge and understanding of his Word.** They are by their place to be the *Lights of the World*, *Mat. v. 14.* and their

Office is to *turn men from darkness to light*, Acts xxvi. 18. But they do not like the Sun shine by an inherent, but as the Moon by a borrowed light: So that if they want wisdom, we must ask it of God, who is the Father of Lights, James i. 5, 17. There is Science falsely so called, 1 Tim. vi. 20. which is a heap of undigested and un-

(q) ὅτι ἐν μα-
θήσει γενημάτων,
ἀλλ' ἐν ἀληθείας
γνώσει τιω σοφίαν
οὐκ ἔσται Plato.

ctified Notions, tending only to make men proud and contentious

(q): This is not that which we crave for our spiritual Guides, but true, solid, and useful Learning, whereby they may have a Right

Notion of the best things; such knowledge as is accompanied with humility, and tends to make the ways of Salvation plain to all men. We pray that God would bless their Studies, and sanctify their parts, so that they may want none of that Learning which may fit them for their Office; for they are to guide others, and if they themselves be blind, their followers must fall into the ditch, *Matth. xv. 14*. And because all Learning is useless to those of this holy Function without the knowledge of Scripture, we pray they may have a clear **understanding of Gods Word**; whereby they may be thoroughly furnished for every good work, 2 Tim. iii. 7. that is, for every part of their Ministerial Office. All other knowledge is only necessary to a Divine in order to make him fully understand the Word of God; so that all his studies ought to be directed this way, and whatever he knows that is not to be referred hereunto, is ornamental, not necessary: For by the Word of God they must try the Spirits, and convince Gain-sayers; by this they must instruct the Ignorant, and comfort the Disconsolate; by this they must convert Sinners, and build up those who are converted; wherefore by all means we must pray, That he who writ this Word for the benefit
of

of his Church, will please to make them understand it, who out of it are to teach his Church, which is the right way to everlasting Life. And as we pray they may have this **true knowledge**, so that they may not have it to themselves alone, as a Candle under a Bushel, or a Talent hid in a Napkin (r), but that they may improve their Talents, and hold or set forth and shew their Light, *Phil. ii. 16.* to shine unto all that are in Gods house, *Marth. v. 15.* Now there are two ways where-

by they may set forth their knowledge for the benefit of others.

1. **By their Preaching**, plainly, elaborately, and practically; for here-

by they do instruct and perswade, reprove and warn, exhort and comfort; by this Ordinance the Gospel was propagated, and the Faith was first planted; by this not only Sinners are converted now, but those that are good are made better (s), their Faith is

strengthened, their Devotion elevated, and they encouraged to every part of their duty. **Preaching** is an excellent and useful Ordinance in it self, much used by the primitive Fathers, whose admirable Ho-

milies and Sermons are yet extant, whereby we may perceive they scarce omitted one day in greater Cities, wherein they did not preach to the People; but then they did live as well as preach Holiness, which is the next particular, the second thing asked for *Levi, viz. Perfection.* For 2. we pray, That they may **shew it forth by their Living**, even that their Lives may be answerable to their Doctrine, and that they themselves may walk in that way which they invite others into, lest it

be

(r) Ἀδρόν δὲ
περὶ μὲν δὲ δὲ δὲ
ἐν ἀγῶνι καὶ ἀγῶνι,
καὶ ἀγῶνι δὲ δὲ
σοφίαν ἀπεδείκνυται.
Maxim. Tyrius.

Paulum sepult e distat
inertie Celata virtus
— Horat.

(s) Fortibus assuevit
tubicen prodire, tubi-
que
Dux bene pugnantes
incitat ore viros.
Ovid. de Pont. lib. 3.

be said of the Christian Clergy as it was of the Heathen Philosophers, *Who is there of them that esteems not his Principles as Instruments of Ostentation rather than as Rules of Life? Who obeys himself, or observes his own directions? — and yet it is most unsufferable for a Philosopher to err in his Manners, because he fails in that Art of which he pretends to be Master, and professing the Art of Living well, he offends in his own life. Cicero Tusculanæ quest. l. 2.* I confess a learned and eloquent Preacher may very much illustrate the Commands of God, but the liveliest and loveliest Picture of them is given by those whose Conversations give shadow and colours to the naked Lines: **To live accordingly** is the best demonstration of a Clergy-man's true and right understanding of God's

(t) *Efficacius est vita quam lingue testimonium.* Cypr. de dupl. Mart.

(u) Βίη δὲ ἄνδρ
λόγῳ μᾶλλον ὠφελεῖν
τερουμένη ἢ λόγῳ δὲ
τὰ βίη· ὁ μὲν γὰρ καὶ
συνῶν ὠφελεῖ, ὁ δὲ καὶ
βοῶν ἐνόχλει· Isidor.
Pel. Epist. 271.

word (t), and sets forth his real skill in Divine things. It is that Qualification, which can worst be spared of the two, saith an ancient Bishop (u), and a Clergy-man of meaner parts, and a pious life, may do more good than one of vast Learning, but of an evil Conversation; for such as these do give the World occasion to think they do not believe their own Assertions;

but all men may discern that the Pious are in earnest, for they live by their own Rules. So that all the Clergy ought to put up this Petition most heartily for themselves, and for one another: And if the People consider what great and excellent blessings they receive under a learned, a laborious, and pious Clergy, they will most affectionately also recommend this Petition with their *We beseech thee, &c.*

§.IX. **W**hat it may please thee to endue the Lords of the Council, and all the Nobility with grace, wilddom and understanding:] *We beseech, &c.*

The next order of men to be prayed for, is those that are eminent in the State, which in the two Greek Offices are mentioned by the name of those in the Palace (w), and these by reason of the height of their dignity, and the weightiness of their charge, do also need our particular Prayers: First and principally **the Lords**

(w) Πατρις τῆ
παρατις. Lit. S. Chryf.
τῶν ἐν παρατίῳ
Lit. S. Basil.

of his Majesties **Council**, who are usually elected out of the greatest Nobility, and their prudence and piety is of extraordinary concernment both to the King and the whole Nation: For our Princes do not rule us by their own Arbitrary Will and Fancy, but have ever been wont to chuse the wisest and best of their Subjects, with whom they do deliberate and advise concerning all Affairs of Importance, remembering the words of the wisest of Kings, *In the multitude of Counsellors there is safety*, Prov. xi. 14. and following the Example of the most prudent Monarchs (x). When one asked

(x) Semper sanè
cum optimatibus, non
solum res bellicas, sed
etiam civiles, prout
quàm faceret, consu-
lit. Jul. Capitol. de
Marc. Anton.

Anacharsis, How a King might become most famous; he answered, *If he be not wise alone* (y): And truly it is the truest wilddom in a Prince (that cannot see all with his own eyes) to be willing to be advised, and able to chuse the best advice: But now if these Counsellors prove to be void either of Grace or Prudence,

(y) Plurarch. Sym-
posiac. & Stob.

a King had as good have none at all: There are many Counsellors

Counsellors (saith *Solomon*) which counsel for themselves, and with *Rehoboam's* Parasites, chuse rather to comply with their Masters culpable inclinations, than

(2) Συμβουλῆς
μὴ τὰ ἡδιστα, ἀλλὰ
τὰ χελλιστα. *Solom ap.*
Diog. Laert.

to venture his displeasure by putting him upon more profitable and safer things (2). But these are not faithful Counsellors, because they seek the

Kings favour rather than his welfare: And yet they are often disappointed, for *Augustus* loved *Agrippa* better, because he had the honesty to contradict him, when the Cause required it; and if a smooth adviser rise more suddenly, yet a faithful one stands more firmly. Let us therefore pray that his Majesties **Council** may be endued with **Grace**, and then they will advise things honest and just, such as shall please God, and procure his blessing; and that they may be endued also with **Wisdom and Understanding**, and then their **Counsel** will be prudent and discreet, advantageous and successful. **Grace** will make them they shall never deceive their Master, **Wisdom**, that they shall seldom be deceived themselves. **Grace** will prevent them from proposing base and dishonourable things; **Understanding** will hinder them from promoting unprofitable and unsuccessful designs: And oh how blessed is that Prince that is incircled with such a **Council**, the Members whereof are pious as well as wise, loyal as well as expert, being both able and willing to advance his real interest! They are a blessing to their Master, and to the whole Kingdom.

II Yet we must extend this Petition a little farther, and desire the same thing for **all the Nobility**, both *Major*, as Dukes, Marquisses, Earls, Viscounts, and Barons; and *Minor*, as all lower Degrees of Gentry; for all of noble Parentage and honourable Descent, that all these may also be endued with **grace, wisdom and understanding**.

Understanding. Grace and Prudence is the truest Nobility (a): And an honourable name without these is but a shadow, nor doth it gain the persons which wear it any true honour from wise and good men. When a man of noble extraction, and a great fortune, is learned and prudent, religious and holy, his Nobility gives a lustre to his Knowledge and his Vertue, and these make his Nobility still more illustrious: Such a Persons honour consists not so much in his Titles, as in the universal esteem of all that know him. Nor is there any thing that more promotes the Interest of Vertue, than when Men of Power and large Fortunes do use their Eminency to encourage Vertue, and are themselves Examples of it; for those who are under them are afraid to do Evil, when their Lords do well: And doubtless they have a blessed opportunity put into their hands to become happy Instruments of propagating Piety among their Families, Tenants and Neighbours; whilst some for Love, others for Fear, will strive to imitate and oblige a great & a good Man. And it shews a Noble man to be wise as well as gracious, when he treads in Vertues path; because this preserves his Life, his Estate, and Honour; it makes his Memory blessed, and confirms his Family for many Generations. On the other side a vicious or foolish person in eminent place, casts more dishonour upon his Noble Progenitors (b), than he derives Honour from them, and his Dignity doth only make his Crimes and Weaknesses the more conspicuous (c), and his Person more generally hated or despised: If they want prudence or

(a) Μία ἀληθὺς
νὴ δόξα ἐστὶν ἡ δισ-
βεία. Gregor. Naz.

Quod optimum, no-
bilissimum. Vellei. Pa-
terc. hist. l. 2.

(b) Ἀνδρῶν ἡ-
ραίων τέχνη τιμῶν
Proverbium Græc.

(c) In maxima for-
tuna, minima licentia
est. Salust. in Catil.

grace,

grace, we see they forget their Dignity, and disparage themselves by infamous and vile Courses; and alas! they do not perish alone, for many will follow their Exam-

(d) *Libentius omnes deteriora sectantur, & facilius mala institutio depravat bonos, quam bona emendat malos.* Salv. l. 7.

(e) *Primi exitio frequentibus sunt.* Sen.

amples (d), and so they must answer for being the occasion of many mens Damnation (e). They make good men grow bad, and evil men bold in the highest Degree, when so great a man is the Patron and Pattern of their Vice; and who shall admonish such as these of their follies? Who shall reprove their faults, or save them from Perdition, when their eminence makes them scorn the Charity of such Friends? There is seldom any remedy till these courses end in the Extirpation of Vertue out of the Family and Retinue of such Persons, and finally in the ruine of the Estates and Family it self: Of which this Age affords deplorable instances, sufficient to make us all pray for the preservation of all the Nobility yet remaining, and to subjoyn here also a most hearty Supplication to the Lord to *hear us.*

9.X. **T**hat it may please thee to bless and keep the Magistrates, giving them grace to execute Justice, and to maintain Truth:] *We beseech thee, &c.*

This is another branch of the former Petition; for there we did pray for all the Nobility in general, and here for such of the Nobility or Gentry as bear eminent Offices in the State. It was the advice of *Jethro to Moses*, that he should chuse for Magistrates *able men*, *Exod. xviii. 21.* that is (saith R. *Salom*) rich and noble Persons, who need neither fear the anger, nor court the favour of any, and who are out of the danger, as well

as the necessity, of taking Bribes: For which Reasons the most of our Magistrates are of the better Rank of men, and here we do particularly pray for them, according to the Example of the primitive Offices (f), and in Obedience to the positive Command of God, who enjoins us to pray, not only for Kings, but for all in Authority (g). The Petitions we make for them are, *first*, more general, That it may please God,
 1. **To bless** and prosper them in doing their Duty. 2. **To keep** and defend them from all harm and danger; and if his blessing be with them, and his Providence over them, they shall be safe and happy. And we may very lawfully hope this Request shall prevail for the **higher Powers**, because they are ordained of God, they have a part of his Honour, and are his Vicegerents: which as it ought to move them to imitate his righteous Administrations (h), so it may encourage all to expect that God will **bless and keep Magistrates** in their Office, since he hath called them unto it. *Secondly*, we do more especially pray to God to endue them with inward **Grace**. It is not enough that the **Magistrate** be outwardly prosperous, unless he be also endued with Gods **Grace**; because without **Grace**, he can hardly be expected to **execute Justice** or **maintain Truth**. The end of the **Magistrates** Office is, as to Secular matters, to **execute Justice**; as to Religion, to **maintain**

(f) Ὁ πᾶς — τῶν
 ἐν ὑπερχῇ συνδω-
 μεν. S. Clem. ex 1 Ep.
 Tim. ii. 1.

Μνήσθης καὶ ἐκ πᾶ-
 σος ἀρχῆς καὶ ἐξουσίας
 Lit. S. Basil.

Pro Imperatoribus,
 pro Ministris eorum &
 potestatibus. Tert.
 Apol.

(g) Ὁ πᾶς — πάν-
 των τῶν ἐν ὑπερχῇ
 ὄντων 1 Tim. ii. 1.

(h) Ἐδωκε ὑμῖν
 πλεὺς τὴν ἐμὴν, καὶ
 τὴν τάξιν, καὶ τὴν κλη-
 σιν, ὥς ἐν ἐμῷ κείνοιν-
 ται. ὅπως κείνητε.
 Resp. ad Orthod. qu.
 142.

maintain Truth: Now for the first, A **Magistrate** needs the **Grace** of God to endue him with wisdom and prudence, to find out what is just, and with patience and uprightness to hear and determine all Causes and Controversies that come before him; which is one part of the *Execution* of **Justice**, the giving unto all men what is their due. Another part of the *Execution* of **Justice** relates to Malefactors; for they are to suppress and punish Evil-doers, examining their Crimes, and not only passing Sentence on them, but taking care that it be duly put in *Execution*, lest if they be condemned and not punished, it prove an Encouragement to the wicked, and make the Law contemptible: Now as the Magistrate needs wisdom for the former part of his duty; so for this he ought to have courage, and a magnanimous spirit, not caring who he offend, if he do but act righteously. It is true, a strict and upright Magistrate may very like give offence to some; but it was a foolish thing in *Chrysippus* to say he would not at all be a Magistrate, lest if he carried ill, he should displease the Gods; if well, he should offend the People. May therefore our **Magistrates** be endued with **Grace**, & that will give them such wisdom, as always to find out what is just, and such Heroick Resolution, as not to value whom they displease, so they please God by **executing true Judgment**. The *Second Part* of the Magistrates Office is to **maintain Truth**; that is, not only to see the true Religion established, but to defend it when it is once established, by restraining all false Doctrine, Heresie, and Schism, and either wholly suppressing them, or so keeping them under, that they may not be able to do mischief to the Truth: Or in another sense, we may apply this maintaining the Truth, to be the providing an honourable subsistence for those who preach the Gospel in this Nation (where our pious

An-

Ancestors have already made ample Provisions, if they were not Sacrilegiously alienated). Here we pray, that our Magistrates may secure the Churches Revenues, and punish all sacrilegious Attempts, that so Religion may be defended, and prosperous from Age to Age: And both these must go together in every State; for **Justice** and **Truth** fall or stand together. Religion cannot fail, but it will be the ruine of Laws, and (it is to be feared) of Government also. Wherefore the Lord put his **Grace** into all their hearts who are chosen into places of Trust and Authority, that they may promote Justice, and favour Religion, making both the Church and the State to flourish: And when we consider how full of comfort and honour such Administrations will be to the Magistrates themselves; how much they will tend to the suppressing of Evil, and the quiet of Good men; and finally, how surely they will bring Peace and Happiness, and Gods blessing upon the whole Nation, certainly it will cause both the Magistrates and People, both the Governours and the governed, all to subjoyn to this Petition also most heartily their *We beseech thee,* &c.

§.XI. **That it may please thee to bless and keep all thy People:] We beseech thee, &c.**

There must be in every Society of men some Superiours to govern, and others Inferiour to be governed, and so there is in this Nation. The higher we prayed for before, and now we pray also for the last and lowest of the three Estates, viz. all the Commons of this Land, who are the most numerous, though the least eminent; and unless they be safe and happy, the Governours themselves cannot be esteemed prosperous, *Prov.* xiv. 28. for the Diseases of the feet and hands are a trouble to the head also. The Petition is taken out of *David's* Psalms, who both commands us to pray for the people of God, *Psal.* cxxii. 6. and hath a like form unto this, *Psal.* xxviii. 10. from whence also the Liturgy of St. *Basil* prays, that the Lord would remember all his people (i).

(i) Καὶ πάντῃ
τῇ λαῷ σου, μνησθῆναι
κύριε. *Euchol.*

And as the Jews of old were Gods peculiar people, so are the Christians now; and since we in this Kingdom do all profess the Faith of God, we are properly called **His People**, and we call him our God, and so may hope, That he will both **bless and keep us**. The prayer which *David* makes for *Jerusalem* is, that she may have *Peace and Plenty*, *Psal.* cxxii. 7. and the same we make for our own Country, that God would **keep** it in Peace, and bless it with Plenty, that he will **bless** it with all Good things, and **keep** it from all Evil things; and we also have the same Motive which holy *David* had, *ibid.* ver. 8. *For my Brethren and Companions sake I will wish thee prosperity*, saith he, *Yea, because of the house of the Lord our God, &c.* That is, we are bound to wish well to, and pray heartily

Sect. III.

The Intercessions.

heartily for this Nation, as the place of our birth and habitation, the seat of our Kindred and Friends, the Sanctuary of our Religion, by whose Laws we are governed, of whose Prosperity we are partakers; and in its Calamities we and ours must suffer: So that if we have any love to our Country, and kindness to our Friends, or any zeal for our Religion, if we have either so much Charity to desire the publick good, or so much Prudence to apprehend how much our private welfare depends upon it, we shall most devoutly make this excellent Request. The Western Litanies do extend this Petition somewhat farther, even unto all Christian people (k). And though the Method and Coherence with the former Petition incline us to interpret this of ours of the people of this Nation; yet the Words in themselves are so general, that we may well enough apply them as a Supplication for all Gods people in any part of the World: For the whole Church of Christ maketh up but one Body, and therefore every Member of the same is concerned to pray for all the rest, That God would **bles**s all Christians by making them flourish in Piety and Prosperity, and **keep** them from Sin and from Apostacy; that he would **bles**s those parts of his Church that are under Christian Princes, and **keep** those which are under the Tyranny of *Turks* and *Heathens*: And if we take it in this sense, it is a proper Introduction to the next Request; This desiring the good of all that are Christians, and as they are Members of the Church; The next the universal Peace of Mankind, as they belong to Civil Societies. Neither of the two Interpretations but are very good, and such which the Charity of every pious man will

(k) *ut cunctum populum Christianum precioso sanguine tuo redemptum conservare digneris; Te rogamus, &c. Missal.*

move him to sign with a devout *We beseech thee*, &c.

§.XII. **T**hat it may please thee to give unto all Nations Unity, Peace, and Concord:] *We beseech thee*, &c.

Though we may be allowed to give the Precedence to those of our own Nation, and those of Christian Pro-

(1) τῆς τῆς εὐ-
χλῆς τῆς σὺν παντ
κόσμου - ἢ τῆς τῶν
πάντων ἐνώσεως. Lit.
S. Chrys. & S. Basil.

*ut totus mundus pa-
ce fruatur.* Lit. S. Jac.

fusion, who is the Prince of Peace, and came to make Peace on Earth, who came into the World at a time when all Nations were at quiet; the restless Romans had shut up the Temple of Janus, and enjoyed a perfect Peace, so

(m) Suet. in Octav.
Sect. 22.

— redeunt Satur-
nia regna

— toto surget Gens
aurea mundo.

Eclog. 4.

that Virgil fancied the Golden Age was then returning (m). Our Lord is the great Peace-maker, and therefore we cannot please him better than to pray to him for it, of whom it was prophesied, *That he should judge among the Nations, and cause them to beat their Swords into Plow-shares, and their Spears into Pruning-hooks; so that Nation should not rise up against Nation, neither should they learn War any more*, Isai. ii. 4. For the compleat accomplishment of this Prediction we pray here, and that with respect to Heathens as well as to Christians; for our Apostle tells

tells us, *God hath made of one blood all Nations that dwell on the face of the Earth*, Acts xvii. 26. And the

Philosophers say all Mankind is of kin (n), sprung from the same Parents, made of the same matter, and brought up in the same House; and why then should they fall out, since they are Brethren? *Gen. xiii. 8.*

We therefore pray for the **Peace of all Nations**, yea, and that in as comprehensive words as can be devised; 1. That they may have **Unity** at home among themselves.

2. That they may have **Peace** with one another; and not only so, but 3. **Concord** also, that is, Amity and Commerce, Leagues and Confederations. *First*, We pray that all Kingdoms and Countries may have **Unity** within themselves, that no Factions nor divided Interests, no Rebellion nor Civil War, may hinder their domestick happiness: For a Nation may be ruined by internal dissensions, though it had Peace with all the World beside, it being our Saviours own assertion, *That a House or Kingdom divided against it self is brought to desolation*, Matth. xii. 25 (o). And though *Sparta* was unwalled, yet *Agessilaus* was wont to say, *It had the strongest Walls of any City in the World*, viz. The Unity of the Citizens. *Secondly*, We pray that all Nations may have **Peace** with one another, that there might be no Battels nor Murders, Invasions nor Depopulations, nor any kind of War; but *Thirdly*, That all Quarrels might be taken up, and all Kingdoms become Confederates, and oblige one another by all freedoms

(n) Ἡ οὐρανὸς
ἀνθρώπων πᾶσι
ἀνθρώπων γένος.
Marc. Anton. l. 12. 26.

*Omnes homines velut
jure quodam germani-
tatis connexi, ab uno
patre conditi, ab una
matre, tanquam fra-
tres uterini editi. S.
Ambros. de Abrah.
l. 2. c. 6.*

(o) *Quæ domus tam
stabilis, quæ tam firma
Civitas, quæ non odiis
atque dissidiis, fundi-
tus possit everti? Cic.*

of Traffick and Convenience imaginable : And if this Request could prevail, it would not only conduce to the good of our own Country, but of all the whole World ; for this would encourage Trade by Land and Sea, when men might travel safely, and none affright or disturb them ; this would beget Love and Familiarity among the most distant Nations, it would make the Crowns of Princes sit easie, and fill their Coffers, as well as their Subjects Purfes ; it would give us all the Commodities of the known, and bring us acquainted with the yet unknown World ; *finally*, it would cause universal Plenty, and tend to the general propagation of Christianity and the Conversion of the whole World. But some will say, so long as Sathan and Evil Men continue to sow the Seeds of Discord, this is a happiness not to be expected, yea, it is thought too great a felicity to be wished for on Earth : Yet because nothing is impossible to God, we may and ought sure to beg it of him ; we are not likely to make such universal Leagues our selves, but he is able to procure them, and though we cannot by personal endeavours, yet we may be Peace-makers by our Prayers ; and for so generous a Charity, as to wish the Peace of all men, we shall be accounted the Children of God, whether the *Wish* prevail or no : For some Nations it shall be accepted, and if it please God, it may procure Peace for many, especially those about us ; and if it were no more, it deserves to be put up with an earnest *We beseech thee, &c.*

§. XIII. **T**hat it may please thee to give us an heart to love and dread thee, and diligently to live after thy Commandments :] We beseech thee, &c.

It is now time to look inward, and consider what is wanting for our own Souls, and the Souls of others, because though temporal Peace be a great, yet it is a finite blessing; it can last no longer, at the utmost, than to the end of an uncertain life, but we our selves are likely to endure for ever: So that we had need provide something that will continue, and be a blessing when this Life is at an end. Now St. Paul assures us, That *Charity and the Love of God shall never fail*, 1 Cor. xiii. 8. And David informs us, That *the fear of the Lord endureth for ever*, Psal. xix. 9. The Prophet also, That *the effect of Righteousness shall be quietness and assurance for ever*, Isai. xxxii. 17. Wherefore we pray in the next place, that we may love and fear God, and live righteously after his Commandements, that the two first may be planted in our Hearts, the other seen in our Lives and Conversations. We begin with the Heart, for there God begins all his Works of Grace; the first particular Evil thing which we prayed against, was **blindness of Heart**, Sect. II. §. V. and the first Spiritual particular favour we pray for, is for a Heart endued with the love and the dread of God: Yet we would not have our piety end there, but we pray also, that it may appear by our diligent living after his Commandments, that our Obedience may be the evidence that we do sincerely love and dread our heavenly Father. And verily in vain do we expect to be able or willing to keep Gods holy Commandements, unless our Hearts be first filled with the love and dread of his Majesty, because

love and **fear** are the two grand Instruments of an uniform Obedience to all the Divine Laws. The **Commandments** of God are of two kinds, 1. *Affirmative*, viz. The Positive Precepts of Justice, Piety and Charity. 2. *Negative*, viz. The Prohibitions of Injustice and Impiety, Intemperance and Uncharitableness. The former Duties cannot be well done, unless we heartily love God : The later sins will not be carefully avoided, unless we fear him. The **love** of God will make us

(p) *Solum amor difficultatis nomen erubescit.* Aug.

willingly, readily, and easily **live after his Commandments** (p), John i. ep. v. 3. and if our hearts be truly affected with this noble Passion, we shall never be so pleased, nor so happy, as when we are doing some part of the Will of our beloved Lord. Again, the **dread and fear** of God will make us constantly and resolutely abstain from all those things which he hath forbidden, and for which he would be displeased at us, *Prov. xvi. 6.* and *Prov. viii. 13.* So that St. *Bernard* calls *Fear* the most vigilant Porter of the Soul; which diligently watcheth that no evil thing do enter, at which our great Master might be offended. Nor is this fear any ways inconsistent with the love of God : For he is so very glorious, and so infinitely above us, that our Love to him is not a faucy Familiarity, but an affection mixed with admiration, and all possible humility, and is like the Love we pay to our Prince, or to our Father, which is ever

(q) *Nemo melius diligit, quam qui maxime veretur offendere.* Salv.

accompanied with reverence and a **dread** of offending (q) : Let us therefore pray most earnestly, that God would give us Hearts ever disposed to love and fear him, and then no doubt we shall **diligently live after his Commandments** ; for all our breaches of Gods Law are

to be imputed to the want of one or both of these heavenly Qualities. Our want of Love to God makes us leave undone what we ought to do : Our want of Fear causeth us to do those things which we ought not to do. If our hearts love any thing more than God, we sin very grievously ; so the covetous man loveth money ; the Epicure pleasure ; the proud man applause and honour more than God. If our Hearts fear any thing more than the Divine Anger, we also fall into many Iniquities : Some consent to do wickedly, others deny the very Faith, because they fear the anger of Men more than the wrath of God ; but if we desired his Favour, and dreaded his displeasure above all things, we should overcome almost all Temptations : These very dispositions are equivalent to a compleat Piety, for they will make us uniformly Religious. An Hypocrite may for a while, and in some instances, live according to the Law of God ; but they that love him, oh how sincerely and diligently do they seek opportunities to please him by doing good ? How studiously do they avoid all occasions of offending him, and of doing evil ? If Sathan draw them to sin, he must first avert their Love, or blind their Fear, or else they would never consent unto him : So that if we survey our own Lives, or the Lives of others, we shall see by the multitude of Iniquities which all of us do commit, that there is a great want of the Love and fear of God in all our Hearts : If we consider the Divine goodness, none deserves so much to be beloved : If his Power and Justice, none ought so much to be feared : He is lovely in his Mercy, and most dreadful in his Wrath, and all the World would love and fear him, if they could or would consider, and that would make in all of us a general and happy Reformation : Wherefore in this so blessed and so profitable a Request, *We beseech thee, &c.*

§.XIV. **T**hat it may please thee to give to all thy People encrease of Grace, to hear meekly thy Word, to receive it with pure affection, and to bring forth the fruits of the Spirit :] We beseech thee, &c.

The former Petition was that we might become good, to which is very fitly subjoyned this, that we may grow better ; for though we have received grace, if we do not improve it, and encrease in it, we shall be in danger to be deprived of it again ; and the means to make us improve, is here expressed also, viz. the right hearing of Gods Holy Word. The Original of which Request we may deduce from the noblest Fountain, the Scripture it self, where we find St. Paul very often praying in the same manner for his Converts, *Phil. i. 9, 10, 11. Col. i. 9, 10, 11. 1 Thes. iii. 12.* out of which places this Petition seems to be composed : For those Latin Offices which I have seen, have nothing that is very like unto it, only in St. Chrysostom's Liturgy it is desired, *That those who pray with us may encrease in holy Life, in Faith and in Spiritual Understanding* (r) : But ours is larger,

(r) *Χαρίους δὲ ὁ
Θεὸς καὶ τοῖς συνδ-
χομένοις ἡμῶν, πρὸς
κοινωνίαν βίης καὶ πίστεως,
καὶ σωτηρίας πνεύμα-
τος.* Lit. S. Chrys
pag. 71.

and comprehends all Gods People. The former Petition desired we might become his People, by having his Love and Fear planted in our hearts; this requests, that when by grace we are made his, we may

demean our selves as his People, growing in grace, and improving under the means of grace : Or else by Gods People, we may here understand all professed Christians, concerning all whom we do justly suppose, that they have some grace : The first and general grace of God,

God, which he offers to all men, and gives to all within the Church, this all Christians have, because God is wanting to none on his part; but if we do not improve this first grace, it will only leave us more inexcusable. This may suffice, if we receive it and cultivate it, and God will be ready to make it **encrease** and grow; what pity is it therefore, that those, who are come so near to the Kingdom of God, should be excluded from thence, *Mark* xii. 34. We see men daily come to hear the Word of God read and preached, but we know *Paul may plant, and Apollos may water, but God must give the Encrease*, 1 *Cor.* iii. 6. For though the Divine Word be most worthy of belief, yet it doth not profit our souls without the help of Gods

grace (s), as St. *Paul* himself assures us, *Heb.* iv. 2. So that we pray that the People of God, who daily attend on his Ordinances, may have every day new Supplies of heavenly grace, and then we doubt not, but their hearing will profit them: For if we hear with hearts inspired with fresh additions of Divine

(s) Οὐκ αὐταρκές
ἔστι τὸ λεγόμενον (καὶ
τὸ κατ' αὐτὸ ἀληθές
καὶ πισιωτάτον ἢ)
περὶ τὸ κατὰ τὴν
ἀνθρωπίνην φύσιν,
εἰν μὴ καὶ διωαμὴ
τῆς θεοῦθεν δωδῆ τῶ
λέγοντι. Origen. in
Cels. l. i.

grace; I. We shall hear Gods Word meekly. II. Receive it with pure affection. III. We shall bring forth the fruits of the Spirit. Now who-soever thus hears will certainly profit; so that this being an excellent enumeration of that which is our duty, and which should be our prayer, whenever we come to hear the Word of God, we will open it more particularly, that we may see how the Spirit assists us, in order to our proficiency thereby. I. To hear meekly the Word; although the Word of God be able to save our Souls, yet not unless it be heard with meekness, *James* i. 21. and it is the meek and lowly whom God hath

hath promised to teach, *Psal.* xxv. 9. The first intro-

(τ) Διδασκαλίας
προσίμου ὧν πς ἔκ
οἶδεν ἢ αἰθνησίς S.
Basil. hom. 24.

Ἀμύχανον γὰρ ἃ
πς εἶδεναι οἶσιναι
πάντα ἃ ξαθαί
μαρδάνειν Arrian.
l. 2. 17.

duction of knowledge is the apprehension of our ignorance (τ), and it is absurd to go about to teach a man that which he fancies he knows before. We are generally apt without grounds to imagine, that we are wise and good enough, that we know more, and live better than really we do; and nothing

makes us more unteachable, and hinders our progress more than these vain conceits: He therefore who hath suppressed them so far as to hear Gods Word meekly, hath made a good encrease in grace; for he hath discovered his own ignorance, who is willing to be instructed; he hath repented of his sins, who is humble, when he is reprov'd, and thankful when he is exhorted to amendment: He hath begun to love his Duty, who submissively receives directions and admonitions to proceed: So that if we can obtain **Encrease of our Grace** from God, this will be the first evidence and happy effect thereof, that we shall have an humble heart and a meek Spirit, we shall put on a tractable temper, and become very desirous of Instruction, easie to be perswaded, willing to be reprov'd, and apt to follow our heavenly Guide; we shall reverently and quietly sit down at the feet of Jesus and his Ministers, and readily learn the Lessons which we are taught in the School of Grace, and this is a good step towards everlasting Life; and if we have proceeded thus far, no doubt we shall go on. II. **To receive it with pure affection;** The humble Scholar learns with no other designs than to encrease his skill; and when our minds are made pliant by meekness, our affections will more easily be purified, and then there is nothing to hinder

our

our bringing forth fruit. St. *James* hath taught us, that we must lay aside *all superfluity of naughtiness*, as well as hear with meekness, if we expect to be saved by the Word of God, *James* i. 21. and *Jeremy* saith the same thing in a Metaphor, *That we must not sow among thorns*, Jer. iv. 3. that is, not suffer the good Seed of Gods Word to be choaked with impure affections, *Luke* viii. 14, 15. For the Love of the World, and the Desires after evil things, will make it become altogether unfruitful; if the Vessel be tainted into which we receive this Water of Life, it will communicate its corrupt savour to it. The **Affections** are those powers of the Soul, by which we receive any thing into the nearest Union with us, so that if they have entertained impure guests, and filled us already with Lust or Covetousness, Ambition or Envy, &c. there will be no room for the pure Word of God, we cannot love that, and these evil things at once. The **Affections** are the very eyes with which the Soul sees, and by which she judgeth of all Objects; so that if these be distempered, they will represent all things falsely; Evil will be shewed us for good, and good as evil; Sin is welcomed into such hearts, but the pure Word of God is hated and excluded; for impure affections alienate mens minds from Divine Truths. *Every piece of Gods Law* (saith devout St. *Salvian*) *finds Enemies*; if he command Bountie, the Covetous is angry; if Thrift, the Prodigal is displeased; the Wicked account Holy Writ to be their foe—but the Cause of this enmity is in themselves, the ground of this disdain is not in the Precepts of the Law, but in their own affections; for the Law is good, but their inclinations are evil. He therefore that hath pure affections, is a great proficient in grace, and in all imaginable probability will still improve by the means of grace; for if our affections be clear of all filthy and impure Loves, we shall (no question) discern the beauty of Gods
holy

holy Word, we shall admire and love it, receive it with delight, and close with it as the most excellent rule in the World. Whatsoever our affections receive, the Understanding studies on it, the Will embraceth it, and all the Powers of the Soul and Body are ready to be guided by it; so that pure Affections are the begin-

(1) *Affectiones ordinate sunt virtutes.*
Gerson.

nings of all Vertue (t): Yet it is not a little grace that will purifie our affections, they are naturally so full of impurity, and so strangely

ly misplaced: Let us then pray that we and all Gods People may have a great **increase of Grace**, till we be prepared with pure minds **to receive** his holy **Word**, and then we shall entertain it with Love and Joy, admiration and delight, hopes and desires, suting its true and real worth. And not only so, but it will make us

III. To bring forth the fruits of the Spirit:

Who did ever know a Soil so prepared, and sowed with so excellent Seed, to fail? And this is the great end why God gives **Increase of Grace**, and why he purgeth us that we may bring forth much fruit, *John xv.*

2. This is an infallible Demonstration, a visible proof that we have received abundance of Grace, when we bring forth these fruits. Now what these *fruits of the Spirit* are (to which this Petition doth referr) we are taught by St. Paul, *Gal. v. 22, 23. The fruit of the Spirit*, saith he, *is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance*: that is, all excellent vertues and acts of Piety, 1. As to God, *Love of him, Joy in him, and Peace with him.* 2. As to our Neighbour, *long-suffering*, when he injures us, *gentleness*, vvhhen he vvhould be reconciled, *goodness*, when he needs our help, *faith*, that is *fidelity*, when he trusts us. 3. As to our selves, *meekness* in the thoughts of our hearts, and *temperance* in the actions of

our

our lives. These are the fruits which Gods word with his grace do bring forth ; and oh how happy is he who is thus qualified ! He shall be beloved by God, dear to good Men, a blessing to all while he lives, and happy for ever when he dies : And what can we desire more ? It is not a few fair words, or plausible pretences ; it is not a Complement, and a commending the Minister, which God and we expect, these are but leaves (u), it is real fruits which we long to see : And alas !

what pity is it to see so many Labourers taking pains, and so much good Seed daily cast abroad, and yet no fruit almost appears? where can we find one of an hundred in whom these *fruits of the Spirit* are discernable ? Where there is so much Means, and so little success, God is wearied with our Unfruitfulness, Ministers are discouraged, Christianity is disgraced, and the Gospel it self in danger to be taken away from us : Whereby we may see how very necessary it is for us all to pray earnestly that we may have more grace from God, and use it better vvhhen we have it, so shall God be glorified, the Gospel continued, and we be full of Piety and good Works ; therefore let us all here also with great Devotion say, *We beseech thee, &c.*

(u) *Semen accepisti, verba reddidisti, ista laudes vestrae folia sunt, arborum fructus quaeritur.* Aug. verb. Dom. S. 5.

§.XV. **W**hat it may please thee to bring into the way of Truth all such as have erred and are deceived:] *We beseech, &c.*

Having prayed for the Sanctification and Improvement of those within the Church, we now become solicitous for the Conversion of such as are without: And considering how many by-paths of Deceit and Error there are, in which deluded Souls do wander, and by which they lose their way to endless Happiness; We cannot but pity and pray for them, that they may come into the right way, which we from St. Peter call **the way of Truth**, 2 Pet. ii. 2. I confess the whole World is ready to ask *Pilates Question*, John xviii. 38. *What is Truth?* But (vvith him) they have not patience to stay for an answer; vvhereas if they vvould examine impartially, it vvould appear, that there is nothing certainly and infallibly true but vvhat does manifestly come from God, vvho is *Truth it self*. Novv all the Truth vvhich God hath certainly revealed, is contained in holy Scripture, vvhich is called the Word of Truth; and our Saviour saith, *thy word is Truth*, John xvii. 17. The Traditions of men may deceive us, and the Inspirations vvhich some novv pretend to, cannot be proved to come from God, as Scripture can. Therefore they that follow humane Traditions **have erred**, and they that rely upon nev Light **are deceived**. The Way of Truth is that Faith, and those Essentials of Worship vvhich are prescribed by God in holy Scripture, and this is the Way in vvhich we of the Reformed Church do vvalk: Our Articles of Faith, and our Essential parts of Gods Worship are no more, nor no other, but vvhat may manifestly be proved to be revealed and instituted by Divine Authority. And novv vvho soever vvalks not in this Way, they do **err and are deceived**, and we pray to God

God with St. Paul, that all mistaken Persons were both almost and altogether such as we are, *Acts* xxvi. 29. Now those who have **erred and are deceived** are of many sorts; for the Words are so general, that they extend to the very *Heathen*, who of all others have erred the most miserably, as having not only been mistaken in some lesser matters, but have been deceived in the very Foundation, supposing there were many Gods, and worshipping them in Images, or in some of their Fellow Creatures, believing things most strange and ridiculous of them, and thinking to please them by abominable things. Now as to these, when Litanies were first composed, they were infinitely the greatest part of the World, yet those few Christians, who then lived among them, ceased not to pray for those that were without, and that were deceived, that God would convert them (w), and so he did in a great measure; for within 400 years after Christ, the greatest part of the known World had renounced Pagan Idolatry: But there ever were, and are still, many rude and barbarous Nations, grossly deceived with the most monstrous Lies, being most grievous Idolaters to this very day. The good Lord pity them, and discover the Light of his Truth unto them, as also unto the obstinate Jews, the fierce and conquering Turks, who are not only lamentably deluded, but utter Enemies unto the Truth: Yet these two last are equal in number, if not superior, to the Christians; and oh what pity is it so many millions of Souls should believe a Lye! let us pray heartily for their Conversion to him, who only can reduce them: But *Secondly*, These words do take in all Hereticks and Schisma-

L

(w) ὅτι πᾶν τὸν ἔθνη
ὄντων καὶ πεπλανη-
μένων δεικνύμεν, ὅπως
ὁ κύριος αὐτοὺς ἐπι-
στρέψῃ. Clem.

Provocatione Gen-
tium — S. Ambros.

Oremus & pro Paga-
nis — S. Greg. Sacra-
mentar. p. 104.

ticks,

ticks, and all that believe and hold any false Doctrine, although they be called Christian; and thus St. Basil's Liturgy applies this Petition, desiring the Lord to gather together the dispersed, to bring

(x) Τὸς ἁποκρο-
πιμένους ἐπισυνά-
γαγε, τὸς πλανε-
μένους ἐπαναγαγε, καὶ
σωθήσῃ τὴν ἀγίαν καὶ
καθολικὴν καὶ Ἀποστο-
λικὴν Ἐκκλησίαν. Lit.
S. Basil.

Et pro hæreticis at-
que schismaticis, ut De-
us ac Dominus noster
eruat eos ab erroribus
universis, & ad san-
ctam matrem Ecclesiam
Catholicam, &c. Sacra-
men. S. Greg.

may be the more excited toward them, and our Petitions more fervent for them;

I. Let it be considered *how many* they are in number who do thus **err and are deceived**: For there is but one right way, and many wrong; the Truth is

(y) *Certe sola si
vera, plura enim vera
discrepantia esse non
possunt. Cic. Academ.
l. 2.*

(z) Πολυχιδεῖς
γὰρ πρὸς τὸ ἴδιον
οἱ ἀρεταί. Theo-
doret. Περὶ. Ser.
2.

but one (y), but Errors are vari-
ous and manifold, even almost in-
numerable (z). On the right
hand a great part of the Christian
World is abused with the Supersti-
tion and Errors of Rome; and that
they may swallow the absurdest
Tenents, are generally kept in mi-
serable ignorance, and not allow-
ed to examine whether the Religi-
on they hold be true or no, nor per-
mitted

mitted either by Discourse or Reading to inform themselves what Scripture or Reason saith against it: On the left hand we see vast numbers of Hereticks, Enthusiasts, Sectaries and Schismatics, agreeing as little among themselves, as they do with that one Truth, which all of them do oppose. It were endless to reckon up all the little names which set up for themselves in our late sad times of Libertinism and Rebellion, every one of which had many abettors, yet divers of them are now vanished, and barely to mention them were to do them more honour than they deserve: But of those who do remain, there are too many who quarrel with the most ancient Government, the most innocent Ceremonies, and the best Devotions in the World, and invent new ways of Worship, and new Articles of Faith, the Leaders of all which Sects have **erred**, and they which follow them are **deceived**. When we therefore consider how many poor Souls are wandering on either side, their very number will move us to pity and pray for them, especially if we add to this,

II. *How grievously* they are deceived, and how gross errors they are made to believe: The *Romanist* embraceth many things for Truth plainly condemned in Scripture, unknown or disallowed by the ancient Christians, and contrary to Sense and Reason: Such are their Veneration of Images, praying in an unknown Tongue, making the Saints Mediators, the Popes Infallibility, the sale of Indulgences and Masses to free Souls from Purgatory, and the prodigious Doctrine of *Transubstantiation*; yet all these being guilded over with the fair Titles of *Catholick* and *Apostolick*, they believe so confidently as to call those *Hereticks* who will not wink & say as they are taught to say; and the more to confirm them in these deceits, they have invented many incredible Legends and Miracles, which are received for mighty Arguments

with Women and the Laity, who are apt to believe all to be done out of pure Zeal to God & his Church, which is meerly to encrease the Wealth, and maintain the Grandeur of those, who find the sweet of deceiving them; all which we speak not to reproach them, but to move our selves to pray heartily for them; for we do not hate them, but grieve for their delusions, and heartily wish they may see them all. Again, who can reckon all the weak and idle fancies, which our abused Sectaries take for Gospel? Rudeness and ill-manners is Religion with some of them, rebellion or disobedience against Authority with others, pure Churches without any sinners in them is a dream, that some make a Foundation-Principle: But not to reckon the Errors of particular Sects; how sadly are they all deluded who imagine the Tautologies, Nonsense and Impertinencies, yea, the Railings and Blasphemy of their Speakers to be the Language of the Spirit and the Inspiration of God, and are more moved with an incoherent Prayer and a loose Discourse, than with more exact and rational Compossures? How miserably do they err in perswading themselves, that to be one of their Party is to get into Christ, to be one of Gods Elect and chosen ones, to be out of it is a sign of a Child of Wrath and a Reprobate? All the Promises and good things in Scripture they apply to themselves, all the Curses and threatnings to others, and this they account Demonstration. Good God! How sad a Spectacle is this to a pious and sober man! To see so many well-meaning Men and *Women* thus misled, who desired to do well, and find the **One right way** (a), but through the misfortune of an evil Education, or an unhappy acquaintance with some of the Masters of Error are led far off from the paths of Truth; who if they had met with a

(a) *O quam honestâ voluntate miseri errant.* Laët. Instit. l. 5.

found Guide, might have been eminent Instruments of Gods glory, and Ornaments to a good Profession.

III. We may consider the **Obstinacy** with which they persist in these Errors ; for having once possessed themselves with a fancy that they are in the right, they resolve never to believe any thing to the contrary (b), though Reason and Scripture, Experience and the wisest men be against them ; and though they choose their Opinions rashly, and for little Reasons, they will not quit it for great ones, falsely judging it is a shame to forsake their Choice, whenas in truth the only shame was to choose so ill, and it will be their Honour to choose better upon second Thoughts. 'Tis very strange to see the violent prejudice and desperate confidence of many, who will not endure to hear any thing against their Opinions, nor have they patience to examine whether they be right or no ; if they do, it is with such resolutions not to be altered, that as St. Hierom said well, *it is easier to convince them, than persuade them* ; and though our Endeavours must not be wanting, yet verily unless God turn the hearts of most of these deceived People, we cannot hope for much success, which ought to make us pray the more fervently to him for them, especially if we also remember,

Lastly, *In what extraordinary Danger of Damnation* these deceived Persons are, while they hold their grievous Errors : It is not only Practices but Opinions also which may condemn us ; for we read of *damnable Heresies*, 2 Pet. ii. 1. and those who receive not the Love of the Truth are suffered to be deluded (saith St. Paul) that they might all be damned who believe not the Truth, 2 Thess. ii. 12. and elsewhere he saith such persons are

(b) *Quod semel sine ratione fecistis, ne videamini aliquando nescisse, defenditis, meliusque putatis non vinci quam confessæ cedere atque annuere veritati. Arnob. l. 6.*

*in the snare of the Devil, and taken captive by him according to his desire, 2 Tim. ii. 25, 26. So that St. Jude bids us save such with fear, pulling them out of the fire, ver. 23. And there is no reason why it should not be esteemed as damnable a sin to doubt of, or deny what God hath revealed for Truth, as to neglect what he hath commanded as good and holy: Although we never see any of these Errors, but they make those who believe them, either very loose and prophane, or else very proud and censorious, and when a proud heart or a wicked life is added to an evil Opinion, it is much to be feared its doom will be very sad: And whereas some under pretence of a large and universal Charity would have us believe every man may be saved in his own way, I must profess I take such men to be either Atheistical doubters of the reality of all Religion, or not very well persuaded of the Truth of their own: They are different from the ancient Christians, who prayed heartily, and laboured earnestly for the reducing of all that were in Error, and they are no true sons of this Church, who not only prays for all that are deceived, but declares, that *they also are to be accursed, that presume to say, that every one shall be saved by the Law or Sect which he professes, so that he be diligent to frame his life according to that Law and the Light of Nature, &c.* Article XVIII. No doubt therefore many of these erring souls are in great danger of losing the way to everlasting life, and upon all these accounts we have great reason to pray they may be convinced & converted on Earth, and finally glorified with us in the Kingdom of Heaven. It would be happy for them, although they do not apprehend it, it would enlarge the true Church, and do honour to Christianity in the highest Degree, if we did all believe that one Truth, and vvalk in that right vway vvhich God hath shewed to us; let us then conclude this request also
vvith*

with a most compassionate Devotion, saying *We beseech thee, &c.*

§.XVI. **That it may please thee to strengthen such as do stand, to comfort and help the weak-hearted, to raise up them that fall, and finally to beat down Sathan under our feet:]** *We beseech thee, &c.*

Although those within the Church are in a much better Estate than those who remain without; yet they are not so happy, nor so safe, but that they need our continual Prayers for them, for they are not yet advanced to the Church Triumphant, only they are Members of the Militant. And if the Heathens thought the life of every man was a Warfare

(c), how much more is the life of a Christian, *Job vii. 1. Ephes. 6. 12.* who is to contend not only (as others) with the miseries and infirmities of humane Nature, but with spiritual Enemies also, who are less feared but more dangerous, because they are invisible. Their Temporal Calamities and Necessities we shall

(c) *Στρασία τις ὅτιν ὁ βίος ἐκείνῃ, καὶ αὐτῇ μακροῦ καὶ ποιήσῃ. Epi&. 1. 3. c. 24. Vivere militare est. Senec.*

Adhuc in seculo sumus, adhuc in acie constituti. Cypr. 1. 1. cp. 5.

consider in the three next Petitions; but their spiritual, as being the greatest and of most concernment, we do commemorate here: Every Christian is not only to wrestle with flesh and blood, but with Sathan, whose very name signifies an *Adversary*; and this implacable Enemy employs all his Policy and Power against them continually, and while they live he never gives them any rest, but it is their Duty to resist him, *James iv. 7.* and so they do. Nevertheless, while this Spiritual Combat doth endure, we may see poor Christians in various Postures; some standing out and courageously fighting,

though not wholly conquering; others pale and trembling, dejected and ready to fly or yield; not a few also fallen either by force or fraud, and lying at the feet of their insulting Foe; whilst we like *Moses* in the Mount do pray all the while for the success of *Israel* against *Amalek*, *Exod.* xvii. 11, 12. desiring it may please God to give strength to those that hold out, comfort and help to those that faint, and with his gracious hand to lift up those that are fallen, *Psal.* cxlvi. 8. While the Purity of the primitive Discipline remained intire in the Church, the Priest had a visible Embleme of this Petition, in the very order that the Christians were marshal-

(d) 1 Πίστοι 2
σωτηζαμένοι 3 ὑπο-
τάσσοντες 4 περισ-
κλαίοντες. *Euchol.*
p. 22. *Albaspin.* l. 2.
Obs. 22, 23, 24. *Beve-*
reg. Annot. in *Con-*
cil. Nic.

led before him in all religious Assemblies (d). For next unto the Priesthood, those called the 1 faithful, who had not fallen into any notorious Crime, and those 2 who stood upright, having gone through all the parts of Repentance, and a little lower were 3 the Prostrate, who were fallen, but beginning to seek pardon, 4 the weepers, who had lately offended in some grievous sin: To each of which degrees of Christians he might easily have appropriated one of these Particulars; but though we see them not so sensibly distinguished, yet we must in our minds represent their several Conditions to ourselves, so as to stir us up most heartily to pray for them all, and for our assistance herein, we will look upon them severally.

I. **Those that stand**, that is, those who are firm to the Principles of their Faith, and constant in the practice of an holy life, and though Sathan seeks to subvert them, and cast them down, do not at all yield unto him, but **stand** (that is, in the Holy
Dialect

Dialect (e), resist all his Temptations, and maintain the fight; suppressing evil thoughts, keeping in all evil words, and abstaining as much as may be from all evil deeds; these are the most eminent and holy Servants of God, who stand to their Arms, and are his faithful Souldiers. But it may be thought that these ought not to be put in among those that are in need of succour; and that there is no necessity why we should pray for them. Now to this I answer, that if they themselves think thus, it is very sure their fall is not far off; for this Pride is the Harbinger of their approaching ruine, *Prov. xvi. 18.* yea, they are fallen into the sin of Pride already, and are not to be accounted in this blessed rank: If it be others that think so concerning these holy Persons, they forget that the strongest are weak without a continual supply of strength from God; so that they had need pray earnestly and often for themselves, and we also with and for them, that they may stand longer. *Let him that thinketh he standeth, take heed lest he fall, 1 Cor. x. 12.* *Let not the Wise-man glory in his wisdom, nor the mighty man in his strength,* but give thanks to him who gave it to him, and daily pray for more. We have an Enemy far stronger than the strongest of us, and one who would constantly foil the best of us, unless we have daily aid from above: And truly, as *S. Cyprian* well notes (f), his greatest spight is against those that stand, for others he makes sure of them, & seldomer attempts them; but these he assaults with all his force and policy, and the rather, because such men are the Ornaments of Religion, and the encouragement of many others; so that if he

(e) *Stare off pagana.* Esther. viii. 2.
Psal. xciv. 16. Dan. xii. vide Drusii observ. l. 10. c. 7.

(f) *Prostratos semel & suos sacros, contemnit & praeterit, eos querit despicere quos videt stare.* Cyp. Ep. 58.

can

can work their fall, he will triumph exceedingly, and Religion will be scorned by his Instruments, and many weaker be offended. Wherefore we have all of us cause to pray that such Lights may not be eclipsed, such considerable and exemplary men may not be seduced, for it gives a great blow to Piety when such fall into Iniquity ; therefore the good Lord strengthen them.

II. **The weak-hearted** are those who having been often foiled, and growing weary or faint , are about to submit to Sathan's will, supposing they can never maintain the fight. Now God himself commands us *to comfort the feeble-minded, and to support the weak*, 1 *Thess.* v. 14. and no doubt he will be ready to do that which he enjoins to us, and which he can do much better : To him therefore we pray also for these in the very words

(g) Τὸς ὀλιγοψύ-
χους παρηγοῦν
Lit. S. Basil. vide 1
Thess. v. 14.

of St. Paul, and of St. Basil's Liturgy, which desires the (g) Lord to *comfort the faint-hearted. He loves not to break the bruised reed, Isai.* xlii. 3

but delights to shew his strength upon those who are weakest, 2 *Cor.* xii. 9. so that although in it self it is a sad condition to be thus timorous and weak, yet St. Paul thought he was strongest when he was weak, *ver.* 11. that is, he had most of the Divine succour, when he was least able of himself. And verily if men be humble as well as weak, and sensible of their need of Gods help, they pray most devoutly for it, and obtain it sooner than any other ; so that we see sometimes a weak Christian by continual applications to God doth stand , when one who seemed much stronger falls by presumption, and trusting to his own strength. Now for the weak-hearted we do here beg two things, *viz.* That God would 1. *Comfort* , and 2. *Help them* , which words are not superfluous, but do put us in mind that our hearts may be weak for want of Courage, and then

then we need Comfort ; or they may be weak for want of Ability and Strength, and then we need help, of both which kinds of **weak-hearted** we will briefly speak.

1. Some mens hearts are *weak* through sorrow and fear; the remembrance of their frequent Falls, and the terror of their present Assaults, doth deject them, and almost make them despair of Victory, and this makes them resist faintly, and yield basely : Their fear brings that which they fear upon them, and they are conquered because they doubt they cannot overcome. The affrighted *Persians* (as *Curtius* notes) threw away their shields, their fear making them so foolish, as to quit themselves of that which should have defended them. So do many faint-hearted Christians throw away their *faith* and *hope*, their trust in God, and expectations of his *aid*, and expose themselves thereby to the malice of their Enemy. But we pray that God will please **to comfort** them, and encourage them by his promises and his assistance; so that their hearts may be revived and cheared, and then they will begin the fight afresh, maintain it with brave Resolution, yea, and come off Conquerors at last.

2. Others there are whose **Hearts** are really **weak**, and who do want spiritual strength, *viz* young Converts, whose Faith is tender, and their Resolutions not well rooted, whose Experience of the pleasures of a holy Life hath been but short and slight ; now for these we pray that **God will help** them, and not permit Satan to assail them too furiously at first, till he have confirmed their Faith, and encreased their Graces ; for they may prove able Champions afterwards, if their first on-set be well backed with the Divine succours.

III. The last and lowest order in this spiritual Warfare are **those that fall**, that is, those who are worsted by Sathans Temptations, and do commit some grievous sin ; for sin is the **fall** of the Soul ; *Adam's* sin is called *Adam's*

Adam's Fall; and the primitive Church called offending Christians *the fallen*. Now our gracious Father is not only able to keep us from falling, *Jude ver. 24.* but it is his peculiar Title, *That he lifeth up those that are fallen, Psal. cxlv. 14. and cxlvi. 8.* To him therefore we make our Applications, that whereas Sathan overthrows many of our Brethren by power and policy, God will not suffer them to lye still, either through negligence or despair, but by his *Grace* bring them to Repentance, by which the soul doth rise from sin to newness of life, and he that falls by sin is said to arise when he doth repent, *Luke xv. 20.* The good Lord grant that their Consciences may check them, and their hearts smite them for their offences, that so they may by Repentance stand up in their rank again, and continue the spiritual fight: And we should the rather pray thus, because it is not only the worser sort, who thus are subverted, but *the righteous man falleth seven times a day, only by Gods grace he riseth up again, Prov. xxiv. 16.* The best Christians are weak in themselves, and would be foiled often, and lye long when they did fall, if the Lords gracious Arm did not raise them; to him therefore we cry to make up the defects which are made by the *malice* of Sathan, and to raise up all whom he casts down.

Finally, when we behold the implacable malice of this our Enemy, and consider the infinite mischief, which he doth to great & small, attempting the strong, discouraging the weaker, and overthrowing many of both sorts, we pray that he may at last be brought under our feet: Nor is this an arrogant request, because God hath promised us through Christ, that *we shall bruise his head, Gen. iii. 15.* that is, trample upon him, and more plainly, *Rom. xvi. 20.* it is affirmed, that *the God of Peace shall bruise Sathan under our feet shortly;*

ly; from which gracious Promise both the *Greek* (h) Church and ours have taken encouragement to pray that God would beat down Sathan under our feet; that is, give us a compleat Victory over him (i): For so Antiquity was wont to describe an Enemy utterly subdued, by painting them under the Conquerors feet (k), which was the Embleme also by which *Joshua* chose to express his absolute Dominion over the Kings of *Canaan*, *Josh. x. 24.* and more unjustly one of the *Roman* Bishops thus shewed he had fully subdued the Emperour. But to return, we may remember that our Lord *Jesus* did get a perfect Victory over Sathan, and so long as we cleave close to him, we shall be Conquerors at the last. It is he must beat him down, for he is too strong for us, and in due time he will do it: for however, when our Warfare is accomplished, we shall be crowned and advanced above the reach of this malicious Foe, so that he can never assault us more: We now find him daring us and vexing us; but if we will wait a while, and trust in God, he that seems now to be above us in cunning advantages and strength, shall lye groveling at our feet by the mighty Power of *Jesus*; And oh how happy shall we be when we are never like to be troubled with this Adversary any more! Let us consider every particular, and with respect both to our selves and others, we shall heartily say here also *We beseech thee, &c.*

(h) Ὁ ὑπὲρ τοῦ σα-
τανισμοῦ τὸν Σατα-
νᾶν ἐν τῇ χειρὶ τοῦ
ποδῶν ἡμῶν. *Euchol.*
343.

(i) Signum plene &
perfectæ victoriæ. *Josh.*
x. 24. *Deut. xxxiii. 29.*
Psal. cx. 1. & xci. 13.
Malach. iv. 3. *Luke x.*
19.

(k) Et ducis invicti
sub pede mastæ se-
dit. *Ovid. Trist.*
l. 4. Et *Claud. 4. Conf.*
Hon.

Colla triumphati pro-
calcet. *Honorius*
Isri. Item Prudenti-
us l. 1.

Colla tyrannorum me-
dia calcamus in ur-
be.

§.XVII. **W**hat it may please thee to succour, help, and comfort all that are in danger, necessity and tribulation:] *We beseech thee, &c.*

We have given the Precedence to those dangers and troubles that concern the Soul, which is our nobler part, and now we must not forget those which concern the Body, for they are very many, and very troublesome to the flesh, nor can we well bear up under them without the Divine support; so that those who are afflicted, though but with outward sufferings, are fit objects of our Charity and our Prayers. Now to reckon up all the varieties of Troubles wherewith Mankind is exercised, would be tedious and next to impossible; wherefore we have here contrived a general Petition to take in all afflicted Persons in the World, following therein the Example of the *Greek Offices*, where they pray

(1) Ὑπὲρ πάντων
 ψυχῶν χριστιανῶν
 λυγρομένων τε καὶ κα-
 ταπονυμένων, ἐλέος
 Θεοῦ καὶ βοήθειας ἐπι-
 δεομένων. *Lit. S. Ja-
 cob. & Euchol. p. 41.*
 — καὶ πασῇ θλίψει
 καὶ ἀνάγκῃ καὶ περιστά-
 σει ὄντων μνημόνευ-
 σον ὁ Θεός. *Lit. S. Ba-
 sil. 172.*

For all afflicted and miserable Christians who need the mercy and help of God; yea, for all that are in any affliction, necessity or trouble (1): As we do here, though whosoever doth well weigh the words of this Petition in our Litany, they will confess that this desire never was, nor will be expressed more elegantly, and more briefly than it is here: For those three Words, Danger, Necessity, and Tribulation, do

comprehend all sorts of Temporal Afflictions. Those that are future and feared, are signified by the Word **Danger**: Those that are present and felt, are either such afflictions as we sustain for want of some good thing, signified by **Necessity**, or else by the pressure of some Evil, which is here called **Tribulation**: And

to every one of these Calamities here is a proper Verb most Rhetorically suted; for the three Verbs, **Succour, Help, and Comfort**, do answer to the three Nouns, **Danger, Necessity, and Tribulation**. *First*, for those whose miseries are so near, that they see and dread them, and know not how to avoid them, these do really suffer before they smart, and the sense of their **Danger** is as sharp as the blow will be when it falls on them: And those also, who are near their ruine, and do not see it, but will fall more desperately, because they were not aware of the Precipice, What can we wish so properly for these, as that God should **succour** them? that is, run in, and catch hold of them, and snatch them from the approaching Mischiefe, whether seen or unseen: If the Lord succour them they shall be safe, though they were at the very brink of the Pit. 2. For those in **necessity**, that is the poor and needy, who are in great straits for food and raiment, and are destitute of Houses, Money, Friends, and other Earthly Comforts, What can we so fitly ask for these, as that it may please God **to help** them to what they need? that is, to supply and furnish them with those good things, which they are so pinched for want of. 3. For those in **Tribulation**, that is, all that are injured and wronged, abused and scorned, vexed and grieved, &c. What should we desire, but that the Lord will please **to comfort** them, either by enabling them to bear it patiently, or by sending them a gracious deliverance out of their Distress? If we look upon them single, no question but we know some Sufferers in every one of these kinds; if we put them altogether, they afford us a large field of matter for our Charity and our Devotions, there being scarce any man in the World, but he is always in one of these Estates. Those who are not in any trouble at present, yet are (it may be) in **danger**, the rich have
many

many **Tribulations**, though fewer Necessities, and greater dangers than the poor man, who is always in necessity, but is not much obnoxious to dangers or troubles; but no Condition is free from all these: So that in these words we pray for all the World at once. It may be we our selves are just now either in **danger**, **necessity**, or **tribulation**, and then surely our own grief will make us more sensible of the sufferings of others, and cause us to pray more earnestly for their relief, as well as our own: But supposing we be free to day, we cannot be so vain as to expect to pass our

(m) Ουδεις ἀλύ-
πως τὸν βίον διώγει·
Fosidippus, &
Daphilus.

* Οὐκ ἔστι βίος
ὃς ἢ κίηται καὶ
λύπας, μείμνας,
ἐρπαγὰς σπέρλας,
νόσους

whole life without troubles (m), so that the consideration of what we shall be, may work upon our compassion, as if the evils were really present: And as we do desire that we may have the benefit of the Churches Prayers, when it is our lot to be in the Catalogue of Sufferers, we must pray most affecti-
onately for others now, and then

we may hope they will do the like for us, when the Scene is changed. One thing we must note more, That it is our duty not only to pray for all distressed Persons, but as far as we are able to relieve them our selves: We ought to **succour** all that are in **danger**, to **help** all in **necessity**, and to **comfort** such as are in **tribulation**. But because they are but few, whose Miseries we know, and fewer, whose Calamities we can redress, we must do good to as many as we can, within the little Circle of our Notice and our Power, and for all the rest we cannot otherwise express our Charity to them, than by recommending their Condition to our Heavenly Father, *who knows the desires of all men, their Habitations, and what they need*

need (n), as St. Basil's phrase is: He knows every ones Condition, and can always succour them and relieve them. But if we only give them good Words, and pray to God for them, but do not give any relief to them, we do but abuse them, mock the Almighty, and deceive our selves, as St. James well teacheth us, James ii. 16. An uncharitable man may fancy he doth well in making this excellent Prayer, but his hard-heartedness doth make his Petitions to be in vain: So that we see our praying for those in danger, necessity and tribulation, doth not excuse our Charity, but suppose it, and require it; if we succour, help, and comfort those within our reach, our Prayers will be real and affectionate for all others, and they will move God to relieve both them and us: Let us then do good to as many as we can, and commit the rest to the Divine mercy, saying with a hearty Charity, *We beseech, &c.*

(n) Ο εὐδὲς ἰσχυρὸς, ὁ τοῦ ἀνθρώπου δυνάστης, δυνάστης τοῦ πλῆθους, καὶ πάντων ἀνθρώπων. Lk. S. Basil. p. 172.

§. XVIII. **That it may please thee to preserve all that travel by Land or by Water, all Women labouring of Child, all sick Persons and young Children, and to shew thy pity upon all Prisoners and Captives:] We beseech thee, &c.**

Our affections are not so apt to be wrought upon by general expressions, as by particular instances, & therefore it is thought fit in this, and the following Petitions, to reckon up some of the principal of those, who stand in extraordinary need of the Divine succour, and if we consider the several instances we shall find, that we do here give Examples of the three Generals that went before; for we may reckon Travellers and Seamen, labouring Women, sick Persons and Infants, to be

M of

of those who are in danger: Prisoners and Captives here, and in the next, Fatherless and Widows are of those who are in **necessity**: And lastly, the desolate and oppressed are of those who are in **tribulation**: And for the Examples in this present Paragraph, it may be noted, that they are all of such kind of Persons as are incapable of coming to pray with us, being excluded from God's house, not by any fault of their own, but by necessary business, as Travellers and Seamen, by infirmity of Body, as labouring Women and sick Persons, of Mind, as young Children, or by Violence and Restraint, as Prisoners and Captives. There are many others in **danger, necessity, and tribulation**, but those can come to our Assemblies, and with their presence move us to pity and pray for them, yea, they can joyn with us in praying for themselves: But none of these here mentioned can come to the Congregation, and lest as they are out of our sight, they should be out of our minds also, the Church is our daily Monitor to enjoin our Prayers for them: Nor are we singular in this Petition, for we have in most of the particulars a Pattern in the ancient Forms, as when we pray

I. For all that travel by Land or by Water: We

(ο) Ὑπὲρ πλεόν-
των καὶ ὁδοιπορούντων
δευδόμεν· Clem. &
Lit. S. Chrysost. &
Lit. S. Marc
Pro navigantibus, iter
agentibus, — prae-
camur te. Lit. Ambr.
Τοῖς πλείοσι σύμ-
πλάσω· τοῖς ὁδοιπο-
ροῦσι σωσάσω· Lit.
S. Basil.

(p) *Pro navigantibus, iter facientibus, peregrinantibus Chri-*
stianis. Lit. S. Jacob.

have so general a consent in all the ancient Offices (ο), that I have been apt to think this Clause to be almost as early as the Apostles days, and at first had respect principally to those devout Christians (as the Liturgy of Jerusalem applies it (p), who travelled by Land, and sailed over all the known World, to

propagate

propagate the Gospel, and make Profelytes to Religion; for doubtless these holy Perions run through innumerable Perils for the Cause of Jesus Christ, and therefore ought to be remembred in the Prayers of all that wished well to Christianity. But if it were introduced on that occasion, yet it may well enough be retained, and applied unto all that travel on any lawful business; for of all kinds of men **Travellers by Land and Sea** are in most continual dangers: 1. Those who go **by Land**, are in danger of losing their way, of Thieves and Robbers, of Floods and Precipices, of Falls and breaking their Bones, yea, in some places of hunger and thirst, of Serpents and cruel Beasts of Prey, of being frozen with Cold, or scorched with heat, with many other Perils; whereupon the very Heathens were wont to sacrifice before they began a journey, and their friends did worship two Deities, the one to direct the Traveller in the right way, the other to preserve his Person from all harms, as *Ficinus* relates (q), and shall we Christians express less fear of God, or less Charity to our Brethren? 2. Again, Seamen and all

(q) Marfil. Ficinus
in Plat. de legibus
Dial. 10.

that travel by Water are in innumerable dangers; for from the Land, Pirates or Enemies may take them; in the Water, Rocks may split them, Quicksands and shelves may set them fast, the Fire may burn them, the Air may send storms and tempests to overwhelm them, *Psal. cvii. 23.* or a calm to stop them, till they be in danger of famishing; so that it was wisely said of old, that *Sea-faring men were not above an Inch*

or two from death (r), being removed from destruction but the thickness of a poor Plank: And

(r) Seneca. Trag.
Medea vers. 301. &
320. &c.

we who are at home and safe, are obliged to think upon, and pray for, all those who for the common good,

or upon their just and necessary occasions are exposed to so many hazards. There are some who condemn all Antiquity together with our Church, as if they and we prayed for Thieves and Pirates, because the word is general, for all **that travel by Land or by Water**: which is a malicious Comment on an innocent Text; for do not all men by **Travellers** understand honest Travellers? Or who can properly call a Thief a Traveller, or a Pirate a Merchant-man? We cannot commit any into Gods protection, but only such as do things just and honest, and if we should pray to him to preserve a Thief or a Pirate, the meaning would be not to prosper them in their Robbery, but to prevent them, to keep them from executing their wicked purposes, to convert them, and so preserve them from the death which mans Law appoints for them on Earth, and from that Damnation which God himself threatens them in Hell-fire, and what harm were it, if we did in plain words ask all this? Though it is evident we mean here no other, but just and honest Persons, so that every one who is such, may freely hereunto say *Amen*.

II. We pray for all **Women labouring with Child**, which Petition, though it be scarce to be found among the ancient Offices, yet is very justly placed here, because of the number of poor Women, who are continually in this danger, and because of the greatness of the danger it self; for their deliverance would be reckoned among the greatest miracles of Providence, if the frequency thereof did not make us less mindful of it than we ought to be. Our sin hath entailed so heavy a Curse upon the weaker Sex, in the bearing of Children, that many of them lose their own Lives in giving Life to others, and those that do escape do endure generally Pains and Agonies, which the strongest men would find almost insupportable, if it were possible they should feel them; where-

wherefore the Scripture compares the highest & sharpest kinds of sufferings to these pains, *Jer. iv. 31.* and it is the Philosophers Observation, that no other Creatures endure such Extremities in bringing forth as Women do (*s*).

Wherefore we may suppose that all the Female Sex will (for their own sakes, and upon the account of their due apprehensions of these pains) pray most affectionately for all their Fellow-sufferers: And for

men, they must not think they are unconcerned ; because this being the way by which we all entered into the World , we owe so much reverence to our own Original, and so much Duty to our Mothers, as to pray for all that are in the same Condition. And although the Woman was first in the Transgression, and so hath the saddest part of the Curse , being punished in the fruit of her Body, for not sparing Gods forbidden fruit (*t*):

Yet man also was a Partner in the sin, and is so much the more obliged to pray for Women suffering in this kind, because they suffer partly for his sin. The *Gentiles* had a peculiar Goddess to which they prayed on this occasion, called *Lucina*, and with many words and costly Rites did seek for her assistance (*u*), and though they mistook the Object, the Act was right, and ought to be imitated by us, who have a mighty God able to help all

sorts of Persons, be their dangers or distresses never so great : To him therefore we have prayed for tra-

(*s*) Τοῖς μὲν ἔν
ἄλλοις ζώοις ἢ καὶ ὀφί-
ονοι γίνονται οἱ πό-
νοι — ταῖς δὲ γυναῖξι
συμβαίνεισιν οἱ πόνοι
ἰσχυρότεροι. *Arist.*
hist. anim. l. 7. c. 9.

(*t*) Τῇ τῆς ἐνβολῆς
καρπῷ μὴ φοβημένη
περὶ τὸς ἐαυτῆς ἀνι-
στάς καὶ πόνους. *Basil.*
Scleric. Orat. 3.

(*u*) Audi me vene-
randa Dea, cui nomina
multa, Pregnantium ad-
iutrix, parientium dul-
ce levamen, Sola puella-
rum servatrix —
&c. *Orpher. hymn.*
Prothyr. Natal. Comes
l. 4. c. 1.

velling Women, and when we have a while considered their danger and extremity, as well as our Obligations and Duty, I doubt not but we shall re-inforce it with a hearty *We beseech, &c.*

III. We pray for **all sick persons**. The Estate of Travellers concerns chiefly the Masculine Sex, the other is proper only to the Female, but there are sick Persons of both, who were always peculiarly remembered in the Prayers of the Ancients.

Let us pray (saith Clement) for all our Brethren afflicted with sickness, that the Lord would please to restore them from all their Diseases and Maladies, and to bring them sound to his holy Church.

For the aged, weak, infirm, and sick (saith that of St. James) and those who are vexed with evil Spirits, let us beseech the Lord that he would speedily send them health and safety.

(w) ὑπὲρ — νοσούντων, καμνόντων, &c. Lit. Chryl.

— νοσούντας ἰάσας Lit. S. Basil.

Pro iis qui diversis infirmitatibus detinentur precamur te, Domine miserere. Offic. Ambros.

ut — omnibus infirmis sanitatem mentis & corporis donare digneris; te rogamus. Erev. Miss. sec. us. Ebor.

The other Liturgies mention them (as we do) more briefly (w), both in regard that it is impossible to reckon up all sorts of infirmities, and because there are more peculiar Supplications for them afterwards: At present it will suffice, that we commemorate them in general, remembering they are not able to come to Gods house, and pray for themselves, and yet they do extremely need the benefit and comfort of Publick Prayers. Let us think it may shortly be our Case, and as we shall desire to be remembered then, we must remember now

those who are sick. Let us consider how hard it is to endure sickness and pain, weary nights and restless days, the

the stroke of death and the apprehensions of approaching Judgment, and then we shall pray heartily for them; and prayers proceeding from such pity and charity, no doubt will prevail either for their speedy recovery, or their happy change; and all we desire is only this, That God will please to **preserve** them, either from temporal, or else however from eternal death; to **preserve** them and keep them for his own, living or dying, that they may be safe and happy; and either recover to live a holy life, or pass sweetly by a gentle death to a blessed Immortality; but of this more in the Second Part.

IV. We pray for **young Children**, which are also expressly named in one of the *Grecian* Liturgies (x), and ought to be remembered in our Devotions upon many accounts. As they are by Baptism made Members of Christ, and of his Church, and so become our brethren, we ought to pray for them, especially since alas they cannot pray for themselves. They are in the midst of a thousand dangers, yet through want of the use of reason, do not apprehend it, but spend their time in vanity. Their bodies are liable to many casualties, and their lives very frequently exposed to the greatest dangers, by burning or drowning, by falls and evil accidents; some we see are crooked and deformed; others deprived of their limbs, or some of their senses, yea and of their understanding it self, and are miserable all their days. And yet besides these perils to the body, their souls run greater hazards; for they are, as the Poet calls them, soft clay, capable to be molded into any shape, and apt to take any impression which those they converse with please; they cannot act by reason and judgment, but only by imitation, and therefore they easily suck in Principles of Atheism or Superstition, Here-

(x) Τα νήπια ἐκ-
θεταῖαν, τῶν νεότητε
παύσαι τὴν ἡλικίαν. Lit.
S. Basil.

fy or Schism, Rebellion or Faction, and soon learn to imitate practices of Debauchery, Swearing and Lying, Drunkenness and Lust, Stealing and Deceit, if they live with those, who believe or do such things, unless it please God to interpose, and wonderfully to preserve them; and yet these young Children are the only hopes of the next Generation, so that we had need pray to God to keep them both in Soul and Body. We were once such our selves, and therefore should look back with pity on those poor Creatures, who do not heed their danger: We see it, and they do not; therefore we are more bound to pray for them, than they are for themselves: and we have a very great Encouragement to this Duty, since we call upon that God, who preserved us in the like Estate, and pray unto Jesus for them, who was once in the same Condition, and always loved little Children, whom he made Preachers of Humility, and examples for the heirs of his Kindom; he took them in his Arms, embraced and blessed them: To him therefore we apply our selves for all poor helpless Infants, saying here also, *We beseech thee, &c.*

Lastly, We pray for all **Prisoners and Captives**, and that in obedience to a Divine Commandement, *Remember them which are in bonds as bound with them,* Heb. xiii. 3. In the Primitive times there was a very sad occasion to put this Precept in practice; for the most barbarous cruelty of the Heathen Emperors was such, that they did condemn the poor Christians to banishment or to bondage, to the Mines or to the Gallies, to Prisons and Dungeons; and during these severe Persecutions, the rest of the Christians, who as yet enjoyed their liberty, were wont to pray for their suffering Brethren with infinite Devotion, and a most compassionate Charity, saying, *Let us pray for those that are condemned to the Mines, or to banishment, to prison or bondage, for the Name of the Lord,* Clem. Const. l. 8. c. 10.

For

For our brethren that are in captivity, banishment, prison, or hard bondage; Let us beseech the Lord, that they may return in Peace. Lit. S. Jacob. The like more

briefly we have in all the rest (y), by which we may see how it came first into the Offices of the Church: But it was not to be left off as soon as Persecutions ceased in the Roman Empire; for so long as there are either Pagans or Turks in the World, there will be (it is like) too many Captives among them, kept in grievous and cruel bondage, tempted to forsake their Religion by promises and threatenings, by flattery and the infliction of the severest extremities: so that we who enjoy our Country, and our Friends, our Estates and Liberties, our ease and our Religion, must not, because we are far off, forget to pity and pray for these miserable Creatures; but must beseech the Lord to pity their Distress, and find out some way for their deliverance, and if ever there be an opportunity, we must liberally give Alms towards their Redemption who suffer for the Cause of Jesus Christ. Besides, there are among Christians themselves many poor Captives taken in War, and many Prisoners who are confined in times of Peace for Debt and Suretyship, and for evil deeds, who need Gods mercy and our charity very much, and endure many hardships; so that we ought to pray for them, and to beseech the Lord to have compassion on them, either to sanctify their affliction, or to deliver them from it. Those who deserve it, suffer justly, and yet we must not cease to pray for them, that it may be a means to bring them to Repen-

tance;

(y) Ὁ τῶν
αἰχμαλώτων ὁ τῶν
συνελασθῶντων
δουλοῦμεν Lit. S.
Chrys.

αἰχμαλώτους ῥύσαι
Lit. S. Basil.

Pro — in car-
ceribus, in vinculis, in
metallis, in exiliis
constitutis, precamur
te. Off. Ambros.

ut miserias pauperum
& captivorum in-
tueri & relevare dig-
neris. Brev. Sarisb.

tance; those who do not, we may and ought to beseech the Lord for their enlargement. In a word, whether we look abroad or at home, we shall find the miseries of poor captives, slaves, and prisoners to be so very great, as will extort from the most obdurate heart an unfeigned *We beseech thee*, &c. And because the Church hath added the word [all] we may suppose that all these poor creatures, men and women, in these several conditions, do seem to kneel to us, who have ease and leisure, health and strength, liberty and the freedom of the House of God, that we will intercede for them all, and improve the opportunities we have to procure mercy for them: And when so many necessary and ancient, so many charitable and excellent Requests are united here in one, oh let us seal them all with true Devotion, saying, *We beseech thee*, &c.

§.XIX. **T**hat it may please thee to defend and provide for the fatherless Children and Widows, and all that are desolate and oppressed:] *We beseech thee*, &c.

When holy *David* had celebrated God, as him that looseth men out of Prison, *Psal.* cxlvii. 7. he adds, that *he is the defender of the fatherless and widows*, verse 9. A Title in which the Almighty seems much to delight, *Deut.* x. 18. *Psal.* lxxviii. 6. And as these two are usually joyned in the nature of things, so they are always put together in Scripture, and united in this Petition, and doubtless may justly challenge a place among those that are in *danger necessity or tribulation*. If Widows and Fatherless have any Estate, they are in *danger*; if none, they are in *necessity and tribulation*; but here we pray, That God would **defend** them from danger, and **provide** for them in necessity and tribulation: And we have the very same request in the ancient

ent Offices (z), That God would assist and protect Orphans and Widows; and we have great encouragement so to pray, because our God styles himself their Father and Protector, forbidding all injuries against them, *Exod. xxii. 22.* Accursing those that wrong them, *Dent. xxvii. 19.* and promising that he will right them, *Dent. x. 18.* yea, making it the character of an unfeigned Religion to be just and charitable unto Widows and Fatherless, *Isa. i. 17. James i. 27.* So that we ought not only to hope and believe he will hear these Prayers, but he will love us the better for making Prayers for them. Let not the Fatherless and Widows therefore be dejected, because they are destitute of earthly comforts; for though they be helpless and exposed as to their outward estate, they are so much the more dear to God (a), and all good men: He takes them into his Protection, and the Church into her Prayers, by which means their desolate estate may be as safe as when they had all their outward comforts at their will. However, it is our duty to pray for them: And 1. **For the Fatherless Children**, who are indeed objects of our pity, as having lost their best earthly Friend, who would have instructed and educated them, provided for them, and taken care of them; whereas now they are apt to be made a prey to unjust Guardians and greedy Relations, and to be wronged of what they have; or if they be left poor, then alas they have none to provide for them, and so endure great extremity: Inasmuch that

(z) Χρηὼν ὀρφαν-
 δι, ὀρφανῶν ὑπεράσ-
 τισιν Lit. S. Basil.
*Pro virginibus, orpha-
 nis, viduis, precamur te.*
 Offic. Ambros. ὑπὲρ
 χρησῶν καὶ ὀρφανῶν δε-
 ησώμεν. Clem. Constit.

(a) Duo ista nomi-
 na, in quantum desti-
 tuta humano auxilio,
 in tantum divine mi-
 sericordie exposita,
 suscipit tueri pater om-
 nium. Tertul. ad ux.
 l. i.

(b) John xiv. 18.
 ἐν ἀφ᾽ ἑαυτοῦ ἐμὲς ὀ-
 φραῖς Et amici So-
 cratis dicunt, eo mor-
 tuo se διδῶεν ὀφθα-
 νοὶ τῶν Ἰουδαίων.
 Platonis Phæd.

that the same Word which signifies a fatherless child, is put usually for *comfortless* (b), to shew in what a sad and comfortless condition they are; having none to shield them from injuries, none to provide for their education, none to reprove or correct them for their faults,

none to look to their souls or bodies with a true concern, unless it please God to raise them up some dear and faithful friends; to him therefore let us pray heartily for them. As also II. **For the Widows**, who are often the Mothers of Fatherless Children, and unable to help them or themselves. For **Widows** especially, if aged and infirm, are liable to be injured and oppressed by Neighbours and Relatives, by Servants and Strangers, the remembrance of their former comforts makes their present calamities seem more grievous: before they had lost their head, they were free from many cares and vexations, troubles and mischiefs, that now they are intangled in, and hence their sorrows as well as their complaints are very great; and as they move God to pity them, so they ought to excite us to pray heartily for all in this forlorn condition: And these Prayers we must make with hearts full of pity and charity towards all Widows and Fatherless, because we know not, how soon we or ours may be in the same case. And we must particularly recommend those Orphans and Widows, who are of our Relations or Acquaintance, and our very Charity to

(c) Memento Do-
 mine ——— eorum
 qui pauperes, viduas,
 orphanos ——— in
 memoria habent. Lit.
 S. Jacob.

them will bring down a blessing upon our selves; for in the Liturgy of St. James, they pray to God to be mindful of those who remember the poor, the widows and fatherless (c),

to

to intimate, that by thinking of them, we move the Lord to think of us, and so we do at once profit ourselves and them also; wherefore to this request I hope we shall all say very heartily, *We beseech thee, &c.* III. And finally, to compleat this Petition, we add — and all that are desolate and oppressed; for the Widows and Fatherless are always desolate, that is, deprived of their best friends, and often oppressed, that is, wronged by their base enemies; they therefore are the first in this rank of sufferers, but they are not alone, for there are also many others, 1. who are desolate and destitute of friends and good neighbours, who want houses and means to support them, who have none near them to help or comfort them: and verily if a friend be so necessary to the comfort of our lives, that none can be happy without them, if they had all other good things (d); then the estate of the desolate is very much to be pitied, and they also need a place in our Litanies, as do also 2. the Oppressed: The desolate want some good, but these suffer positive evil; they are destitute of friends, but these are crushed by enemies, and many of this kind there are in this evil World, whose rights are detained by great and potent Adversaries, or taken from them by bribery and false witness. Some are over-burthened with labour, others denied their just wages; some are oppressed by Usurers and Exactors, others are spoiled by cruel Lords; of all which we hear daily complaints: And therefore we pray to the righteous Judge of all the World, to provide for the desolate, and to defend the oppressed from their too mighty Foes; and that God may grant us this needful request, and relieve those we have remembred in it, let us devoutly conclude it with our *We beseech thee, &c.*

(d) Solus est, qui si-
nemico est. Aug. Auct.
γὰρ φίλων ἑδὲς ἀν-
ελοῖσθ' ἑμῶν ἔχον τὰ
λοιπὰ ἀγαθὰ πάντα.
Arist. Ethic. lib. 8. c. 1.

9.XX. **I**hat it may please thee to have mercy upon all men :] *We beseech thee, &c.*

After this large Catalogue of Sufferers, as well in spiritual as in temporal things, lest any kind of afflicted ones should seem to be passed by, here is one most comprehensive Petition more, wherein we beg mercy for all men, who are all afflicted at some time, or in some kind or other; and if they be not yet, they always stand in need of mercy; the rich as well as the poor; the prosperous as well as those in adversity; they who remain at home need God's mercy, as well as those who travel abroad; they that are in health, as well as those that are sick; the old, as well as the young; those at liberty, as well as the prisoners; those who have Fathers and Husbands, as well as those who have none: The miserable need the Divine mercy to comfort them, but so do the prosperous also to preserve them in that estate; so that there is no man can subsist without mercy. When therefore we reckon up all the former Degrees of calamitous persons, we do not pretend these are all which want mercy: these need it exceedingly, and just now; but all men are supported by mercy, and more or less do need it every moment. And since every man

is our Neighbour and our Brother (as Christ hath taught us) we ought to express our charity to all people; and though our ability cannot relieve them all, yet Gods bounty can, to him therefore we pray for **all men**: For which we have the practice and example of the Jewish Religion, whose High-Priest (saith *Philo*) prayed for all Mankind: And which to us is more considerable, we have the continual (e) use of the an-

(c) *Memento—omnium ut benignè illis facias, omnium misere— & pp—*
Visita mundum tuum in misericordia. Lit.S. Jacob.

— *καὶ ὅτι πᾶσι
 ἔχουσιν τὸ πλεῖστον
 σο ἔλεος — &
 — καὶ πάντων
 καὶ πασῶν. Lit.S. Basil.
 & S. Chrys.*

cient

offers of Mercy, do exclude themselves from that Mercy, which the Churches prayers begged for them, and God was ready to have bestowed on them. Having therefore so good Authority, so great Examples, and so excellent reason for this universal Charity, we ought not to be moved at the trifling Objections of those men, who scruple this Petition, because it will not suit their Systems of absolute Election and Reprobation: And truly it is no wonder if they, who believe the greatest part of Mankind condemned from all Eternity by absolute Decrees, cannot heartily pray for the conversion of all men, since this is to desire God to reverse what he hath inevitably determined; but doubtless the contradiction lies not in this Petition, which is made in obedience to a Divine Command, but in their own Opinions, which are wholly inconsistent with the Theology of the Ancients (g), and with Reason, and therefore very likely may intangle those who do maintain them. There are indeed two or three intricate places

(g) ——— *hinc definitio ista in destructionem totius Disciplinæ. Tertul. exhor. ad cast.*

of Scripture, which may be fairly interpreted other ways; yet by their own exposition of these, they do oppose all those places which declare, That God is loving to every man, Psal. cxlv. 9. and that Christ hath tasted of Death for every man, Heb. ii. 9. That he would not the death of any, Ezek. xviii. but desires the salvation of all, 1 Tim. ii. 4. Yea, they make all the general promises and calls to Repentance, to be not really intended to all whom they are declared unto: and finally, they take exceptions at a manifest Command. Nor can they pray for all men, if they attend the Consequents of their Positions, so that they must forfeit their Charity to preserve their Opinion, or quit it, and do their Duty without any reserve, which we heartily pray they may, and do

do bless God for those sober and rational Principles, which teach us that the Salvation of all men is possible, and therefore we can cheerfully pray for it, and desire the Lord to have mercy, not only on the bodies, but the souls of all Mankind: And oh what universal blessings will such a Request bring down upon all the World, if we thereunto do affectionately add, *We beseech thee, &c.*

§.XXI. **That it may please thee to forgive our Enemies, Persecutors & Slanderers, and to turn their hearts:** *We beseech thee, &c.*

It is the Command of God, that we be free from all wrath, and in perfect charity with all men, whensoever we go about to pray. Now to demonstrate we are so, we have in the former Petition prayed for all men, and further to shew there is no Exception or secret Reserve in our Charity or Devotions, we here make a particular Prayer for our enemies, who of all others do least and worst deserve it from us. If we hated any, it must be those who hate us; but to avoid all suspicion of hypocrisy, we mention these, and intercede for them apart: And this we do also in obedience to our Saviour's express order, *But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, Mat. v. 44.* And it was his own Practice as well as his Precept; for he prayed for his enemies when they were afflicting the greatest and most unjust cruelty upon him that ever the Sun saw, *Luke xxiii. 34.* And the first Martyr imitated this Heroick Charity, *Acts viii. 60.* And so did all the Noble Army of Martyrs, who in the midst of all their torments prayed for those who so barbarously did inflict them. Nor was this done by the Christians only in extraordinary cases; but it was a part of

(h) *Qui magis inimici & persecutores Christianorum, quam de quorum majestate convenimur in crimen; sed etiam nominatim atque manifeste inquit, Orate pro Regibus, &c. Tertul. Apol. cap. 31.*

(i) Ὑπὲρ τῶν δι-
αχόνων ἡμᾶς διὰ
τὸ ὄνομα τοῦ κυρίου
ἐνδεδωμέν. Clem.
Const.

Μνημόνιστον ὁ θε-
ὸς — καὶ τῶν ἀ-
γαπῶντων ἡμᾶς, καὶ
τῶν μισούντων. Lit. S.
Basil.

(k) Scito — præ-
ceptum esse nobis — et-
iam pro inimicis De-
um orare, & persecuto-
ribus nostris bona præ-
cari. Tert. Apol.
cap. 31.

Non solum pro amicis,
sed etiam pro inimicis
Dei misericordiam de-
precamur. Cæsar. Arel.
hom. 29. vid. Just.
Mart. Dial. in Tryph.
Arnob. adv. gent. l. 4.
p. 152.

it more frequently, we will now more particularly
consider this Petition, viz. 1. Who they are we pray
for. 2. What we ask in their behalf.

their daily Office to pray not only
for the Emperors, who were then
generally most cruel Persecutors
and their greatest Foes (h), but also
for all other their Enemies, who did
hurt them by word or deed, which
is manifest as well from the most
ancient Offices (i), as from innum-
erable places of the best Fathers
(k). Which as it is a rare attesta-
tion of the Divine charity of those
pious Christians, so it was a lovely
Ornament to their Religion, and
did attract their very enemies into
a strange admiration at its excel-
lencies, and did convert more than
Arguments or Exhortations; for
who could resist the force of that
obliging Charity, that put up all
injuries and cruelties, and return-
ed them no otherwise than by
prayers and all imaginable acts of
kindness and affection? This made
the Gentiles cry out, *Never was
there a Religion so holy, so ingenuous,
and every way so perfect, as this, which
made its Professors kind to all men, as
if they were their nearest kindred, or
dearest friends*, Euseb. hist. l. 9. cap. 8.
Now that this Age may understand
this duty more fully, and practice

I. The persons we pray for are the same with those mentioned by our Saviour, *Mat. v. 44.* 1. Our **Enemies**, which are both named there, and signified by [*those that hate us*] *Luke i. 74.* that is, those who have malice in their hearts against us, & intend evil towards us, though as yet they have not opportunity to execute their wicked desires. 2. **Persecutors**, named by Christ also in these words [*who despitefully use you and persecute you*] that is, those who by power and might do hurt us and injure us, by unjust spoiling us of our goods, our liberties, or our lives, especially if it be for the cause of Christ. 3. **Sland-
derers**, who in *St. Matthew* are [*those that curse you*] that is, such as having not power, though malice enough, to hurt us by deeds, do raise and tell false and evil reports concerning us, do take away our good name and reputation. So that here are comprehended all that do any ways express their hatred against us, in hearts and by thoughts as our enemies, by their hand and their deeds as our Persecutors, by their tongue and their words as Slanderers; be they of what degree soever: Our equals as our enemies usually are, our Superiours as those who prosecute us, or our Inferiours, as most of those who slander us. Now who is there almost, but thinks they deal well enough with all these, if they return them like for like, if they hate their Enemies, rebel against their Prosecutors, and rail at their Slanderers? Men imagine it is no more than what they deserve; but Jesus teacheth otherwise, commanding us to forgive them, and to return them good for evil, yea and to pray unto God for them, and we blame the Jews for their uncharitable Maxims, and malicious practices against their Enemies (1); but I wish Christians did not in their conversation come nearer

(1) *Qui honorat
contemnescentes se similis
est asino. Prov. Ben.
Syræ.*

*Qui honorat hostem
suum tandem movetur
manu ipsius. Dictum
R.R.*

to their Rules, than to those of Jesus Christ; for then we should not have so much malice and revenge among us. Certain it is, that we are bound to love our enemies, and if we sincerely do so, we shall easily and heartily pray for them in this excellent Form, which is next to be considered.

II. The things which we ask in their behalf, are two.

1. That God would **forgive** them the grievous sin which they commit in unjustly hating, persecuting and slandering us, who have not injured them at all; and this was the Prayer of Christ and of St. Stephen.

(m) Ὅπως ὁ κύριος
παύνας τὸν θυμὸν
αὐτῶν διασκεδάξῃ
τῷ καθ' ἡμᾶς ὀφ-
γλώ. Clem. Constit.

2. That he would **turn their hearts**, and not suffer them to persist in so desperate a wickedness; and this was a Petition of the first Christians

(m). And both together do make up a most perfect Charity, being

all that we can beg of God, either for their good, or the demonstration of our sincere affection: For when we consider the greatness of their crime, and the terror of God's Judgment upon such malicious and mischievous persons, what better wish can we make for them, than that their sin which is past, may be forgiven, so that they may never suffer the Divine vengeance for it; and also that they may have the grace of Repentance, and never commit the like again? And how can we better shew that we have forgiven our enemies, than by desiring that the Lord also may forgive them, being so far from intending them any harm in this World, that we wish they may not suffer any in the next upon our account? And because we know God will not forgive them, unless they give over their malicious Prosecutions; therefore we beseech *him* also to turn their hearts, who can make our enemies to beat peace with us, *Prov. xvi. 7.* as was evident in the cases of

Laban

Laban & Esau, who both pursued *Iacob* with the highest resolutions of revenge, yet met him with amity and kind embraces. And as *Aristotle*, when he fled from *Athens* to *Chalcis*, protested he did it not so much to save his own life, as to hinder the *Athenians* from adding another unjust murder to that of *Socrates*; so the pious Christian may more justly say he prays for the turning of his enemies hearts, not for his own sake, but theirs, not so much to prevent his own danger as their damnation: And oh how rare a charity is this to wish a man's enemy to become a friend to God, and to desire he may be everlastingly happy! It may be this will seem a hard saying to flesh and blood, that we must be **hated, persecuted and slandered**, and not at all return evil for evil, but contrariwise pray for them, and wish the greatest benefits to those who do all this; but doubtless it is our duty, and will not be so difficult, if we consider

I. The example of Jesus and his Saints, who were more innocent and more wronged than we can pretend to be, yet they prayed for their enemies. This was well applied by *Flavianus* Bishop of *Antioch*, who seeing the Emperor *Theodosius* in a great anger against his Citizens of *Antiochia*, used the very words of our Saviour to him, *Father forgive them, for they know not what they do*, Luke xxiii. 34. with which the Emperor was immediately appeased, blushing to differ so much from the charity of so great an Example.

II. Let us consider the nobleness of this act, which makes us to be like unto God himself (n), who doth good to his very enemies; and it makes our sufferings honourable and glorious, when we bear them with such a patience, and when no evil things can rob us of our Charity.

(n) *Qui proicit hosti, non cum summis modo Heroibus conferendus; sed & Deo similis censendus est. Cicero.*

III. We may call to mind, that while we heartily pray for our Foes, they cannot really hurt us; our souls are safe while we keep a heart full of love; we may suffer, but we shall not sin; and so all we endure is a short temporal calamity, which if we thus bear, shall be rewarded with endless bliss.

Lastly, we may be confident this will give a happy issue to all afflictions; for so generous a charity will heap coals upon the heads of our enemies, and melt the most hostile humour into compliance, or else it will shame them, if they persist, and engage the Almighty to deliver us from their implacable malice; so that while the angry man, by returning evil for evil, incenseth his Foes, disturbs himself, and displeases God, we are taught a much wiser course, to which we must resolve to submit, and never desist till we can subdue all our regret and animosities, and sincerely joyn in this blessed Petition, saying, *We beseech thee*, &c. But there is one remark more that must not be omitted, *viz.* That we take great care we do not suffer as *evil doers*, 1 Pet. iv. 15. for there are some, who by grievous provocations and injuries make themselves Enemies; some, who by opposition to the Laws, by Faction and seditious Principles or Practices,

(o) *Non semper culpandus est qui persecutionem facit, nec laudandus qui patitur.*
Aug. Vincent. cp. 48.

force the higher Powers to punish them, and then call them Persecutors, and Justice they term Persecution (o), as the *Donatists* of old, and some of our modern Sectaries.

There are men, who call those **Slanderers**, who justly reprove them, or represent their real crimes, though with the most innocent & charitable designs: Now those men had more need pray to God to forgive themselves, & to turn their own hearts, rather than those whom they wickedly make, or falsely term their Enemies. And in truth he must be innocent,

as well as in Charity, who can rightly make this Petition : He that suffers unjustly , and for doing some real good, this man may comfortably seal this Request with his *We beseech thee*, &c.

§.XXII. **W**hat it may please thee to give and preserve to our use, the kindly fruits of the Earth, so as in due time we may enjoy them :] *We beseech thee*, &c.

Having so largely interceded for others, it is but reasonable we should now be mindful of our selves, and make some Requests in our own behalf, which we do in these two last Petitions, desiring in this, Temporal Mercies, and in the next, Spiritual for our selves, yet so as not to exclude our Neighbours. The Original of this Petition may seem to have been that of the Lords Prayer, *give us this day our daily Bread*, for as there is but one Petition for temporal Supplies there, no more is there here, and as that request is only for *Bread*, that is, for what is absolutely necessary, so the things here asked are not such as minister to Luxury and Excess, but only to necessity, even that God will make food to grow out of the Earth, and bless the fruits thereof, which were the first and most innocent food of Mankind, *Gen. i. 28*. It being likely, that no flesh or living Creature was eaten for the first 1600 years, till God permitted it to *Noah*, *Gen. ix. 3*. And afterwards the stricter sort of *Heathens*, and their Philosophers, as *Porphyrus* proves, & the severer Part of Christians did use no other food, than the fruits of the Earth, and such might by this Word comprehend all their food, and pray for the continual supply thereof ; but those who make use of that liberty, which the Divine Mercy hath given, and sometimes eat other things, yet cannot live without these **fruits of the Earth** : For which Cause, all the Churches in the

world were wont to pray for a blessing on them, that of St. James in this manner.

Let us beseech the Lord to give us a temperate Air, gentle showers, refreshing dews, and plenty of all fruits, so that the year may afford us store of all good things, and that the whole year through, there may be abundance of all provision. Lit. S. Jac.

Be pleased to give us temperate and profitable Weather, grant rain to make the Earth bring forth, and crown the year with thy goodness. Lit. S. Basil. 173.

(p) ὑπὲρ τῆς ἀ-
ναστάσεως τῶν ἀνθρώπων
καὶ περισφορίας τῶν
καρπῶν ἀποδιδόμεν.
Lit. S. Clem. & ita
fere S. Chrysost.

*Pro aeris temperie,
& fructuum [abun-
dantiâ] & secundita-
te terrarum precamur
te, Domine miserere.*
Offic. Ambros.
*ut fructus terræ dare
& conservare digne-
ris, te rogamus.* Brev.
Sarisb.

And all other Liturgies do agree to this (p), praying for a seasonable and plentiful year, and a large Increase of the fruits of the Earth, and that with so great an Harmony of Expression, as may convince us, that this part of the Litany is very antient; and doubtless stood here long before it was used in Processions through the fields, a Custom which is of much later date than this Petition. So that it is probable this request for a blessing on the fruits of the Earth, made them think in after-times, when there was danger of any Scarcity, it might be profitable to use this, yea all the Litany in Perambulation, that the sight of the fruits in danger might quicken their Devotion: As for the words used in this our Form, they are very pious and comprehensive, acknowledging that God is the Giver and Preserver also of all the **fruits of the Earth**, and accordingly desiring him first to give them, and then to **preserve them to our use**.

I. It is He, who is the Giver of the **fruits of the Earth**,

Earth, *He giveth us fruitful seasons*, saith *St. Paul*, *Acts.* xiv. 17. *He bringeth forth grass, &c.—and maketh food to grow out of the Earth*, saith *David*, *Psal.* civ. 13, 14, 15. *He prepareth our Corn, and so provideth for the Earth*, *Psal.* lxxv. 9, 10. *He filleth us with the flower of Wheat*, *Psal.* cxlvii. 14. The Sun doth warm and cherish, the Rain doth moisten and nourish, but both of these cannot of themselves produce one Pile of Grass, one ear of Corn, or one single fruit. To which purpose it is wisely observed by the Antients, *That all the fruits of the Earth were produced in the third day of the Creation*, *Gen.* i. 11. the Sun and Moon not until the fourth day, *ver.* 14. that men might not think the Influence of those Celestial Bodies to be the Cause of the growing of these Productions, but the power and Providence of God (g): By his Word they were first created, before there were any second causes, & though he do usually make these the Instruments to produce the earth's blessings, yet he can restrain their efficacy when he pleaseth. Wherefore He is the giver of Herbs and Grass, of Corn & Grain, of Fruits, & all that the necessity of Man requires. Him therefore we must acknowledge in this Prayer. The Jews were ordered by God to offer up to him the first handful of all the fruits of the Earth, and they were not to taste of the rest till they had owned his Providence by this Oblation, *Levit.* xxiii. 10. *Deut.* xxvi. 2. The Gentiles made a like Present of their first Fruits to *Ceres*, and we learn out of *St. Irenaus*, that the primitive Christians presented all their first fruits at the Altar, and did thereby agnize God the Giver of them all in a most solemn manner; which Custom is yet preserved in the *Greek Church*, where

(g) — *ut cognoscant omnes — terram sine sole posse secundam esse — bonus quidem Sol, sed ministerio non imperio.* *Ambros.* hex. l. 4. cap. 1. & *Philone* πρὶ κοτυοντ.

where upon the Oblation of the first fruits we find this Prayer. *We bless thee O Lord God, and offer the first of those Fruits, which thou hast given us to enjoy, thou hast made them spring by thy Word, and thou commandest all sorts of fruits for delight or necessary to grow out of the Earth for the use of Man, and every Creature. We praise thee O God for all the blessings thou hast bestowed upon us,*

(r) Euchol. p.655.

(s) Sacramentar.

p. 242.

&c. (r). And there is in the Sacramentary of St. Gregory (s), a Form very like this upon the same occasion: All which I do the more

largely remark, that we may see how all the World hath agreed to own the Almighty to be the Giver of all good things, that so we may pray most heartily to him to create the fruits of the Earth for us, and give them to us; that we may not attribute the Original of them to our own endeavours alone, or to second Causes, but to his blessing, & then we shall seek unto him for them, and be fearful to offend him, who can easily withhold from us the necessary supports of our Lives. But

II. It is He also, who is the **P**reserver of them: As he makes them spring, so he brings them to perfection, **so that we may enjoy them in due time**, he defends them from all Casualties & mischiefs, to which they are incident, both in the Field & in the Barn. The *Hearthens* worshipped *Ceres* and *Pan*, *Robigo*, and other ridiculous Deities to prevent these Evils, as St. *Augustine* & others inform us, *De Civ. Dei* l. 4. cap. 21. But we have one Lord who makes and keeps them all: He it is, who prevents them from being scorcht and pined with drought, putrified & overwhelmed with Inundations, corrupted with blasting and Mildew, devoured by Caterpillars, or other noxious Creatures; any of these may spoyle our fruits, even after a hopeful Spring had raised our Expectations. So that it is an excellent Mercy, that the
fruits

fruits of the Earth ripen kindly at any time, and are ready in their Season. The Country-man is obliged to a great and constant Piety, because he continually needs so many blessings, and his subsistence intirely depends upon Gods daily Providence, for his labour is all lost, unless God preserve it, and bring it through many dangers to its full maturity; yet we must not think the Husbandman alone concerned to be pious and devout in this request; for Husbandry is the Foundation of a Kingdom, the Mother and the Nurse of all other Arts (t), yea the King himself is served by the Field (u); for which Cause the Tillers of ground, were spared in time of War, as being general Benefactors. We are all therefore concerned to pray for a Blessing on their labours, because we all have need of these fruits: They who have them of their own, and they who are to buy them of others, are all obliged to desire the Lord to give them and preserve them; for seasonable weather, and a plentiful harvest is a Universal blessing, and all the people must most affectionately conclude this Petition with their *We beseech thee*, &c.

(t) Ἡ γεωργία
τῶν ἄλλων τεχνῶν
μητὴρ καὶ τροφὸς
Xenoph. Oecon.

(u) Τὰς περὶ τῆς
γεωργίας ὄντας, ἐώ-
σιν ἀβλαβεῖς, ὡς
κοινὰς ὄντας ἀπάν-
των ἀεργέτας. Di-
od. Sicul. l. 2.

§. XXIII. **W**hat it may please thee to give us true Repentance, to forgive us all our Sins, negligences and ignorances, to endue us with the grace of thy Holy Spirit, to amend our Lives according to thy Holy Word:] *We beseech thee*, &c.

As the former Petition is grounded upon, *Give us this day our daily Bread*; so this upon the next part of the Lords Prayer, *forgive us our Trespases*; upon which it is

an

an excellent Paraphrase, containing all that is necessary in order to a Pardon. The former was a request for the body, this for the Soul, comprehending all that is necessary to eternal life, as the other did all that is requisite to the temporal, being the particulars of that general

(w) Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν. Lit. S. Chryl. & Basil.

ces (w) : Give us all things that are good and profitable to our Souls. In the beginning of these Intercessions, we did acknowledg our selves

Sinners, saying *We Sinners do beseech thee*, &c. And therefore ere we conclude, it is fit we should do as becomes humble Sinners, Pray for **Repentance**, pardon and amendment of Life : Which as it is a very proper request for us always, so it is most of all proper in the Conclusion of our Prayers. For we have now made so many excellent Petitions, that we may justly fear, lest our manifold Sins should make so great and so elaborate a Part of our Devotions be in vain, wherefore we make way for our Prayers by seeking to remove our Sins, to which purpose we are suited with Expressions so full and agreeable, that nothing is omitted which a Penitent can desire ; Repentance to prepare us for a pardon, a Pardon to engage us to amendment, and Grace to enable us to amend, for the confirmation of

(x) Τὸ ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν — ἐν μετανοίᾳ ἐκτελέσαι παρὰ τὸ κυρίως αἰτησόμεθα. Resp. Παράσχες κύριε. Lit. S. Chryl. & S. Basil.

our Pardon, when we have obtained it. The Parts are in many Liturgies, but take this Petition all together, and it can scarce find a parallel. 1. The first particular is, That the Lord would **please to give us true Repentance**, which is one of the Requests in the Litanick part of the Greek Liturgies (x), and while we sin daily it ought to be a part of our daily Prayers.

And

And here it stands very fitly before we desire **forgiveness**, to mind us that Repentance must ever go before Pardon; the greatest Hypocrite, and the worst of Sinners, do really desire forgiveness, but they would have it without the trouble of Repentance; if a wish, or a sigh, or Lord have mercy, at last would procure it, they could desire a Pardon: But the sincere Christian knows, that God neither can, nor will, forgive without Repentance, *Luk. xiii. 3.* wherefore he seeks not in vain to separate what God hath joyned, nor wishes to escape what Sin hath made just and necessary: He knows that he hath deserved to taste the bitter as well as the sweet, and when he hath been so foolish as to sin, will not be so unworthy as to decline so just a sorrow as that of Repentance is, yea, he begs it as an excellent favour from God to give him a truly penitent heart, because unless we see the folly and baseness of our evil ways, and be really grieved thereat, we are never like to forsake them, nor to get a Pardon for them. And happy is he who sincerely makes this Request, for he begins to repent already; and blessed is he that can obtain it, for it doth infallibly precede a Pardon; if it be **true Repentance**, a certain Remission will follow it: *Pharoah* indeed repented while Gods plagues were on him, and *Ahab* counterfeited the outward part, *Judas* repented, but without hope of Mercy; none of these were true Repentance, which is neither forced in the beginning, nor feigned in the going on, nor desperate in the end thereof; but it is the voluntary and kindly relenting of a tender heart, without any artifice or fantastick Aids, being really grieved for its own baseness, and condemning its own acts with that generous indignation, that it resolves never to do the like again(y),

(y) *Vera siquidem
pœnitentia est —
sic plangere commissâ,
ut non committantur
plangenda. Bern.med.
c. 4.*

and

and this always ends in peace and joy, and lays a foundation for Faith, and blessed Expectations, and not without cause; Pray we therefore to him, who can soften the hardest hearts, & bring the most obdurate to Repentance, remembring that if we can prevail in this, we shall not fail in the next, which is II. That He **will forgive us all our Sins, negligences & ignorances,**

(1) Συγγνώμην
καὶ ἀφεσιν τῶν ἁμαρ-
τιῶν, καὶ τῶν πλημ-
μελημάτων ἡμῶν πα-
ρὰ τὸ κυρίῳ διη-
σώμεθα. Resp. Πα.
ῤα σὺ κῦριε. Lit. S.
Chryl. & Basil.

*Pro remissione pecca-
torum, & pro veniā
errantium nostrorum:*
Dominum oramus. S.
Jac.

*ut remissionem omni-
um peccatorum nostro-
rum nobis donare dig-
neris. Brev. Ms. E-*
bor.

(a) Ἀσίκημα, ἀ-
μαρτία, καὶ ἀπύχη-
μα. ap. Arilt. de art.
Orat. & Themist. in
Orat.

(b) Delinquitur, aut
proposito, aut impetu,
aut casu. Marcianus.
Jurisconf.

and grant us a full and free Pardon for all our greater and lesser Sins; which is a Petition also to be found in most of the antient Liturgies (2): Only in this of ours, we have a more particular enumeration of the several kinds of our Sins, which do all come under one of these three Heads. 1. **Sins**, properly so called, are those Evils which are done deliberately, by the approbation and consent of a vitiated Judgment, and with the Choice of a misguided Will. 2. **Negligences** are those offences, which are committed for want of care and consideration, being done rashly and while we minded somewhat else. 3. **Ignorances** are those faults, which we run into by Error and Mistake, and should not have acted them, if we had known them to be Crimes: Which doth exactly answer that threefold Division of Evil Deeds, which both Philosophers (a), and Lawyers (b), have given us, and serves here very well to put our penitential reflexions into Order, and to assist our Memories in recol-
lecting

lecting what kind of Sins we are guilty of.

I. The first and worst sort of our Transgressions are those which are strictly called **Sins**, that is gross and wilful acts of Iniquity, either against God, our Neighbour, or our selves, and there are very few, who are not guilty even of these most heinous enormities some time or other; and if we have not often offended thus, yet they are so grievous, that one or two of them deserves a great Repentance, and needs abundance of mercy in order to their Pardon.

II. But though **Negligenes** be lesser, they must not be thought to be no Sins, for though there be no Malice in them, yet there is intolerable carelessness, and abominable disobedience; for since we are the Servants of God by so many Bonds, we ought to attend his Commands always, and to try every Action before we do it, whether it be agreeable to his Will; and to live at random is to disown our Subjection, affront our Lord, despise our Rule, & to be unconcerned for our own Salvation. It is hardly possible indeed for us to attend what is our Duty always, the most vigilant may be surprized sometimes; and once or twice it may partly excuse, but if want of Consideration would always make us innocent, then they who least regarded God would have the fewest Sins; wherefore when we neglect our Duty often, and live at all adventures without observing what we should do, then Negligences are great Sins, and will soon introduce greater, and that which first came in by inadvertency, will soon be entertained with delight and choice. We have a diligent Adversary I am sure, and if our Negligences were no Sins, they would be unaccountable follies, for besides the guilt of them, they give him all the advantage he can desire against us, who seeks our Eternal ruine; and yet good God! how often do the better sort of men neglect to
watch

watch their thoughts and words, their Company and actions? How often do we think; speak and do, we know neither what nor why? And have we not reason then to advise all to be more careful, and to pray to God to forgive them all their former neglects.

Lastly, Follows our **Ignorances**, which must not be omitted neither in our Repentance, nor Petitions for Pardon: For *St. Paul* calls himself the *chief of Sinners*, though he acted out of ignorance, and accounts it a great Mercy, that he found a Pardon for it, 1 Tim. 1. 13. There are many things which God accounts Sins, that we perhaps never knew to be so, and a good Child would not ignorantly do what was displeasing to his Father, but these are not all our **Ignorances**, for through prejudice and affection, or evil Education and Example we do often call evil, good, and good, evil. How do we know, but many things, which we omit as Sins, may be very good and pleasing to God Almighty? And many things which we act without scruple may yet be real Sins? So that we sin oftner than we are aware of: And besides, although we do not know what is really good and evil in many Cases, the reason per-

(c) *Non tibi deputatur ad culpam quod ignoras, sed quod negligis quæres quod ignoras, Aug. de liber. arbitr. l. 3. c. 19.*

(d) *Impia mens odit etiam ipsum intellectum, & homo aliquando nimium mente perversa timet intelligere, ne cogatur quod intellexerit facere. S. Salvian.*

haps may be, because we do not (e) seek to know it. Some are ignorant out of choice, because they decline the trouble of Instruction, and are *willingly ignorant*, as *St. Peter* speaks, 2 Pet. iii. 15. Yea, some do really hate knowledge, and desire not to understand their Duty; lest they should be compelled to do it (d), and love ignorance, that so they may sin without Controul. Now whoever does wickedly out of such an ignorance, is not at all excused by it; but his

his fault is double, first that he doth evil; and secondly, that he hates the light, which would guide him into better ways; and verily, since we have so much means of Knowledg shining among us, there are scarce any except Ideots, but they either do know their Duty, or might know it; and therefore scarce any now do sin out of ignorance, but it is a voluntary blindness, & so an aggravation of all sorts of Crimes. Let us therefore not pass by our very **Ignorances**, but beg pardon for them as well as other Sins, saying, *We beseech thee, &c.*

III. The last request is, that it may please God to **endue us with the Grace of his Holy Spirit, to amend our Lives according to his Holy Word**: For this amendment of Life is the testimony of our unfeigned Repentance, and the assurance of our Pardon: In vain do we confess our *Sins, Negligences, and Ignorances*, and desire Remission of them, unless we do at the same time desire and resolve to amend them (as hath been observed before.) Wherefore that we may live better hereafter, we do in this Petition both beg it of God, and mind our selves how it may be effected, for here is,

1. The power by which this Reformation must be wrought, *viz.* The **Grace of Gods Holy Spirit**.
2. The Pattern according to which it must be framed, *viz.* The directions of his **Holy Word**, the hand which must help us, and the rule that must guide us in it, both which deserve to be considered.

First, We ask for the **Grace of Gods Holy Spirit**, which is necessary to every good Work, much more to a compleat amendment. Without it we cannot do the least good, *John xv. 5. (e)*, and how should we imagine we can do all Gods Will, unless we have his Grace? This, this is that

(e) *Non dicit sine me parum, aut sine me difficilius — sed sine me nihil potestis facere. Aug. & Can. 5 Concil. Carth. contr. Pelag. An. 418.*

O

which

which must instruct us against our Ignorances, quicken us to shake off our negligences, and enable us to resist all Sin. It is this grace that must hallow our desires, purifie our hearts, and rectifie our affections, and make Sin odious and uneasy, Holiness sweet and pleasant: This must give us new apprehensions, & new resolutions ere ever we shall amend our Lives. Wherefore we most earnestly pray for this grace, whereby this great and necessary Work may be finished to our infinite advantage.

Secondly, We lay before our selves the rule, by which we must be directed in this Reformation, *viz. according to Gods Holy Word*. When we go about to amend our Lives, we must not imagine we are sufficiently reformed, when we have done as much as Custom calls Piety, and practised as far as the remissness of this Age, or the Example of our Neighbours goes (*f*): But then we are reformed aright, when we have done what God requireth in his Word.

(*f*) *Non est bonitas
pessimus esse meliorem.*
Sen. Epist. 79.

The Word was indited by the Spirit; the same hand which aids us in our amendment, did write that rule to direct us therein: so that if it be the grace of the Holy Spirit, which helps us to amend; no doubt it will regulate us by the measures of Holy Scripture, and that is the Divine rule of our Actions: Nothing more in Essential good and evil is necessary, and nothing less is sufficient to an acceptable Religion: here we have Injunctions for all necessary duties, here we have prohibitions against all sin, and that by revelation from the mouth of God himself: So that if we act by this rule, we do just as he

(*g*) *In eafacies interna videtur; ibi sentiamus quantum profectum, ibi quantum a profectu distamus.*
Greg. moral. lib. 2.
cap. 1.

desires we should: This is the impartial glass, wherein we may see as well what we are, as what we should be, *Jam. i. 23. (g)*; so that we must look into it stedfastly, and often,

often, if we desire to dress our Souls, so as they may be lovely in the eyes of God. Let us read it frequently, and consider well what manner of Persons it requires us to be, and then pray and labour that we may be such; so shall we certainly become Holy here, and happy hereafter. Take the whole Petition together, and it is a compleat account of all that is to be done by us, or desired of God, in order to the making us such as he desires us; so that if we can prevail in this last Request, we shall be so dear to God, that he will grant us all the rest; if we can obtain this last, none of the former shall be denied: Wherefore, though this be the last, let us without any weariness or distraction seal this also with a most passionate and hearty saying, *We beseech thee, &c.*

§.XXIV. **S**on of God, we beseech thee to hear us,
Son, &c. O Lamb of God, that takest
 away the Sins of the World, Grant us thy Peace.
 O Lamb of God, that takest away the Sins of
 the World, Have mercy upon us. O Christ hear us,
 O Christ hear us:]

When we have presented so many excellent Supplications to the Throne of Grace, if we should conclude them here, and leave them abruptly, it might seem as if we were not much concerned what did become of them: wherefore the Church appoints us to pursue them with most vigorous importunities, and redoubled entreaties, *first*, that all our prayers may be heard; and *secondly*, that we may find mercy. And most of the ancient Offices have a general Petition among their Litanick devotions, for these two things, Acceptance and Mercy (b): The very words which we use are an imitation of the Roman Litanies, but they are so pious, and so proper for this place, that none can except

(b) — δεόμεθα σε
 ἐπάκουσον καὶ ἐλέησον.
 Chorus. Κύριε ἐλέη-
 σον. Lit. S. Chrys.
 ita ferè Lit. S. Jac. &
 Offic. Ambr.

against them. We have been interceding for others, & for our selves, wherefore it is fit we should now look up to him, who doth effectually intercede for all, and is the great Master of all our Requests; so that if we can but prevail with him to joyn with us in recommending these our Prayers to his Heavenly Father, they shall infallibly be granted; it were a great over-sight in us, if we having such an Advocate and Mediator continually before God, should come to present our Petitions, and not take particular notice of him, to oblige him to intercede with us. And doubtless, we cannot invent more engaging expressions than the Church hath here taught us.

I. *We beseech him by his Divinity*, as he is the **Son of God**, to hear our Prayers. We own him to be very God, and give him divine Worship, professing we do believe he is abundantly able to help us in all these things, if he be but graciously pleased *to hear us*; We have offended the Father, & were not the Son there to make our Peace, we durst not appear in his presence; but he is our Redeemer and our Saviour, and therefore, *We beseech him to hear us*, and then we know his Father will hear him.

II. We invoke him by his **Humanity**, calling him by that Title which the Holy Ghost gives him, *Joh. i. 29. 36, &c. Lamb of God*, by which name St. *John* prophesieth, he should be worshipped in the Christian Church, *Rev. 6. 12, 13*. And indeed it is a sweet and comfortable appellation: We who make these Prayers were Enemies to God, but here we look at that innocent Lamb, who did no fault himself, but was slain as a Sacrifice to make Peace for us, and all the World; wherefore we beseech this **Lamb of God to grant us his peace**, that is, the Peace he left to us, Peace of Conscience, and the Peace which he made for us, *Peace with God*; for if this Holy Lamb, by giving us a share in the merit of his

Sacrific

Sacrifice, do but make our Peace, and make us friends to God, no doubt we shall obtain all we ask. Again, we importune him by the same Title, *to have mercy upon us*: he that pitied us so as to dye for us, will doubtless have compassion on us in all our Miseries; he that dyed to deliver all the *World* from Eternal misery, will surely pity us in our distress; he hath purchased Mercy for all, and therefore let us beseech him to give us a share thereof; We have represented to him in this Litany the miseries which we, and all men groan under, and now beg his Mercy for us all. We shall only add here, that an antient Author observes that after [**Lamb of God**] the Custom was in both places to answer [**have mercy upon us**] till at length in a time, when the Christian World was miserably harraſed with bloody Wars, they began to say [**Grant us thy Peace**] which hath continued ever since. *Innocent. de myſter. l. 6. cap. 4.* Our Saviour had promiſed that in him they ſhould have Peace, although they could not have it in the World, *Joh. xvi. ult.* Wherefore they pray, that when they have Tribulation without, they may have peace within; when from men they have War, they may have peace with God.

Laſtly, We entreat him by the Name of [**Chriſt**] the Anointed of the Lord; as he is that perſon, whom God hath choſen and appointed to receive the Prayers of his People, and preſent them unto him; By this Office of his, we engage him to receive theſe Supplications, he is a Prophet, and knows our neceſſities; a Prieſt, and hath made an attonement; a King, and ſo is able to help us, and therefore to whom ſhould we ſeek, but unto him, who is ſo fit and ſo likely to hear us? Let Prieſt and People therefore joyn hearts and voices in theſe moſt fervent addreſſes, let them unite all their forces, and ſtrive to enkindle each others affections, till they have prevailed; and ſuch a holy importunity, preſſing ſuch a Saviour with ſuch Intreaties, cannot fail of its deſired end.

Amen.

§.XXV. **L**ord have mercy upon us. Lord have mercy, &c.

Christ have mercy upon us. Christ have, &c.
Lord have mercy upon us. Lord have, &c.

We may particularly beseech the Son, as he is our only Intercessor, *to have mercy upon us*, and to hear us; but lest we might seem to neglect any of the Persons of the glorious Trinity in this address, we do now lastly call upon them every one, in this most primitive form of Prayer: by the first *Lord have mercy*, &c. meaning God the Father, by the second, *Christ*, &c. God the Son; by the last, *Lord have mercy*, &c. intending God the Holy Ghost; from every Person we desire mercy. And this is called the little Litany, being an Epitome of the whole, which is a Supplication for mercy, according to our several necessities; but there is a peculiar resemblance between this *Lord have mercy*, and the first part of this Office, *viz.* the *Invocation*; so that those parts of Litany, whose method is much the same, as hath been thus far, do end just as they began in a Petition for Mercy: This was that which *David* beggeth so frequently, *Psal.* iv. 2. & vi. 2. 4. & xxxi. 16. and which all the ancient

(i) Ταύτης πάντες
 δόμοις τῆς θωνῆς---
 καὶ πρὸς ἀνραν ἤκου-
 τες τῆς δυνάστεως,
 Chrys. in *Psal.* 6.

Christians repeated so often in their Devotions. This is that request which the greatest Sinner may say successfully, if with true penitence; and yet which the greatest Saints

(i) had need to say daily, considering their continual infirmities: Some may think we ask 't often, but I am sure we need Gods mercy much oftener, than we do or can pray for it; so that we must never think it a needless repetition for such miserable Sinners as we, though never so often to cry, *Lord have mercy*. More of this may be seen, *Comp. to Temple*, Part I. Sect. XII. §. 3.

SECT.

SECTION IV.

Of the Supplications.

§.1. **W**hen the Litany came to be used as a distinct Office, and was said apart in times of Calamity, these Supplications seem to be added unto it in the Western Church: The exact time is not known, but it is supposed about 600 years after Christ, in the time of St. *Gregory* the great: and doubtless these were first used in a time, when the Enemies of the Church prevailed; probably when the barbarous Nations over-ran the Empire, and harrafed all these Parts of the World: for most of these Petitions do suppose us to be in danger of Enemies: And verily if we consider the Condition of the Church militant, and of every particular Member thereof; we shall soon discern that in this miserable World, they are never quiet long together; so that although the Supplications were primarily calculated for such a time, they may sute all our Conditions sometimes, and most of our Conditions always. But as to the Original of these Requests, we must note, that they are most of them taken out of Holy Scripture, or else out of very antient Forms; so that it is the Method rather than the Materials, which is to be ascribed to St. *Gregory*, or whosoever did first bring them into publick use; and truly it is very prudent, if not necessary, in so large an Office to vary the manner of our Address as often as conveniently we can, to prevent weariness and distraction, and to give a new vigour to our affections by a new manner of praying. The End of all these Supplications in general, is to enforce the fore-going Deprecations and Intercessions by the greatest importunity

tunity imaginable, to shew how earnestly we desire them, and how much we need them, adding only some new Petitions in reference to our Preservation: The Method of this Portion of the Office is such, as affectionate Devotion useth to inspire men with, being designed to express our ardency, rather than comply with the rules of Art; and yet every thing is very coherent, and proper enough for the place in which it stands: only because the Parts are not similar, as they were in the other two, we shall not reduce these Supplications to any one general Table; but contenting our selves with what is laid down in the first Table of the whole Litany, and concerning the *Analysis* shall give the particular division of each Part, as we come to them, and now go on to the Discourses.

§. II **Our Father, &c.]** Pious Antiquity had so mean an opinion of their own Composites, and so high an esteem of the Lords Prayer, that no Office was thought compleat without it, and therefore it could not be omitted in the Litany: Nor could it be better placed than here, to supply whatever defects may be in the preceding Parts; and to introduce and sanctifie all that follows in this Part, which is but a larger Paraphrase of the two last Petitions of this Divine Form. We need not add any thing concerning the Lords Prayer in Particular here; only let it be observed, that many devout Christians find that they do never recite this blessed Form with greater fervency than in this place, when their hearts have been warmed with those most affectionate, and moving Petitions of the former parts of Litany; and we ought to strive to do the like, that we may experience the Truth of this Observation, and supply the defects of our more careless saying it before; and then it will effectually recommend all the rest of our desires.

§. III.

§.III. **Q** Lord deal not with us after our Sins.

Ans. *Neither reward us after our Iniquities.*

When we are about to complain of our Miseries, and to beg deliverance from them, our Conscience will presently stop our mouths, and intimate unto us, that our Sins do justly deserve these sufferings; so that we can hardly expect to be delivered, since we suffer so justly: But that this may not discourage us in the entrance, we are put in mind that God usually *exalteth less of us than our Iniquities deserve*, Job xi. 6. And *Dauids* Character of Gods dealing in this case is, *He hath not dealt with us after our Sins, neither rewarded us according to our wickedness*, Psal. ciii. 10. Which being so plainly affirmed in Holy Scripture, is here turned into Supplication; and what is there spoken in vindication of Gods goodness, is here craved of his Mercy. He hath assured us, that it is the Method of his Providence towards his own Children (even when he doth not wholly spare them) to correct them gently; in proportion to his own compassions, not their Crimes; and therefore the first thing we supplicate, is that he will deal so with us; yet we beg this with all due humility, for the Petition is so ordered, that it contains a Confession in it: That we have **Sins** and *Iniquities* we freely acknowledg, and seem to declare, that we do not think it unreasonable or unjust for us to suffer. Only we know we are not able to endure so much as our Sins deserve, for *if the Lord should be strict to mark Iniquity, who could abide it?* Psal. cxxx. 3. We desire therefore that we may not suffer so grievously as we have merited; we pray to be excused *à tanto*, if not *à toto*; and this we know God hath granted to others; he may, and we hope he will also grant it unto us: In Human Laws the Punishment is usually as great as the Crime; and if it be not greater, the Law is not

(a) *Pro mensurâ
peccati erit plagarum
modus. Lex. Visigoth.
lib. 12.*

Ita ap. Hor. Sat. 3.

— *adfit*

*Regula peccatis quæ
pœnas irrogat æ-
quas;*

*Nec sic iusta dignum
horribili sceleris fla-
gello.*

(b) *Pœnam si tuto
poterit, donat, si minus,
temperat. Sen. de Clem.*

I. c. 1.

(c) *Alia est conditio
Magistratum, quorum
corruptæ videntur esse
sententiæ si sint legi-
bus mitiores; alia Di-
vorum Principum po-
testas, quos decet a-
crimoniam severi juris
inflexere. Symmach.
ap. Grot.*

not to be accounted severe or cru-
el (a): Yet even in Human Judica-
tories, Clemency sometimes hath
place to remit or moderate the Sen-
tence (b): The inferior Magistrates
indeed ought to punish according
to Law, but the King or Supream
power hath always priviledg to mi-
tigate, or repeal the punishments
allotted by Law (c): How much
more then ought we to believe it is
the Prerogative of the King of
Kings, to allay the severity of his
own threatnings; since as *Lactan-
tius* well observes, when he made his
Laws, he did not deprive himself of the
liberty to remit? *Lact. de ir. Dei. c. 19.*
And *St. Paul* teacheth us, that if he
acquits us, none can condemn us, *Rom.*
viii. 33, 34. We know, that if he
please he may justly abate the ri-
gour of our Punishment; and there-
fore we beseech him not to lay the

dreadful, though just, Vegeance on us, which is due un-
to us. And we may consider further, that the Litany
supposeth us in a state of trouble; but this Petition
teacheth us to look unto the heinousness of our Sins,
and then we shall be convinced, we have deserved much
more than yet we feel; for we do here confess that the
Lord hath not as yet corrected so much as our Iniqui-
ties do justly merit: and this will teach us also to be
patient under our Calamities, and thankful that they
are no more. Nature is querulous, and every man is
apt to think his own burden very heavy in it self, and
more intolerable than his Neighbours; but if we regard
our

our evil-deservings, we shall see great reason to be contented. We say our afflictions are many, Oh but our Sins are infinitely more; yet every Crime deserves one stripe: We complain our miseries last long, and yet it may be we have not yet ceased from Sin; and how can we expect our Judg should give over punishing, when we continue to offend? We cry out of the heaviness of our burden, but we must remember the heaviness of our Sins: for what do we deserve, who have broken such holy Laws of so good and great a God? Alas, if he should punish us as oft, and as long, and as grievously as our Sins require; not one moment of our Lives would be free from intolerable misery. Let us consider but only what others have suffered for **Sin**: One offence cast *Adam* out of *Paradise*, and Angels out of Heaven; and Jesus himself was like to sink under the weight of our sins, when he was dealt with according to our Sins, and rewarded after our Iniquities; and therefore how should we tremble to think of having the like fall upon us? We have sinned with every faculty of our Soul, and every member of our bodies, we have broken almost all Gods Laws, and persisted long in this disobedience; yea, perhaps our purposes to do evil, have been infinite and endless, exceeding both our Power and our time: So that we have deserved to suffer universally and perpetually, by all kinds of misery in this World, and by the torments of a sad Eternity. And now what are all our present sufferings in comparison of these amazing miseries? Our afflictions which we complain of, are felicity and mercy in respect of these Evils. A Prison indeed is terrible, but it is very welcome to him that is reprieved from a bloody Execution; so verily, if we call to mind what God might justly lay upon us, and what we deserve, we shall bless him that he deals no worse with us; and only pray that

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we may not be punished so heavily, nor so often, so many ways, nor so long time as bears proportion with our Crimes. If God should deal with us after our Sins, and reward us according to our Iniquities, alas, these temporal grievances which we labour under, are but the beginnings of Sorrow; for then he should cast us into Hell-fire to be tormented for ever and ever : Who therefore would not pray with the devout Father, *Lord give us any Earthly affliction, so we may escape the pains of Hell, cut us and burn us ; lance and sacrifice us here, so we may be spared hereafter ?* All the troubles of this world are short and easie, they are to be esteemed, as proceeding from Mercy, and not as equalling our Offences; so that we do here submit to any moderate Wordly misery, if so be the Lord will but please to save us thereby from the vengeance of Eternity. This is the sum of this most pious ejaculation, even that our temporal afflictions may be mitigated, and eternal pains wholly averted, and neither the one nor the other executed upon us according to the measure of our sins. We do in this one short Verse confess our Sins, and the grievous Punishment which they deserve ; we set forth our own inability to endure it, and fly to the Divine Clemency to allay it : We clear his Justice in what he hath laid upon us ; we bless his Goodness, that they are no worse, and we importune his Mercy not to proceed to the utmost extremity : In a Word, we do in this one Sentence glorifie God, and learn our selves Patience, and procure mercy to abate our miseries : and what could be chosen fitter, or placed better to usher in these following Supplications, in which we will now proceed ?

ð. IV. Of the Prayer against Persecution.

I. **T**HE way being prepared by the preceding Verse, the Priest is now beginning to pray for the People alone : But lest they should think their Duty is at end, as soon as the Responses are over, he enjoyns them to accompany him in their hearts still, by this antient and pious summons [*Let us pray :*] And the Petitions in this Form are so excellent, that they do also invite us to joyn in them ; for the Matter of them is very profitable, and collected some of it out of Holy Scripture, the rest out of Primitive Forms. But take it altogether, and it is a piece of the Western Churches Devotion, among the Offices whereof, it antiently stood with this Title (d) : [*For Tribulation of heart*], which Inscription we have left out as not so very proper, but the Prayer it self we have retained as very useful in this place, if we say it with Understanding and Devotion ; to which, we hope, the following Method will give fair assistances.

(d) *Deus qui contritorum non despicias gemitum, & marentium non spernis affectum, &c. Miss. Saris. fol. 33.*

The Analysis of this Prayer.

2. In this Prayer are three Particulars.	1. That which encourageth us to ask	1. Gods gracious Nature.	O God merciful Father,	
		2. His Pity to the afflicted.	That despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful,	
	2. The things herein asked	1 That in all our Troubles we may pray	1. With his assistance	Mercifully assist our Prayers, that we make before thee in all our troubles and adversities, whensoever they oppress us,
			2. To his Acceptance	And graciously hear us,
		2 That those Prayers may so preserve us	1 That our Enemies may not hurt us by any Evil	That those Evils which the Craft and Subtily of the Devil or Man worketh against us, be brought to nought, and by the Providence of thy Goodness they may be dispersed,
		2 Nor hinder us from doing good	That we thy Servants, being hurt by no Persecutions, may evermore give thanks unto thee in the Holy Church,	
	3. In whose Name we ask them,		Through Jesus Christ our Lord. Amen.	

A Practical Discourse upon this Prayer.

3. **God merciful father, who despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful :**]

If we behold the Antient Christians, and observe their manner of saying the Litany in times of publick Calamity, we shall find they were clad in Sackcloth, and went bare-foot, they fasted and prayed with deep sighs, and many tears to **God their merciful father.** And how proper this Introduction is for such an address every one may see. The Original of this Sentence is from Holy Scripture, where *David* crys out, *Lord thou knowest all my desire, and my groaning is not hid from thee*, Psal. xxxviii. 9. And God himself hath promised, that *for the comfortless troubles sake of the Needy, and because of the deep sighing of the Poor, he will arise and help them*, Psal. xii. 5, 6. And we are assured, that *God will not despise a broken and a contrite heart*, Psal. 51. 17. All which being put together, do give us good reason in our sorrows to cry to our most merciful Father, who can spell a sigh, and read the Language of a tear, and will not fail to pity them. The Prayers which we make before God, in all the time of our adversity, ought to be joyned with sighs and groans, with tears and unfeigned sorrow, and our comfort is that we have a gracious God, who cannot despise those Supplications, which have sighs and tears for the Companions as as well as the witnesses of their sincerity. If the expressions of our sorrow be forced and feigned, Theatrick and Hypocritical, he will despise them, because he sees our hearts are different from the external pretences

tences: But if they proceed from a contrite heart, and a real sorrow, none esteems them more highly, or entertains them with a more tender compassion. The Holy Spirit intercedes for us with sighs and groans, *which cannot be uttered*, Rom. viii.26. And when we imitate that Intercession, our Petitions shall prevail beyond all the Oratory in the World. If we go to Men, even those who have ability and Obligations to help us, do often despise our sighs, and slight our sorrows; they hear our groans, and behold our tears many times without the least remorse; but God dealeth not so with us. When the poor *Israelites* sighed, and cried out in *Egypt* under their cruel bondage, *Pharoah* was obdurate, and his Servants did not regard them; but their sighing and groans pierced the ears of the Almighty, and moved him to deliver them, *Exod.* ii. 23, 24. Oh how happy are we, who have such a Father, as will never *despise the sorrows of a contrite heart*! Yet our sighs must not only be the expressions of our affliction, but of our Repentance also; we must be sorry for our Sins, as well as for our Sufferings, and then he will be effectually moved to relieve us: Why then do we spend our time in the days of our Calamity, in making a doleful relation to obdurate man, who does not pity us, and will not help us? why do we weep and sigh, and sue in vain? Behold here is one, who will certainly pity us, and can always help us; let us bring all our griefs hither, where we are sure they will not be despised, if they be joyned with contrition and sincerity, and let us call upon him in the words of the Sacramentary, *Hear O Lord the sighs of thy people, and let not the offences of our Sins cry louder than the Mercy thou art wont to shew to the tears of thy Supplicants.* S. Greg. Sacram. pag. 206. Which is not much unlike this of ours, only turned into a Petition. I shall only add, that as it is a very great happiness to have our
sighs

sighs and tears considered, and pitied by our Heavenly Father ; so it is a great Duty, that we imitate our God herein, and always shew our selves compassionate to those who sigh and cry to us in their Calamities, it being excellent advice of the Apocryphal Author, *Turn not away thy face from any poor man, and the face of God shall not be turned away from thee*, Tobit. iv. 7. We desire such pity should be shewed to us, and we cannot more effectually move the Lord unto it, than by shewing the like to our Brethren.

4. Mercifully assist our Prayers, that we make before thee in all our troubles and adversities, whensoever they oppress us, and graciously hear us :]

Prayer is so proper for a state of Affliction, that all sorts of men fly to it, when they are in that Condition : *Psal. cix. 3. Isai. xxvi. 16.* For howsoever Prosperity may puff men up, and make them forget their necessities, and their dependance on an higher Power ; Adversity will make them sober again, and teach them to call upon him, whom, in the days of their jollity, they either forgot or despised. Now when any man in his distress shall seek for the Divine pity and help, it is a dismal thing to be rejected: *If thou hearest not (saith David) we shall become like them which go down into the pit, Psal. xxviii. 1.* When God will not hear us, our last refuge fails, and we have nothing left, but despair, and miserable Expectations: wherefore we are infinitely concerned to desire, that all the Prayers which we **make in our troubles and adversities**, may be devout and acceptable ; and so we pray here, that he will assist us in making them, and accept them, when they are made. We can never pray well without his assistance, and therefore we need his help as well in the

Prayers of our Affliction, as in those of our Prosperity: and though it is of most concernment, for the Supplications of trouble to be free from exception; yet unless God help us therein we shall fail; either we shall be so dejected, we cannot pray at all; or so discouraged, as not to be able to pray with Faith and Hope; or so disturbed and vexed, as to fill our Prayers with murmuring and complaining: so that lest the Supplications of our affliction should dash upon any of these Rocks, and so never attain the Port, we first beseech the Lord mercifully to assist us with Faith and Hope, Courage and Patience, by which qualifications we shall be enabled to pray well; and then our next request is, that he will **graciously hear us** in the day of our Trouble, when a denial would be most of all terrible. And if we can but prevail so far as to be thus assisted and accepted in the Prayers of our Adversity, we are safe whatsoever our Calamities be. He that hath the Gate of Heaven open to him, hath a sure retreat, whatsoever come against him. No Affliction or Persecution can hurt that Man, to whom God grants such Grace, that he can pray prudently and devoutly in his Troubles, and on whom he shews such favour, that he heareth and answereth him in them. Which is a seasonable Admonition to us, who are now saying our *Litany*, that is, our Prayer for an afflicted Estate, that we may desire to be assisted in repeating it, and answered in all the Petitions of it at this present time; and not only so, but at all other times, whensoever we shall have occasion to use it, because our troubles do oppress us. And withall, since we have so extream need of God in our affliction, we must not neglect him in our Prosperity, for he will be most likely to assist and hear them in their troubles, who have been constant and devout Petitioners to him in their felicities. The wise
man

man directs us to honour the Physitian before we have need of him, *Ecclus xxviii. 1.* And the like we should do by God (e). *Xenophon* adviseth us to get the favour of Heaven in Prosperity, and then in our need we may go chearfully to God, as being our friend already, and pre-engaged to our assistance (f). Whereas if we never pray in earnest, till necessity compel us thereunto, he may justly reject us, as once he did the *Israelites*, *Jud. x. 14.* *Go and cry unto the Gods which ye have chosen, and let them deliver you in your Tribulation, whom you have served in your Prosperity.* Be we therefore in peace or in trouble, it is necessary for us to be frequent and fervent in our Prayers, but most especially in our affliction. To want inclinations or abilities to pray then, is to be deprived of our chiefest support and means of relief; and not to be accepted when we do make prayers in our Troubles, is the saddest aggravation of all our Miseries, which whosoever well considers, they will doubtless most heartily put up this excellent Petition.

(e) *Cole Deum priusquam ejus auxilii tibi opus est. Di. R. R. Jure venit cultos ad sibi quisque Deos.*

Ovid de Pont. l. 1.

(f) *"Οπως ὅταν ἐν χρείᾳ γυνώμεθα δαρπύντες αὐτὲς παραλαμβάνειν, ὡς ἀμενεῖς ὄντας ἦδη καὶ φίλους.* *Xenoph. ap. Plutarc. de tranqu.*

5. That those Evils which the craft and subtilty of the Devil or Man, worketh against us, be brought to nought, and by the Providence of thy goodness they may be dispersed.]

The Church of God, and every faithful Member thereof, have many and mighty Enemies, which are continually exercising their Wits, and using their utmost craft and subtilty to do them hurt. The principal of these is Sathan, who is the Captain, the Leader and Incourager of all the rest; and under him are listed ma-

ny malicious and busie Agents, whose designs are contrived so closely, and carried on so cunningly, that human eyes cannot discover them. Wherefore the Church hath taught us to pre-engage the Almighty, whose wisdom will find them out, and his Providence bring them to nought, so that if our Prayers can but engage him to take our Part, we shall be safe, in despite of all that Sathan and his Instruments can do against us. *The Lord is on my side* (saith David) *so that I will not fear what man can do unto me; He taketh my part, therefore shall I see my desire upon mine Enemies*, Plal. cxviii. 6, 7. *And if God be for us, who can be against us*, saith St. Paul, Rom.

(g) *Nemo vos laesit, nisi prius Deum vicerit.* Aug.

viii. 31. (g) They must conquer him before they can harm us. Upon these grounds we desire, that in all our Troubles, we may but be able to pray acceptably, and then we shall obtain the aid of Heaven, and need not fear the power of Hell it self.

The Liturgy of St. James hath a Petition exactly agreeing with this of ours; *Look down from thy merciful habitation and hear us, who do with most humble Supplications pray unto thee; and deliver us from every Temptation of the Devil and of Men, and turn not thy help away from us, &c.* And we may note, that though the words be general, [*those Evils*] and may comprehend any kind of trouble, yet it seems probable by the following Sentence to be meant especially of Persecution, which (in the Opinion of the Antients) is stirred up by the Devil (h): He instigates evil men to endeavour by all their might and policy to subvert the true Religion. The Devil is the head to contrive all Persecution, and evil men are the hands to execute it,

(h) *Arbitrium enim Domini Persecutio propter fidei probationem, ministerium iniquitas Diaboli propter persecutionis instructionem, ita eam per Diabolum si forte non à Diabolo evenire credimus.* Tertul. de fug. cap. 7.

and

and when they are thus set on, they are more cruel and mischievous than the Devil himself, who could not act without them (i). When therefore we consider how Sathan and evil men envy our Peace and our quiet enjoyment of true Religion, we need not doubt but they are plotting and designing with all possible crafts to divide and disturb us by Faction and Schism, or to destroy us by cruelty and persecution. How far these designs have gone, or how soon they may break

(i) *Homo malus ipso Diabolo est nocentior, justum siquidem hominem Diabolus timet, impius contemnit, Diabolus homini nisi permissus non nocet, malus etiam prohibitus. Author optim. perf. in Math. hom. 24.*

out we know not, only the malice of Sathan and his Instruments do assure us, that if ever there be an opportunity offered, they will not fail to execute their Intentions. What remains therefore, but that we do fly to our Heavenly Father, whose **Goodness** engageth his **Providence** to watch over us, (and thence it is called *the Providence of his goodness*) & relying on him, that we beseech him to discover and disappoint the designs, and scatter and disperse the persons of those whose unions are the Confederations of mischief: *The Lord bringeth the Counsel of the Heathen to nought, and maketh the devices of the People to be of none effect, Psal. xxxiii. 10.* On which place thus St. Augustine, *When they said, let us take them away from the Earth, and the name of Christian shall be no more in remembrance, if we kill and torture them, and inflict such and such things upon them; thus they discoursed, and yet the Church flourished in the midst of all these things:* so he. These Prayers which the Church ever did, and still doth make, are her constant Armor and defence; for I make no question but that they always did, and ever shall, either divert Persecutions wholly, or support the Christians under them, and if

we say them devoutly, many evil designs will be defeated, and those that do in some degrees prevail, shall not last long, nor spread far, for our God will soon check them, on whose Goodness and Providence we do most firmly rely.

6. *That we thy Servants, being hurt by no Persecutions, may evermore give thanks unto thee in thy Holy Church, through Jesus Christ our Lord.]*

The ultimate end of this request, is that which ought to be the highest aim of all our Actions, viz. *the Glory of God*, and so this is a very proper conclusion for any Prayer; and in the Liturgy of *St. Chrysostom*, the Litanick Supplications are concluded with like words, *That we being always preserved by thy might, may send up*

(k) Ὅπως ὑπὸ τῶν
χράτεσσι σὺ πάντοτε
φυλαττομένοι, σοὶ
δόξαν ἀναμύπω-
μεν, &c. p. 72. &
Litur. Basil. p. 163.

our praises to thee, the Father, the Son, and the Holy Spirit, now and ever: Amen (k). And that Prayer which was lately mentioned out of the Liturgy of St. James, thus endeth, Deliver us O God for thy goodness from all the miseries and troubles of this

World, that we approaching to thy Altar with a pure Conscience, and singing the blessed Trisagium with the celestial Powers, may offer it without offence unto thee. And doubtless both the Antients, and we, learned out of Holy Scripture to beg deliverance from our Tribulations, by this Argument, and for this end, that we may more freely and frequently set forth the Divine praise. Thus when the Heathen came into God's Inheritance, defiled his Sanctuary, and murdered his Saints, Psalm lxxix. David prays, O deliver us—for thy Names sake, &c. v. 9. and at last concludes, v. 14. So we that are thy People, and the Sheep of thy Pasture, shall give thee thanks for ever,
and

and will always be shewing forth thy praise from Generation to Generation : and with regard to his own particular, Psal. cxix. penult. O let my Soul live, and it shall praise thee, &c. The Servants of God desire their life to no other end, nor ask Peace with no other aims, than that they may be undisturbed in the Service of God ; thus we are taught to desire deliverance from all Evils, especially Persecution, not so much for our own quiet, as for Gods glory: we do not ask it merely for our outward safety, and that we may enjoy our Lands and Estates more freely (this may be a Worldling's end) but we ask it, that we may more freely enjoy our Religion, and have liberty to give publick thanks **in the Church** to our Deliverer ; we ask it not so much for fear of suffering, as out of a desire of serving God, and enjoying the Gospel without interruption. 'Tis true, we can praise God in private, even in times of Persecution, but that is not near so comfortable, nor so desirable as to do it openly with our Brethren in the House of God ; and so long as we have the doors of the Sanctuary open to us, we here profess that we will go into them and praise the Lord ; yea, we heartily desire they may never be shut against us, nor possessed by an Enemy ; for of all the Evils which Persecution brings along with it, none is more truly grievous to a good man, than the Cessation of Prayers and Praises, which are the Christians daily Sacrifice. So long as we can, or may, or dare, we resolve to glorifie God in publick, for we have so great a comfort therein, that above all mercies in the world, we desire the freedom quietly to serve God, and we wish we may never have so sad a time, as that this our choicest blessing should be taken from us. We have long enjoyed this incomparable Mercy in this Nation, and are therefore very much obliged to give thanks to the God that hath given us this quiet; but

some are so stupid as to neglect the publick worship, because it is so easie and so common, so free, and so frequent, so that they despise God and his Service, for that very reason for which they should love them. Others are so obstinate and perverse, that they need punishments to bring them to the Service of God; and call it Persecution, when they are justly censured for their neglect and contempt thereof. Now such as these do contradict this Petition by their Lives, and may perhaps provoke the Almighty to take away the Liberty which they so undervalue and abuse. Only we hope there are in our *Israel* many thousands who do continually praise God for the publick Worship, and beg the continuance of the same, who value it highly, frequent it constantly, and by their prayers do dispel all those dismal clouds that at any time seem to threaten us; and for these mens sake, and for Jesus sake, we hope that all our Enemies purposes shall be prevented, and their hopes frustrate, and that we shall yet sing publick praises in the Sanctuary to him, that only makes us to dwell in safety. *Amen.*

See the Paraphrase in the end of the whole Litany.

ð. 5. *Of the alternate Supplications.*

1. **W**E must observe that the foregoing Prayer is not ended with *Amen*, as all others use to be, because the Prayer is not concluded by these Supplications, but continued still, only in another form, so that the People instead of answering, *Amen*, do begin these Responses immediately, and both the Priest and they joyn in pressing the same thing before desired, though in other words, and in a different Phrase. The Sentences themselves are collected out of *David's* Psalms, and out of some antient Offices; and though we ought not to measure their Method by the rules of Art, nor expect any other order than a Soul full of sorrow and desire hath put them into, yet to shew they are not thrown together by chance, without co-hERENCE or dependance, we have annexed this Table.

2. *The*

2. The Analysis of the Alternate Supplications.

In the Alternate Supplications we pray for two things,	1. For Deliverance expressed by		1. An Act of Desire,	O Lord arise, help us and deliver us, for thy Names sake.
			2. An Act of Commemoration.	O God we have heard with our ears and our Fathers have declared unto us the noble works that thou didst in their days, & in the old time before them.
			3. Another Act of Desire.	O Lord arise, help us and deliver us, for thine honour.
			4. An Act of Faith and Gratitude.	Glorie be to the Father, and to the Son, &c. As it was in the beginning, is now, &c
2. For support in the mean time both	1. Immediate by	1. Defence from our Foes.	From our Enemies defend us, O Christ.	
		2. Regard of our Miseries.	Graciously look upon our afflictions.	
		3. Compassion in our sorrows.	Pitifully behold the sorrows of our hearts.	
	and	1. Positively begged	1. Pardon of sin.	Mercifully forgive the Sins of thy P.
			2 Audience of our Prayers.	Favourably with Mercy hear our Pr.
	2. Mediate by some special Requests which are	{	1. Pardon.	O Son of David, have mercy upon us.
			2. Alter-nately re-peated in Petitions, for	Both now and ever vouchsafe to hear us
			2. Audience.	O Christ, Graciously hear us,
				O Christ graciously hear us, O Lord C.
				O Lord, let thy mercy be shewed upon us, Like as we do put our trust in thee.

A Practical Discourse upon these Supplications.

3. **O** Lord arise, help us, and deliver us for thy names sake. Psal. xliv. 26. or Psal. lxxix. 9.]

It is a great assurance, that the People did carefully attend the Priest, while he was praying against the Enemies of the Church in the former Petitions, if they do readily and devoutly add this short Sentence in the close of them ; for this is a further pressing that great request in *David's* words. The Psalm out of which this may seem to have been taken, viz. Psal. lxxix, was designed for a time, when the Enemies of the Church prevailed, and then it was appointed they should pray, *Help us O God of our Salvation, for the glory of thy Name*, v. 9. Which form we imitate, only we introduce it with that eminent piece of Jewish Liturgy : *O Lord arise*, Numb. x. 35. Psal. lxviii. 1. For while evil Men prevail against the righteous, and the Church lies under oppression or persecution, there seems, as it were, a suspension of Providence, and God is said to *sit still* ; but when he begins to assist and deliver his People, and destroy their Enemies, then the Scripture expresses it by his arising, *Thou shalt arise and have mercy upon Sion*, Psal. cii. 13. *When God arose to Judgment, and to help all the meek*, &c. Psal. lxxvi. 9. *I will up, saith the Lord, and will help*, &c. Psal. xii. 6. But this significant Metaphor is no where so fully set out as in Psal. xliv. 26. Where we have this Prayer intire, according to the Old Latin and Greek Versions (1), and whence it is more likely our Liturgy hath taken it : For v. 23.

(1) *Exurge Domine, adjuva nos, & redime nos propter nomen tuum.* Vulg.

Ἀνάστα κύριε βοήθησον ἡμῖν καὶ λύτρωσαι ἡμᾶς ἐνεκὰ τοῦ ὀνόματός σου. lxx.

Psal. 44. 26.

The

the Church in its distress cries out, *Up Lord, why sleepest thou? Awake, and be not absent from us so long*, v. 24. *Wherefore hidest thou thy face, and forgettest our misery and trouble*—and at length, *ver. 26. Arise and help us, and deliver us for thy mercy sake*; or as the old learned Translations had it, *O Lord arise, help us, and rescue us for thy Names sake*. The sum is, that if we are already oppressed by our Enemies, or discern they are rising up, and making preparation to set upon us, we must most earnestly cry unto God in these words, that he will arise for us when they rise up against us, and then we need not question but all those evils which Men or Devils contrive against us, shall be brought to nought; for if he do but *arise*, our Enemies shall be scattered without one stroke, *Psal. lxxviii. 1*. He can look them into confusion, and *veni, vidi, vici*, is only true of him, the brightness of whose presence makes all that hate him flee before him. Having therefore such a God to take our part: First, we desire him to *help us*, that is to bear us up, & support us against their furious assaults, & also to *rescue & deliver us* from them at length, that they may trouble us no more. We delight not in contending with them, nor do we pray for their confusion, but our own Peace: we fly not to humane aids, but with the old weapons of the primitive Christians, Holy

(m) *Stabimus & pugnabimus usque ad mortem, si ita opprimerit, pro matre nostra, non scutis & gladiis, sed precibus fletibusque ad Deum.*
S. Bern. Epist. 221.

Prayers and Tears, we seek to defend our Mother, the Church (m). We go not by violence to right ourselves, but commit our Cause to God, who we hope will arise and help us; not for any merit in us, but for *his own Name sake*. 'Tis certain that we justly deserve to suffer, and if we were so vain as to think otherwise, God would let our Enemies prevail on purpose to hum-

humble us ; but far be it from us to sue unto his Majesty in our Name : No, we petition him to deliver us for **his own sake**, because we are called by his Name, and have trusted in his Name, and spoken great things of his Name ; so that upon these accounts we hope he will not let us perish, lest his Name suffer by our Fall. *Israel was unworthy of deliverance, as we also are, nevertheless he helped them for his Nanes sake, that he might make his power to be known, Psal. cvi. 8.*

4. **God, we have heard with our ears, and our fathers have declared unto us the noble Works which thou didst in their days, and in the old time before them.** Psal. xliv. 1.]

It is the property of Affliction to make men pray earnestly, and the Supplications which we make in distress, if they be wanting in any thing, it is in Faith and Hope : wherefore when the Priest observes how passionately the people cry unto the Lord to **arise and help** them, he encourageth them to hope chearfully, as well as pray earnestly, by repeating the Verse of the xliv. Psalm, which *was composed* (saith our excellent Paraphrast) *in some time of general oppression by foreign Enemies*——and begins with a commemoration of Gods former mercies, as a ground of confidence in, and Prayer to him for deliverance out of present dangers (n). Which sufficiently shews how exceeding properly it is used here. The Jews of old had few Writings among them, but the Memorials and History of Gods wonderful works after the time of *Moses*, were preserved some years by tradition; for which cause the Fathers were very careful to deliver to them a full and faithful account of them, *Psalm lxxxviii. 4.* And also did diligently instruct them in the Writings of

(n) Dr. Hammond
preface to Paraph.
on Psal. xliv.

Moses,

Moses, how miraculously the Lord had brought them out of *Egypt*, kept them in the Wilderness, and destroyed all the Old Inhabitants of *Canaan* before them, that they might inherit there : and in after ages when their posterity fell into Calamity, they made an excellent use of what they had read and heard ; for they apply themselves to God, and by commemorating

(o) *Admirantes
quare in istis diebus
tanquam deseruerit eos
recolunt præ-
terita quæ audierunt à
patribus.* Aug. in loc.

what he had done for their Fathers, do most chearfully beg mercy for themselves (o) : and the force of their Argument lies thus : We have frequently and fully been informed of all those Miracles of Power and Mercy, which thou didst work for the deliverance of our Fore-fathers : and thou art the same Lord, thy might is not lessened, nor thy mercy abated, nor is there the least change in thee : and we are the same People, the Children and Posterity of those for whom thou hast done such wonders from the first Ages of the world in all the Generations since ; and shall we and all thy glorious Acts perish together and be buried in one Oblivion ? If thou hadst not delighted in this Nation, thou hadst not done so infinitely for its preservation ; and since thou hast delivered it so often, wilt thou not rescue it once more ? To whom should the Children go for relief, but the God that delivered their Fore-fathers ? Of whom should this Generation seek for succour, but of him concerning whom we have been told such illustrious things ? Thus the Jews argue, and so may we Christians also : for we have heard and been told by our Fathers, what noble works God hath done for the deliverance of his Holy Catholick Church in all times : how he preserved it in its first Plantation, when the Learning of *Greece*, the Power of *Rome*, and the Malice of *Judea* did all combine

bine against it, he upheld it so wonderfully, that Menaces and Fury, Bonds and Banishments, Racks and Tortures, Fire and Sword could not prevail to extirpate a few innocent and unresisting People, but their numbers encreased, and their Religion grew more eminent, and more admired in the midst of all these Persecutions (p).

And why should we fear that God will desert us now? It were easie (if needful) to run through all the Ecclesiastical Annals, and observe those many and grievous Evils,

which *the craft and subtilty of the Devil or Men have wrought against the Church*, which have always been most eminently defeated by the providence of a gracious and merciful God, but every one hath heard and read many instances of this kind, and it were well if our memory could furnish us just now with some Example of a deliverance from such like circumstances as we do now groan under; it would be a strong foundation for our Faith, and a mighty encouragement to our Prayer for the like relief to be afforded us also. But if we be more affected with nearer Instances, this very *Church of ENGLAND* affords us great variety, for we have all heard, and our Fathers have told us how wonderfully the Papal yoke was broken off at first, and how strangely all their endeavours for reducing the *Roman* deceits and superstitions have been frustrated ever since; the *Marian* Persecution, the *Spanish* Invasion, nor the Papal Bulls of Excommunication could not effect it; the many secret Seditions, and open Rebellions, nor the accursed Powder-plot could not bring it about, because our God discovered and dissipated them all. We know they have divided us at home, and tra-

(p) *Nec quicquam tamen proficit, exquisitior quæque crudelitas vestra illecebra est sectæ, plures effici-mur quoties metimur.* Tertul. Apol.

and

animated the giddy Sectaries to overthrow our Laws and Government, and to destroy the best of Men as well as of Kings, yet God hath restored us again; and blessed be God, neither *Rome* nor *Geneva* did ever yet prevail long together, neither Faction nor Superstition hath been able to subvert the primitive and holy Doctrine and Discipline of the Church. And really when we recollect all the passages of Divine providence in our preservation, we must confess that this Nation hath been the Darling of Heaven, this Religion the peculiar care of the most high; it was established at first by many wonders of his goodness, and it hath been preserved ever since by miracles of mercy; so that when any danger appears on the right hand, or on the left, let us review our former deliverances, and encourage our selves in the Lord our God, who hath been our helper ever of old. It is one very great end of those eminent Deliverances which are bestowed upon us, that they may be as Presidents to engage us to seek for relief, and animate us to hope for succour whenever we shall fall into the like dangers. And it is one of the best uses we can make of the former Mercies of God, when we commemorate them so seasonably, that they may at once be thankfully remembred to his Honour, and freshly urged to our comfort. When the Memorial of them doth cause us to praise God for them, and excite us to bear up nobly under our distress, and to call chearfully on him for such deliverances as our Fore-fathers have had from his endless Compassions.

5. **O Lord arise, help us and deliver us, for thine Honour.** Psal. xlv. 26. & lxxix. 9.]

This is no vain Repetition, although it be no more but an Explication of the former [*numb. 3.*] Only what *David* asks at once, viz. To be delivered for the **honour of Gods Name**, we have divided into two, and beg deliverance; *First*, for the **Name** of God; *Secondly*, for his **Honour**. First, that his Name be not Blasphemed. Secondly, that his Honour may actually be advanced by a fresh instance of his mercy to us. The Petition is not only used in the Psalms, but at this day is found in the *Euchologion* of the *Greek Church* among the Forms in time of publick Calamity (q); yet it cannot come in

more properly than in our Litany; for the People having before petitioned the Almighty for Succour and Deliverance, the Priest encourageth them to persist in calling upon God, by calling to mind the wonders which he hath done in all Ages for his Church, and those who called on him. Now the people being animated with this commemoration, upon the fresh remembrance of his mercies, continue their suit, and renew their importunity, beseeching him to deliver them for his **Honour**. The Lord hath got himself an infinite Honour by the former deliverances vouchsafed to his Servants, and we hope for the support of his Honour still he will also defend us. As *Darius*; Dan. vi. 20. so all that know not our God do enquire, whether our God, whom we serve, be able to deliver us? if he help us, our very Enemies will see his glory; if he desert us, they will be apt to insult against God himself, and say, *Where is now their God?* Psal. lxxix. 10. So that we fear

(q) Βοήθησον ἡμῖν ὁ Θεός, ὁ σωτὴρ ἡμῶν ἐνεκὰ τῆς δόξης τῆ ἐνδόμαχης σου, Κύριε ᾧ ψαλμοὶ ἡμῶν.
Euchol. p. 769.

lest the divine Honour should be aspersed, if we should be ruined, and we ought to fear his being dishonoured as much as our own Calamity. This was that very Argument which *Theodosius* used when his Army was like to be discomfited by *Eugenius* a Tyrant, who did oppose him: In that distress, the Emperor standing on a Rock, fell on his knees and prayed, saying, *O stretch*

thy right hand to help thy own People (r), *lest the Heathen say, where is now their God?* And immediately

the Scene was changed, the Imperial forces prevailed, the wind blowing back the Enemies darts in their faces, so that God was honoured, and the Emperor victorious by the vertue of this Prayer: Than which we cannot have a more powerful Motive; deliver us (say we) and then we and all thy Servants shall be obliged to honour thee, and will do it for love; and thy Enemies shall be forced to acknowledge thee, and must do it for fear, and so our God shall be praised by all. *Amen.*

6. *Glorie be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. Amen.*]

The general sense of this Doxology hath been given already in the first Part, together with the Original of it in the Church; so that we are here only to account for two things. 1. How it comes to be used among our Litanick Supplications? 2. How we ought to apply it in this place?

And 1. It is evident to any considering Reader, that throughout the whole Book of Psalms, there is a rare mixture of Praises and Prayers, so that even in the most dolorous complaints of misery, there is interwoven many triumphant Hymns of Praise, and acts of Thanksgiving,

giving, as *Psal.* vi. 8. and *Psal.* xxii. 22. 25. and in very many other places, in imitation whereof the antient Liturgies of the Greek Church (particularly that of St. Basil) the Supplications do ever end with a Doxology, because to thee belongs all Glory, Honour, and Adoration, to the Father, to the Son, and to the Holy Ghost, now and ever, &c. (t); and the Western Offices use the *Gloria Patri* on the same occasion, wherefore I doubt not but we shall be convinced that our Church hath most piously and prudently inserted this Doxology here; if we will but

II. Apply it to the ends, for which she hath designed it in this place, viz. 1. As an act of Praise for all those ~~Noble Acts~~ which we have heard our God hath done for his Church in all Ages; for if we be truly sensible of them, we cannot think of them, nor mention them without gratitude and admiration, the very commemoration will oblige us to break forth into a Thanksgiving to the Father, Son, and Holy Ghost, by whom all these wonders have been wrought. But to this it will be replied, that if we really be (as our Litany supposeth us) in a state of trouble, it will be as contrary to our temper, as unsuitable to our condition to rejoice and give thanks: *How shall we sing the Lords Song in a strange Land?* say the Jewish Exiles to those who required of them Melody in their heaviness, *Psal.* cxxxvii. 3, 4. *The Affliction of an hour* (saith a wise Man) *maketh one forget pleasure*, *Eccl.* xi. 27. And we may all observe, that when Calamities are upon us, we can hardly be grateful for former mercies (u): But I am sure, though we are not inclined to be thankful for received

(t) Ὁν σοι πρέσβη
πάντα δόξα, τιμή καὶ
προσκύνησις, τῷ πα-
τρί, καὶ τῷ υἱῷ, καὶ τῷ
ἀγίῳ πνεύματι νῦν
καὶ ἀεὶ. Lit. S. Basil.

(u) Hoc habet inter
reliqua mala dolor,
quod non supervacuum
tantum sed ingratus
est. Sen. Ep. 99.

favours in our affliction, yet we are obliged to be so, and it would be a great allay to present Sufferings, if we did call to mind the years of the right hand of the most High; if we can bring our hearts to praise God in the midst of our Sufferings, it will make the burden lighter, and us more able to bear it, as well as God more willing to remove it; and a little mixture of Eucharist for antient deliverances will effectually recommend our present Petitions for the like Mercies 2. We ought to apply this *Gloria Patri* as an act of Faith; it must not only look back on former blessings with joy and comfort, but forward also upon the Mercys we now pray for, though we have not yet received them. The worst of Men, when they have got their desires, can give thanks; but a pious and devout Christian reflecting upon the past Memorials of Divine goodness, can ask deliverance with so chearful a hope, and so firm perswasions to prevail, as that he can give thanks for a mercy before it be received. It is *St. Chrysostom's*

(w) Ἐίδες Δε-
πῖδα ψυχῶν, ἤτισιν
ὡς πρὶν ἢ λάβῃ, ὡς
λαβὼν ἀχαριστεῖ
ἀδελφὲ τῷ Θεῷ. *Chryl.*
in *Psal.* 12.

observation, that a soul full of hope prays and immediately praises God, as if it had presently obtained its desires (w). He hath delivered our Fathers wonderfully, and often; wherefore we beseech him to set us free also, and to testifie we beg

this with Faith and noble expectations, we do already sing, *Glory be to the Father*, &c. *S. Paul* informs us that Faith is the evidence of things not seen, and that hope makes us enjoy things absent with a pleasure almost equal to the most present fruition; and therefore if we firmly believe that God will deliver us, there is no reason why we should defer our comfort in reflecting on it, or detain his praise who will accomplish it; we may, yea, we ought to give *Glory to the Father*, &c.

And

And what more lovely Spectacle doth this world afford, than a pious, yet afflicted Man, so supported by Faith and Hope, so full of all honourable thoughts of God, and so sweetly relying on his aid, that he can sing praises in the midst of his fiery Furnace, and satisfie himself with mercy at a distance, merely because it is in the hands of a gracious disposer? If there be any method to engage the love of Heaven, or bring in the Celestial powers to our rescue, it must be by these high and noble opinions of the Divine goodness; and surely the Father of mercies will not disappoint those who have praised him for deliverance already, because they believe it is surer in his hands than if they had it in their own; and thus our Faith and gratitude become instruments of our deliverance (x): And because we believed before we had it, it is very likely it shall be given us before we could expect it. May we therefore all thus say, and thus apply this most excellent and seasonable *Glory be to the Father, &c.*

(x) *Virtus fidei credere quæ non vides, merces fidei videre quæ non credis. Aug. in Psal. 109.*

7. From our Enemies defend us O Christ:
Graciously look upon our Afflictions.]

Although the Faithful do most firmly believe they shall be delivered at the last, and rejoyce in hopes thereof; yet they know it is possible their Affliction may be continued a while for a tryal of their Patience, and the exercise of their other graces, wherefore they continue to pray still for support in the mean time, desiring the hand of God may protect them; his Eye regard them, and his Heart pity them in all their distress. The first of these requests is to be **defended from their Enemies**, a Petition so frequent in *David's* Devotions, that it were endless to cite the instances, *De-*

send me from mine Enemies O Lord, saith he ; **Defend us**
O Christ, say we, directing our address to the blessed
 Jesus, who came on purpose to save us from our Ene-
 mies, and from the hand of all that hate us ; He is our
 King, to whom *is committed all power in Heaven and in*
Earth, Matth. xxviii. 18. and who is constituted the

(y) *Quem autem*
honorem litabimus Do-
mino Deo nostro, si no-
bis arbitrium defensi-
onis arrogaverimus ?
Tertul. de Patienti. c.
 10.

Judg' of all men, to whom we owe
 this honour (y) to submit all our
 injuries to his decision, and to rely
 on his might for defence from our
 Enemies, on his justice for the
 righting all our wrongs : he hath
 forbid us to render our Enemies e-
 vil for evil, *Matth. 5. 39. Rom. xii.*

17. And though this be sometimes an encouragement
 to their assaults, yet it is also an assurance of our safety :
 And when we do not resist them in obedience to his
 precepts, we may chearfully expect he will protect us
 from their malice ; and if mischievous persons be more
 apt to set upon us, they are less able to hurt us, when
 we leave our cause to him. The Heroick gallantry in-
 deed of this Age will account it an argument of a poor
 Spirit to fly to Prayer, as a means of defence from our
 Enemies, since Oaths and Menaces, fury and revenge
 are the irreligious Testimonies of most Mens courage :
 But *Numa* is judged a very wise Prince, who being told
 as he was about to offer to the Gods, that his Enemies
 were approaching, answered, *Let them come, I will go*
on with my Sacrifice ; esteeming the obliging of Heaven
 to his Party to be none of his least preparations against
 his Foes. And if we take right measures of the Power
 and Wisdom, the Compassions and Fidelity of Jesus, we
 surely reckon it amongst our best Policies to fly to his
 protection. He can destroy our Enemies, but that we
 do not wish ; only we desire we may be preserved from
 them,

them, and not hurt by them, which doubtless he will not deny; and if he please to grant it, to assault and vex us they may, but to ruin or destroy us they shall never be able; they cannot *touch one hair of our head without his permission*, Matth. x. 30. And if they should be licensed to take away our temporal life, a Christian might more truly than *Socrates* say (2): *My Enemies may kill me, but they cannot hurt me*; for at the worst their malice would but send them a little sooner to an Eternity of joy: Let others therefore rely on other arts of security against their Enemies: We (though we will neglect no innocent means of safety) will make it our constant care to pray, *From our Enemies*, &c.

(2) Ἐμὲ δὲ Ἀ-
νὺτ' ἢ μέλιτ'
ἀποκτείνειν μὲν δύ-
νανται, βλάψαι δὲ οὐ
Πλάτο in Apolog.

Secondly, Our next Petition is, that he will **graciously look on our Afflictions**: Alluding to *Exod. ii. 25*. Where God is said, *graciously to look down upon the miseries of the poor Israelites under their cruel bondage*; with respect to which phrase is that Prayer made, *Look down from Heaven, and behold from the Habitation of thy Holiness*, &c. *Isa. lxiii. 15*. as well as this of our Litany. The Mercies of Jesus are so great, that if he please but to look upon us, he cannot but pity us in our Miseries, nor can we have a more reviving Cordial in our distress, than to see that the Eyes of our merciful Redeemer are over us. When poor *Agar* had left her Master's house, and all her comforts together, and was as destitute of hope as of all provisions in a dismal and hungry Wilderness, she was much transported at the appearance of an Angel, because she saw God looked after her in her lowest fortune, *Gen. xvi. 13*. And if our condition be ever parallel, our joy will be as great to perceive the gracious Eye of Jesus looking on us; for he will so observe and pity our fears and sorrows,

so remark the cruelty and injustice of our Enemies, and so discover the best means and the fittest time for our deliverance, that a gracious look is the Prologue to a rescue, and an excellent testimony of his love, and a support of our Faith in the mean time.

8. Pitifully behold the sorrows of our hearts:
Mercifully forgive the sins of thy People,] *Psal. xxv. 17.*

Sorrow is the natural and necessary Companion of affliction, and when there is trouble without, there will be grief within, unless we have a Stoical stupidity upon us; wherefore, as before we begged of God graciously to regard our external miseries, so now we beseech him **pitifully to behold** our internal **sorrows**: The outward affliction that we feel is commonly occasioned by our Enemies, but the inward dolours of our hearts do many times proceed from our sins; as therefore we prayed there for defence from our Enemies, and support in our afflictions, so now we entreat for pity in our sorrows, and pardon of our sins: The Words are not much varied from those of *Psal. xxv.* Where the Royal Prophet having complained that the *sorrows of his heart were enlarged*, ver. 16. adds v. 17. *Look upon my adversity and misery, and forgive me all my sin*; only he refers to his own particular what is here applyed to the whole Church. 1. We desire that *Jesus, who was himself a Man of sorrows, and acquainted with grief*, Isa. liii. 3. *who also hath born our griefs, and carried our sorrows*, v. 4. and is a merciful High-Priest, Him we entreat to behold the sorrows of our hearts with much compassion, for none but a Divine Eye can pierce so deep: Men may see our tears, and hear our sighs and our sad complaints, but they cannot distinguish between the feigned sorrows of a Hypocrite, and those of the most sincere mourners, but Jesus can; and if he sees our sor-

sorrow proceeds from a contrite heart, no doubt he will pity us, for he knows what a troubled Spirit is; only we must remember he is not to be mocked, nor must we presume to make this request with a heart wholly insensible of its own guilt and danger: He that desires Jesus to behold **the sorrows of his Heart**, and hath no sorrow there at all, doth affront and provoke him on whom he calls in vain. It may be it will be pretended we have no cause of inward grief; but I answer, no man in the World can prudently or truly say so; for while we live in this Vally of tears, either our own afflictions, or the miseries of our Friends, the Calamities of our Nation, or the troubles of the Church, or however our continual sins give us too good ground of sorrow always, especially when we come before God on purpose to commemorate our own miseries and sins, and those of all Mankind in this blessed Litany: now surely, if we have any sense or any charity, we may truly say we have sorrow in our hearts, and we therefore seriously desire Jesus to pity us in it. 2. We pray that **He will mercifully forgive the sins of his People**, for the forementioned sorrows of our hearts are not so much the effects of our afflictions as of our sins, and therefore the first wish that our troubled soul breaths out is, that our sins might be forgiven, and then our sorrows and afflictions also would cease: It was sin that caused all our outward troubles, and it is sin that occasions our hearts to be so full of sorrow; so that if Jesus would please but to forgive these, and remove the cause, the effect would cease immediately: And of whom can we more properly desire this, than of our most blessed Redeemer? We are his People whom he hath purchased with his most precious blood, he is our Saviour, and hath the best right to dispense Pardon, because he hath procured it; let us therefore
most

most fervently beg Remission of him, and then whosoever be our Foe, God will be our Friend; we shall easily bear all assaults from without, when we have peace with God and a serene Conscience; if our sins be forgiven, and our Redeemer do but pity us in our sorrows, Calamities and Enemies cannot make us miserable, if they should for a while continue to oppress us, though it be most likely the sin and the suffering will be removed together.

9. **Favourably with mercy hear our Prayers.]**
Job. xxxiii. 26. O Son of David, have mercy upon us. —
Matth. ix. 27.

As pardon of sin is the first means to comfort a pious but afflicted Soul: So hearing of Prayers is the second, and God hath promised concerning a good Man, *Job xxxiii. 26. That he shall pray, and God will be favourable unto him:* Which promise we here do embrace, and found this request upon it, That Jesus will please to **hear our Prayers favourably and with Mercy.** Our persons are guilty of so much Iniquity, and our Prayers accompanied with so many infirmities, that he might justly reject our Persons in anger, and despise our Prayers as unworthy; wherefore we do entreat him to express favour to our Persons, and in mercy to hide the failings of our Devotions. Jesus is the great High-Priest, who is to present our Prayers to God, and how can he recommend them effectually, unless he favourably accept and mercifully hear them? There is but one Mediator, no Saint or Angel can or will, or dare presume to take this Office; so that since no Prayers can come to the Father, but by the Son, Oh what reason and necessity is there that we should use all possible arts of entreaty to gain a favourable Audience of him! If he favour our Petition, the Father will not deny

deny it; if he pity our case, our request shall infallibly prevail at last; it may be deferred a while, but finally it shall be granted; and whatever requests Jesus hath accepted, favourably and mercifully heard, we need not be solicitous about them any further, for we have lodged them in a safe hand, where they cannot possibly miscarry: On him therefore we call again in the Language of those poor blind men mentioned in the Gospel, **O Son of David have mercy upon us**, Matth. ix. 27. chap. XX. 30, 31. The *Messiah* had long and earnestly been expected among the Jews by the name of the Son of *David* (a): So that these two Men, whose bodily eyes were closed, did by the eyes of Faith discern Jesus to be the Messiah and Saviour of the world, and being in a most uncomfortable estate of blindness, they cried to him for mercy, whom they call the Son of *David*; for as he was the Messiah, they were assured he had power enough to open their eyes; and as he descended from the Family of holy *David*, they did hope he would have pity enough to exercise his power on them; wherefore they ingeminate their cries to him, and finally do prevail, for he had mercy on them, and gave them their sight again: Wherefore we may be encouraged by their success, when we are in any grievous trouble to cry unto Jesus for Mercy, with their affections as well as in their expressions, with the same Faith as well as the same words, and we shall be heard also. 'Tis true, our Redeemer is not now upon Earth as he was then, he is most glorious in Heaven, but he behold's and hears us from thence; and though he be the Son of God, yet he is the **Son of David** also, he hath not left his Humanity nor his compassions behind him, but in the midst of all

(a) *Filius David*,
ponitur pro *Messia*.
Matth. xxii. 42. c. xxi.
9. Imo cap. i. ver. 1.
— *Jesu Christi filii*
David i.e. *Jesu Christi*
Messia.

all his glories, he retains an infinite pity for us, and when we invoke him by the name of the Son of *David*, he will remember all the miseries he suffered in that Estate, & accordingly pity us who are in the like Circumstances: It was God's promise to *David*, that he would set his Son upon his Throne, whose Kingdom should be for ever; and the Church doth keep a Memorial in this Petition, that God hath fulfilled this Promise, for to this very day we go to the King of Glory, and call on him in our necessity by this obliging title, *Son of David*, and so he shall be called to the end of the world.

10. Both now and ever boughsafe to hear us,
 O Christ: Graciously hear us, O Christ, graciously hear us,
 O Lord Christ.]

The sum of all these Supplications are contained in that often repeated passage of the Divine Psalmist, *have mercy upon me, and hearken to my Prayers*, *Psal. iv. 1.* and *Psal. xxxii.* We begged mercy before, and now we desire the acceptance of our Prayers, and they who censure these repeated cries to be Tautology, do declare they are Strangers to the passions that afflicted souls do feel. We esteem it a demonstration of *David's* vehement desire, when he by so many synonymous phrases prays for mercy, *Psal. li. 1.* Or the acceptance of his Petitions, *Psal. v. 1. &c.* And can we be condemned for following such a President? However men speak of it, we doubt not but if we be sincere and earnest in these reiterations, our God will esteem it a pious importunity.

And verily the hearing of our Prayers in a time of distress, is a mercy so great and so desirable, that we cannot ask it too fervently, nor too frequently. An afflicted man that hath prayed long, and is not answered,

ed, is tempted sometimes to doubt whether his Prayers were ever heard or no; in compliance with which infirmity, yet in order to its cure, the Church gives the mourning Soul opportunity to renew its doleful cries at the Throne of Grace, that it may be satisfied it hath called with all possible earnestness: Our Lord Christ is the Father's anointed, and reigns both now, and ever shall, as far as Eternity extends; wherefore we desire he will hear us now, and for ever hereafter, when at any time we shall call upon him: We desired him to **look graciously upon our afflictions** before, and we now entreat him **graciously to hear our Prayers**, even as holy *Daniel* in those excellent devotions, *Dan. ix. 18.* *O my God, incline thine Ear and hear, open thine Eyes, and behold our Desolations, &c.* And may ours be, as his was, prevalent and successful. He whom we pray unto is Christ, the Lords Anointed; yea, he himself is the Lord, and can by his own power both hear and help us: to him therefore will we cry again and again, that these many great and necessary Supplications may not miscarry nor return from Heaven empty.

II. **Lord let thy Mercy be shewed upon us:**
As we do put our Trust in thee--- *Psal. xxxiii. 22.*

Finally, we conclude these Alternate Supplications, as *David* concludes that excellent *Psal. xxxiii. 22.* And as *St. Ambrose* ends his incomparable Hymn, the *Te Deum*, where we have spoken briefly of this Versicle and Response, Part. the I. So that we shall only add that *St. Augustine* calls this a brief, but most profitable Prayer (b), and with him observe that we crave mercy by the best motive in the World, not because we have merited it, or that

(b) *Post hæc fit Oratio brevis & salubris [Fiat misericordia tua Domine super nos] & quo merito? [Sicut speravimus in te.] Aug. enar. in Psal. 33.*

God

God is bound to bestow it on us, but only because we trust in him alone for it, as we have demonstrated by our repeated and redoubled cries to him for mercy: We have no confidence in our selves, or in any other Creature; we have not made application to any Saint or Angel in our *Litany*, but solely cast our selves down at his feet, intirely depending on his goodness, and doubtless he will not cast us off. The Roman Church indeed repeat this Sentence in their Litanies also, but as they have now corrupted their Doctrine with Merits, and depraved their Offices with Invocation of Saints, it neither agrees to their Principles nor to their Devotions, but remains a reproach to their Innovations: I shall only wish, that as it sutes better with our Religion and our Prayers, so it may be said by us with more affection and true Devotion. *Amen.*

¶ 6. *Of the Prayer for Grace to sanctifie our Troubles.*

1. **I**T hath been a usual instrument to render these Prayers odious to men of strong passions, and weak reasonings, to say they are taken out of the Roman Mass-Book; which as it is manifestly false of some of our Forms, so it is impertinently charged as a crime on any of them, because it is most evident, that even where we have taken any Form from thence, our Church was ever careful to find it Orthodox, or make it so; whereof this present Prayer is (among others) an illustrious instance, concerning which the Reader may know that in the Sacramentary of St. Gregory there was a short and pious form which ran thus, *We humbly beseech thee, O Lord, mercifully to look upon our Tribulations, and graciously turn from us thy wrathful Indignation, which we most righteously have deserved, through Jesus Christ*

our Lord. Amen. *Sacram. S. Gregor. pag. 206.* But in the Breviaries of *Salisbury*, fol. 25. This Prayer seems to have been corrupted, for there it runs thus, *We humbly beseech thee, O Lord, mercifully to look upon our Infirmities, and turn from us all those Evils which we most righteously have deserved by the Intercession of all thy Saints, through our Lord, &c.* So that what was of old, and is by us now begged of God alone through Christ, was vainly, if not impiously, asked through the Intercession of the Saints: but such was the care and prudence of the excellent Composers of our Liturgy, that they did not only leave out that corrupt Sentence, and reduce it to its first Innocence; but to Antidote such Contagion, and utterly destroy the Doctrine of supplication to any Creature in our distress, they have added this clause [*And grant that in all our troubles, we may put our whole trust and confidence in thy mercy.*] And now how much folly and malice will he betray, that after all this, should charge this Prayer as Popish, or count it criminal as taken out of their Service? I have been larger in this to shew what we are to think of such frivolous Objections elsewhere, for the like care hath been taken in all other places wherever need required: Now as to this form (as we have it) doubtless it is an admirable Prayer, not only to be used in the conclusion of these general Supplications, but also is exceeding fit to be said in private by any afflicted Christian, who is sensible of his evil-deservings, and groans under his troubles, being desirous they may be either averted or sanctified unto him; and every one will be convinced of this, who will but take pains to consider it in the following Method.

2. *The Analysis of this Prayer.*

2. This Prayer hath 3. Parts.	1. The Preface, to whom we pray,	1. The humble beseech thee, O Father,
	2. The Petitions, or what we pray for	1. Pity us as weak, { Mercifully to look upon our Infirmities,
	3. The Conclusion declaring,	2. Spare us though unworthy, { And for the glory of thy Name, turn from us all those Evils which we most Righteous have deserved,
	1. Respecting God, that he would	1. Believe firmly, { And grant that in all our troubles we may put our whole trust and confidence in thy Mercy,
	2. Respecting our selves, that we may notwithstanding,	2. Live holily, { And evermore serve thee in holiness and pureness of living.
		1. For what end we ask them, { To thy Honour and Glory.
		2. In whose name. { Through our only Mediator and Advocate Jesus Christ our Lord, Amen.

A Practical Discourse upon this Prayer.

3. **We humbly beseech thee, O Father, mercifully to look upon our Infirmities.**]

The former Supplications were principally directed to the Son, but these to the Father; for we have a Heavenly Father, who knows whereof we are made, and discerns as well what we now suffer, as what we are able to endure: and to whom should the Children fly in their fear and distress, but unto their Father, the very mention of whose dear Name may revive their drooping Spirits? To him therefore we make our Applications, and that in the most fervent manner of address, and the most proper for afflicted Petitioners: for *we beseech thee*, that is, we earnestly intreat him to pity us; yet withal there is humility mixed with this importunity, for we do **humbly beseech him**. It was the Character of the famous *Antoninus*, *That though he was very vehement, yet withal very modest* (c).

And so we are here taught to be; we must supplicate vigorously, for our condition and necessities require it; but yet withal we must beg modestly,

(c) *Sanè quamvis esset constans, erat etiam verecundus. Jul. Capitol.*

as being conscious of our own Infirmities, and mindful of his glorious perfections: He is most high to whom we pray; we that do pray are low by our Nature, and lower than ordinary at this time by our afflictions, which have done us very little good, if they have not brought our mind as low as our fortune is. To ask proudly is intolerable in any case, but most of all abominable in those who are in distress; we come to **beseech him to look upon our Infirmities**, and therefore it is but reasonable we should first look upon them our selves, and consider them so long, till the

R

prospect

prospect have taught us **humbly to beseech him** for Relief. Now it will assist us herein, if we do more distinctly consider what our **Infirmities** are, viz.

1. Natural Infirmities. 2. Moral. 3. Providential.

The *first* kind is our Misery, the *second* our Sin, the *third* our Punishment, and all these may be meant here.

I. We beseech our Heavenly Father to look with a merciful eye upon our **natural Infirmities**, that is, upon the weakness and frailty of our mortal state, as the word signifies, *Heb. iv. 15*. We desire he will consider how soon our strength is weakened by Sickness, our comfort banished by a slight Calamity: a light distemper oppresseth our body, and threatens our life, a small grievance discomposeth our mind, and alas it is but very little which we can bear: Our life is short, our strength is small, our resolution and courage are soon daunted: Wherefore we entreat him in all his Corrections to regard our ability, not our deservings; and *St. Paul* tells us, *That God is faithful, who will not suffer us to be tempted above that we are able, but will with the trial, make a way to escape, that we may be able to bear it, 1 Cor. x. 13*. This may be the first sense, or

II. We may beseech him to look with Mercy upon our **Moral Infirmities**, that is, upon those sins which by the frailty of our Nature we are so apt to run into:

(d) *Isai. liii. 4.*
Heb. Infirmities nostras ipse portavit. at lxx. ἀμαρτίας, Item D. Petrus 1. Ep. cap. ii. ver. 14.

for Sins in Scripture are often called *Infirmities* (d), especially those which are committed through the weakness of the Understanding, or for want of Consideration: Now if God look upon these in Justice, he would be obliged to punish us continually; but if he please to excuse them, and pity our frailty, if he please to pardon and forgive them, then we may hope he will turn from us all those Evils which

which we deserve by the daily encrease of them: This may be the second sense.

Lastly, We may beseech him to look with Compassion upon our **Providential Infirmities**, so I call those Afflictions and Miseries, which the Divine Providence hath laid upon us, sickness or pain, oppression or poverty, slander or contempt, all which are sometimes stiled Infirmities also, *Matth. viii. 17. and 1 Cor. xi. 30.* When we labour under all, or any of these, we are taught to represent our misery to our Heavenly Father, and to beseech him to cast a propitious Eye upon us, wholly languishing under these Calamities: We call them by a gentle name, **Infirmities**, that we may not reproach his Providence, but we earnestly beg his pity to support us, or deliver us, desiring that either he will take away these, or however not suffer any more to fall upon us. In each of these Senses, this Petition is exceeding proper for a sinful suffering Creature to use to a mighty and merciful Father, in order to the obtaining his pity, pardon, and deliverance, by describing the frailty of his Nature, which cannot endure much, or hold out long the kind of his offences, which were not done with a malicious mind, and the variety or the weight of his present grievances which have brought him already into a deplorable Estate; doubtless he that effectually urgeth these Considerations, shall either have his Cross removed, or else made lighter, and himself more able to bear it. This is the first Petition considered absolutely by it self, but we must in the next place look upon it with respect to that most admirable inference, which is reduced from it.

4. And for the glory of thy Name, turn from us all those Evils which we most righteously have deserved.]

If we consider our natural frailty, it is evident we can bear but little; if we look upon our sinful Obligations, we must confess we have deserved to suffer much; if we have regard to our present Circumstances, we find that we have work enough to struggle with those Evils that are upon us already: So that the natural consequence of this will be, that we shall heartily importune our merciful Father to avert as well these as all other Calamities from us. Afflictions are frequently compared to a *flood of waters*, Psal. xviii. 16. and lxxiii. 10. But we call to mind that Almighty God doth order the courses of these waters, he turns them which way he pleaseth, and appoints whither, how long, and to what height they shall flow, whereupon we pray with Holy David, *let not the water-flood drown me, neither let the deep swallow me up*, Psal. lxxix. 16. We desire the supreme Disposer of all Events to turn their course some other way, to stop that current that is so fiercely broke in upon us now, and to grant that no new eruptions may overwhelm us. It may be we feel some Evils, but we must confess we have most **justly deserved** greater, so that we may fear there are still worse behind, only we apply our selves to him to divert them all; and there are two Motives included in this Petition. *First*, because it will tend to the **Glorious of God's Name** to deliver such frail miserable Creatures from such a deluge of distress, and all the world will see the glory of our Heavenly Father's goodness therein; we, and all about us shall glorify his Name who pities the frailty of our nature, passeth by the multitude of our sins, and considers the misery of our condition, and of his

his own free mercy is pleased to give us ease, and to set us free ; we cannot expect he should deliver us for any desert in our selves, but for his own Honour we hope he may. *Secondly*, and that his Glory may not be in the least impaired by any pretences that we deserved such deliverance, we are taught to confess, **that we most righteously have deserved** all these Evils which we pray against : for we are Sinners in a high degree, and if we should suffer in as high a measure, we had but our due deserts : we must confess, if he punish, we cannot murmur nor accuse his Justice ; therefore if he spare, certainly we shall proclaim his Mercy to poor Prostrate and confessing Sinners, the Deliverance we have not deserved, the Punishments we have, both those present and those to come ; and if we sincerely acknowledge this, nothing can more tend to his Glory in delivering us, nor more effectually move him to grant us our requests.

5. **And grant that in all our troubles we may put our whole trust and confidence in thy Mercy.]**

Let the Troubles be never so great which God lays upon us, there are two things which will effectually bring us out of them : His *Pity* and our *Patience* ; the former we have begged before, the later we now desire : For if we cannot obtain to have the load immediately taken off, the next thing that is desirable, is, that we may have more strength to bear it : When *St. Peter* was to be tryed, our Lord Jesus did not pray that he might escape the assault wholly ; only, *that his Faith might not fail*, Luk. xxii. 32. From whence we have learned here to the same sense to pray, that **in all our troubles we may put our whole trust**, &c. For no Grace is more necessary, yet none more assaulted in

affliction then *Faith*; it is the Christian's shield, but all the fiery Darts of the Devil are shot against it; we are in great danger to lose it, and yet utterly undone if it be lost; so that we have all possible reason to pray that we may never doubt of God's mercy, especially in time of trouble: When our Heavenly Father seems angry, and our prayers are not heard, when our Enemies prevail, and our afflictions encrease, our hope is wavering, our Faith is discouraged, and we begin to let go our trust and confidence in God's mercy, and then grief and horror, amazement and despair break in upon us, then Sathan triumphs and esteems himself victorious, as well knowing that an afflicted person who dare not trust and confide in the Divine mercy, is the miserablest Creature in the world, for he hath lost all

(e) Ἐλπίς μόνον
τοῖς δυστυχέσι φαρ-
μακόν. Orat. Nazi-
anz. Orat. pro. Pauper.

that should support him, and his burden becomes intolerable (e). But so long as we can cheerfully hope and trust in God, we may remain unshaken as a Rock, while all

the furious surges dash against us, *We may be troubled on every side, yet not distressed, perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed,* 2 Cor. iv. 8, 9. We can bear our troubles patiently, and enjoy our selves, and our God in the midst of them, and foresee a happy event unto them all, so long as our heart standeth fast and believeth in the Lord: And if we well consider, we have no reason to doubt his mercy, or to distrust his goodness: He is so true to his promises, and so apt to do good, so pleased with this generous adhering to him, and so kind to all that cast themselves upon him, that he never yet did fail any that trusted in him, but he delivered them at the last. One thing more we must here note, that we pray we may put our whole trust and confidence in his mercy in the

the time of our distress ; for some there are who do place but one half of their confidence in God, and do rely as much, if not more, on some created Beings : Some trust in Men, who often will deceive them, and sometimes cannot help them ; others trust in themselves, in their policy or strength, their Eloquence or their Learning : Many trust in evil and unlawful means, when losses or crosses do befall them ; in Witches and Fortune-tellers, in Charms and Amulets : and most men are apt to lean too much upon lawful means, and with *Asah* to make their Physicians their God ; but we pray that we may **put our whole trust in the Divine Mercy**, and never use any means to deliver us from our pressures, but what we may hope God will bless unto us ; and when we use such means, that we may rely not on them, but on the first cause, who acts by them for our relief. Again, we do not as the *Romanists*, make one Prayer to God in our troubles, and three to some inferior Saint : we have no *S. Sebastian* for the Plague, no *S. Felicitas* for labouring Women, no *S. Nicholas* for Mariners to be sharers in our hopes together with the majesty of Heaven, *We do not fly to their aid, (f) much less protest our whole hope is in them*, as the Roman Church most impiously doth (g) : but we wish no other hope or confidence in our troubles, but only that we may trust firmly in his mercy, for he can surely hear us, he can speedily help us, and will be more engaged to deliver us when we do not rob him of his honour, which he cannot endure should be imparted to a Creature, nor will he suffer any Rival in our Faith and Hope ; he only can help us, and there-

(f) — ad eorum
orationes, opem, auxi-
liumque confugere.
Concil. Trident. Sess.
25. c. 1.

(g) *Ex quo nostra
spes est tota,
In te, Martyr, nunc
remota,
Sit pestis mortifera.*
Orat. ad. S. Sebast.

fore justly may he expect that we should put our whole trust and confidence in his Mercy.

6. And evermore serve thee in holiness and pureness of living to thy Honour and Glory, through our only Mediator and Advocate, Jesus Christ our Lord, Amen.

There is nothing more comfortable in an afflicted state than to trust in the Divine mercy ; but if this Faith be not well grounded, nothing doth more dangerously deceive us at the last ; wherefore we do here add to the former Petition this request, that we may live holily as well as trust firmly, or else our Faith is presumption, and our confidence nothing else but a groundless expectation ; for they only have just cause to trust and confide in the Divine Mercy, who endeavour to observe his Laws and do his Will, and they only shall have their hopes accomplished ; but they who dishonour God's name, and disobey his Commands, who take part with his Enemies, and do not cease to sin, no not in the time of their troubles, these do as foolishly, as unjustly pretend to rely on his mercy, for they have no right to his promises, nor reason to expect any deliverance from him, whom they have abused. Let us therefore pray that our Holiness may be as firm as our Faith in the time of our Affliction. And there is need enough for us to desire that our Piety may not fail in the Evil day, for that is assaulted as well as our Faith, as we may see in the case of *Job*, who was continually tempted to let go his integrity as well as his Faith, but he cries out in the midst of his miseries, *till I dye I will not remove my integrity from me, my Righteousness will I hold fast, I will not let it go*, *Job xxvii. 5, 6*. It is an easie matter to serve God in Prosperity, but Affliction is that furnace that tries whether our Piety be right or no ; the Hypocrite that pre-
the

tends to Holiness for secular ends, falls off as soon as the temporal rewards fail : but he that ~~evermore~~ serves God as well in an afflicted as a prosperous Estate, this Man declares that he loves God for his own sake, and not for his outward allowances of earthly things ; this manifests that he lives holily, purely out of choice, and because he really delights in such a course of life ; and wheresoever there is such a Piety, it is not affliction, nor a frown from the Face of God that can discourage it. Such a Man will adhere to God, even when he doth correct him, and say as the Cynick roughly phrased it to his excellent, but angry Master, striking him ;

Smite on, for you shall not find any Cudgel so hard as to drive me from your Service (h) :

Thus also the people of God profess, *Our heart is not turned back, nor our steps gone out of the way, no not when thou hast smitten us into the place of Dragons, and covered us with the shadow of Death,* Psal. xlv. 19, 20. The Hebrews call Whales by the name of Dragons (i) : So that the place of Dragons is the bottom of the Sea, and

that (figuratively) here signifies, that they had not forsaken God, no not when he cast them into the depth of misery and distress. Nor doth the Heathen world want instances of such a Piety ; for Greece can tell of him who was told of his Sons death, just as he was sacrificing to the Gods, and yet only pulled off his Garland, but went on in his duty without shew of passion : and Rome presents us with an High-Priest, who heard the like news as he was officiating in the Capitol, and yet did not interrupt his Prayer with one Sigh, *and was worthy* (saith the Re-

lator

(h) Παῖε, εἶπεν,
ἰ γὰρ διήσεις ὑπο
σκληρόν ξύλον, ὃ
μὲ ἀπείρεξεις • Diog.
Laert. vit. Diogen.
l. 6.

(i) Δράκοντας
τὰ κήτη λέγει • S.
Chrysof. in Psal.
cxlviii. 7. & lxxiv.
14.

(k) *Dignus amplis-
simo sacerdotio, qui
colere Deos, ne ira-
tos quidem, desistit.*
Sen.ad Marc. cap.13.

lator (k) of the noblest Priesthood,
who did not give over serving the an-
gry Gods. And will it not be a shame
to us, who have more knowledg,
and better promises, greater assi-
stance, and more excellent rewards

to fly from our Father's Service, because our Vanity
makes him give us a little chastisement? Methinks
we should rather serve him more in time of trouble,
than at any other time; for so we shall have more com-
fort, and he will be sooner obliged to deliver us; for,
as it is here noted, if God's Servants do thus live holily
and purely in their Afflictions, it is very much for **the
honour and glory** of their blessed Master, because it
declares to all the World, that they who truly know
the sweetness of his service, and the felicity of doing
his Will, cannot by the sharpest afflictions be driven
from their duty, but cleave closer to him the more he
doth correct them. They know that he is but only
curing their Diseases, and cutting of their superfluities,
and that these afflictions can do them no harm, so long
as they do not rob them of their Innocence and their
Vertue: and therefore they pray whether their Cala-
mities stay or be removed, howsoever, that they may
ever serve God in **Holiness and pureness of living
to his Honour and Glory**. Finally, Considering that
~~these~~ requests do contain so excellent matter, even that
God may pity us, and we may please him by a lively
Faith and a holy Life in our greatest Sufferings, it is ne-
cessary that we make them in a right manner, lest we
offend our Father, of whom we ask, and lose the things
we pray for by a foolish and unwarrantable manner of
address, wherefore we do not ask these for the sake of
the blessed Virgin, or of any Saints or Angels, but
through

through our only Mediator, and Advocate Jesus Christ: He only is the Mediator whom God hath appointed, 1 *Tim.* ii. 5. None so ready to hear us, so able to help us, or so inclinable to intercede for us as he, and none so prevalent with God as he, who is his well-beloved Son; in his Name alone therefore do we pray, and if our Devotion do but answer the excellency of our Petitions, or the power of him whom we have chosen to present them, it is certain they shall be granted.

§. 7. *Of the Prayer of St. Chrysostom, and the Benediction.*

I. **T**HE Conclusion of the Litany is the same with that of the Morning Prayer, and when the Litany is used, these are not used there, but transferred to the close of this Office; & they that are acquainted with the Greek Liturgies know, That S. *Chrysostom*, the Author of this Form, hath placed it after those Litannick Supplications, which are there called the *Pacificks*; for whereas they are three times repeated, this Prayer is used after the last repetition, as the solemn conclusion of that Litany, so that we use it agreeably to its first Institution when we place it here. To the matter of it we have spoken before, as well as to the Benediction in the close of the first part, so that we will only observe, that by the use of this Prayer of S. *Chrysostom's*, as well as by the Harmony all along between our Prayers and those of the Eastern Church, it will appear that the learned Composers of our Common-Prayers did read and consider the Greek, as well as the Roman Offices, and choose out of both what was primitive and pure, but they tyed themselves to neither; they

they followed them where it was fit, but not where there was novel additions of Superstition or Impertinence; so that I hope the Reader will be convinced that the quotations out of those ancient Forms were not my conjectures; but the design and intention of our Reverend Compilers; and learn thereby to have a greater esteem for these Offices, which are an abstract of the best parts of the primitive Forms of Worship; and whosoever believes this, and useth these Offices with a spirit suteable to so rare composure, shall not only go home with the blessing of the Priest, but with the blessing of God also, who to all such Petitioners will not fail to say, *Amen.*

THE

T H E
PARAPHRASE
O F T H E
VVhole LITANY.

§. I. **O God the Father**] first Person of the glorious Trinity, maker [of Heaven] and Earth, and Governour of all things, We beseech thee to [have mercy upon us] for we are [miserable] by the Punishment of Sin, and to pardon us, though we have been [Sinners] against thy Laws and thy Providence. *O God the Father, &c.*

§. II. **O God the Son**] second Person of the glorious Trinity, and [Redeemer of] us, and all [the World,] we also beseech thee to [have mercy upon us,] for we are [miserable] by the guilt of Sin, and to pardon us, though we have been [Sinners] against thee and thy Holy Gospel. *O God the Son, &c.*

§. III. **O God the Holy Ghost**] third Person of the glorious Trinity, yet of equal Divinity, as [proceeding from the Father and the Son,] we beseech thee also to [have mercy upon us,] for we are [miserable] by the power of Sin, and to pardon us, though we have been [Sinners] against thy Holy Motions and Directions. *O God the Holy Ghost, &c.*

§. IV.

§. IV. **O** holy, blessed, and glorious Trinity,] Father, Son, and Holy Ghost, being [three Persons, and] yet but [one God,] we beseech each Person a-part, and all together to [have mercy upon us,] for we are upon all accounts very [miserable] and grievous [Sinners.] *O Holy, Blessed and Glorious, &c.*

§. V. **Remember not**] we beseech thee, O [Lord our Offences] with Indignation, let not the Sins, which we our selves have done, [nor the Offences] committed in the days [of our Fore-fathers] be required of this Generation, [neither take thou Vengeance of] us, for theirs, or [our] own [Sins]: For we cry as thou hast taught us, [spare us, good Lord,] O do thou forbear and [spare thy People,] sweetest Jesus, [whom thou hast Redeemed] from Wrath and Damnation [with thy precious blood,] let thy Sufferings either wholly avert, or mightily abate ours, [and be not angry with us] so long in this world, neither punish us [for ever] in the world to come.

Behold, we all cry [*spare us*] both here and hereafter, [*good Lord*] for thy mercy sake.

§. VI. And do thou not only spare us, but deliver us fully [from all Evil,] which may hurt our Souls [and] from all [mischief,] which may harm our bodies. In the first place deliver us [from Sin,] the greatest Evil, and all that may induce us to it, or punish us for it, as well [from the Crafts] that draw us, as the surprises [and assaults of the Devil,] that drive us into Wickedness: and also [from thy Wrath,] which certainly follows after it at present, [and from everlasting damnation,] the sad reward of it hereafter.

From all and every one of these [*good Lord*] we humbly beseech thee to [*deliver us.*]

§. VII. More particularly be pleased to deliver us from

from all secret Sins in our minds, against thy Majesty, [even from all blindness of heart,] and stupid Ignorance, [from Pride] and high conceit of our selves, [from vain glory] and seeking applause from others, [and] from [Hypocrisie] or feigned shews of Piety: as also from all secret Sins against our Neighbours; [from Envy] at their Prosperity, [Hatred] against their Persons, [and Malice] or purposes of revenge, [and] finally from [all uncharitableness] and want of Compassion towards those in misery.

From the guilt and power, the mischief and the punishment of all, and every one of these [good Lord,] we humbly beseech thee to [deliver us.]

§. VIII. Be pleased also to deliver us from all notorious Sins in our lives and actions, [from fornication] and filthy Lust, [and all other] heinous and hardening Crimes which are usually in their event damning and [deadly Sins] to those which do commit them; as also [from all] those actual wickednesses, to which we are tempted by our Spiritual Enemies: from being Oppressors, or Covetous through [the deceits of the World,] Gluttons or Drunkards through the deceits of [the flesh,] Blasphemous and Atheistical through the deceits of [the Devil.]

From the guilt and power, the mischief and the punishment of all, and every one of these [good Lord] we humbly beseech thee to [deliver us.]

§. IX. Be pleased also to deliver us from all those temporal and spiritual Judgments which these Sins do justly deserve [from] the terror of [Lightning] and Thunder, and the fury of storms [and Tempest] in the Air above us: [from] the sad desolations of a devouring [Plague] and raging [Pestilence] round about us: from the extream misery of a grievous dearth, [and famine] in our Land: [from] all the barbarous cruelties

elties of a bloody [Battel] in War, and of Massacres [and Murder] in times of Peace, [and from] the evil and uncertain event of an untimely, unprepared and [sudden death.]

From all and every one of these [good Lord] we humbly beseech thee to [deliver us] and all thy People.

§. X. Be pleased also to deliver us from those Judgments whereof thou permittest evil Men to be thy Executioners on a sinful Nation, [from all] the violences of a giddy Multitude, stirred up to [Sedition,] from the desperate designs of Traitors, their Plots and [p^{ri}-**vy** Conspirac^y,] and from the dreadful Tragedies of another civil War [and Rebellion] against our lawful Sovereign, to the Subversion of the State: As also [from all] the pernicious effects of publishing [false doctrine,] of spreading and maintaining [Heresie] in matters of Faith, and of upholding Separation, Faction [and Schism] in matters of Discipline, to the endangering of the Church: And lastly, from spiritual Judgments, the worst of all Evils, even [from hard-**ness of heart,**] and being insensible of our sin, or our punishment, [and] from such continued Customs of living wickedly, as might bring us to an Atheistical and open [contempt of thy holy Word and Com-
mandment.]

From all and every one of these [good Lord] we humbly beseech thee to [deliver us] and all thy People.

§. XI. And now how shall we engage thee, dearest Jesus, to deliver us from all these dreadful Evils of Sin and Punishment? We will importune thee by the Remembrance of all that thou hast done for our Salvation: We entreat thee sweetest Saviour, [by the my-
stery of thy holy Incarnation,] and taking our

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Nature on thee, [by] the condescension of [thy holy Nativity] and humble Birth, [and] by the Obedience of thy painful [Circumcision ;] As also we entreat thee [by] the gracious designs of [thy Baptism,] the excellent Vertue of thy [Fasting, and] the glorious Victory obtained in thy [Temptation.]

By the merit and efficacy of all these, and by the endearing Love shewed to us therein, [good Lord,] we earnestly beseech thee to [deliver us.]

§. XII. And as we beseech thee for Deliverance by all thou didst for us in thy life, so also by all that thou sufferedst at thy death : We implore thee [by] the amazement sustained in [thy Agony, and] the labours of thy [Bloody Sweat] upon the approach of thy sufferings, [by] the pains which thy tender body endured on [thy Cross, and] the anguish which thy Soul felt in thy bitter [Passion,] we importune thee [by thy precious Death] for the sins of the whole World, [and] by thy [Burial] and continuance under the power of the Grave : We supplicate thee [by thy glorious Resurrection] from the dead, by the Honour and Trophies of thy Restauration [and Ascension] to Heaven, [and by] all the truth and mercy which was manifested in [the coming of the Holy Ghost] to remain with us till the end of the World.

By the merit and efficacy of all these, and by thy endearing Love shewed to us therein, [good Lord] we earnestly beseech thee to [deliver us.]

§. XIII. O Lord, be thou near at hand to deliver us in all the changes of our Life, not only [in all time of our Tribulation,] when we are troubled with losses, crosses, sickness and dangers, though we do then exceedingly need thy aid ; but also [in all time of our Wealth] and Prosperity, because then we are often least safe, though we be most secure ; but especially

deliver us in the last and greatest matters of all, [in the hour of death,] that we may not be impatient nor discouraged, [and in the day of Judgment,] that we may not be eternally condemned.

In all times, but these especially, [good Lord,] we do earnestly beseech thee to [deliver us] and then we shall never need to pray against Evil any more.

§. XIV. And now (though thou hearest not obstinate Sinners, yet) [we] poor penitent [Sinners,] who have been bewailing our offences [do beseech thee to hear us,] not only in the Deprecations we have made against Evil, but also in these Intercessions for good things in behalf of all Mankind; [and] we heartily desire [that it may please thee,] who hast united all Christian People into one body, the Church, [to rule] by thy Authority, [and govern] by thy Wisdom this [thy holy Church,] that is [universal,] so that it may never erre from thy truth, but always keep [in the right way.]

Behold, [we] (being Members of this body) do all joyn in this request, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§. XV. More particularly, we beseech thee for all Estates of men in this Church, which thou hast planted in these Nations; and since thou hast set over us a Prince, already professing thy true Religion, we first desire [that it may please thee,] for the securing the right Faith among us, [to keep] from all Error, and to confirm [and strengthen] as well [in the true] and primitive way of [worshipping thee] observed in these Churches, as [in Righteousness and Holiness of life] agreeable to so holy a Profession, [thy Servant CHARLES,] who now is by thy happy Providence [our

[our most gracious King,] and of these Churches, next under thee, the supreme Head [and Governour.]

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§. XVI. And that his outward Profession may flow from a living Principle of inward Piety, we further desire, [that it may please thee,] who hast the hearts of Kings in thy hand [to rule his heart] by the continual guidance of thy Holy Spirit; so that it may be firm [in thy Faith,] by believing thy Truth, constant in thy [fear,] by reverencing thy greatness, [and] fervent in thy [Love,] by delighting in thy goodness, [and that] in the undertaking of any good works, [he may] be courageous, and [evermore have] his hope and [assistance in thee] and thy assistance: And in the management thereof, that he may aim at, [and ever seek] not his own, but [thyne Honour and Glorv,] so shall he always prosper.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us] and to answer us in it [good Lord.]

§. XVII. Moreover, that thy Church may flourish, and thy People be long happy under him; we are bound to pray for his temporal safety and prosperity, wherefore we desire also, [that it may please thee,] whose providence is the surest guard, and the strongest defence, [to be his defender and keeper] night and day, so that no harm may happen unto him by any secret designs; and if any be so wicked openly to fight against thine Anointed, do thou ever take his part [giving him the Victory over] these, and all other [his Enemies,] so that none may dare to rise up against him.

[We] all joyn in this request also, and most humbly [beseech thee to hear us,] and to answer us in it [good Lord.]

§. XVIII. Nor do we only pray for his Sacred Person, but in order to his comfort, and the benefit of after times, we pray for all his Relations, desiring *[that it may please thee]* also *[to bless]* with all spiritual graces and temporal felicity, *[and]* to *[preserve]* from all evil his Royal Consort *[our gracious Queen Katherine,]* the Illustrious Prince *[James Duke of York, and all]* other the branches of *[the Royal Family,]* that from thence may happily spring many more Defenders of the true Faith from Generation to Generation.

[We] all joyn in this request also, and humbly *[beseech thee to hear us,]* and to answer us in it *[good Lord.]*

§. XIX. Furthermore, that thy Church may be spiritually edified as well as temporally defended : We pray for all those to whom thou hast committed the Administration of holy things, desiring *[that it may please thee]* to bless all degrees of Ecclesiastical Persons, even *[to illuminate]* and instruct the minds of *[all Bishops,]* who are to rule thy Flock, and also of all *[Priests and Deacons]* who are to feed them, filling them *[with true knowledge]* of all things necessary to their Offices, especially with the knowledge *[and understanding of thy Word,]* which is the fountain of all Truth and Piety ; *[and]* grant *[that both by their Preaching]* practically and plainly, *[and]* by their *[living]* holily and righteously, *[they may set it forth]* for thy Peoples direction *[and shew it]* to them in all its glories *[accordingly,]* as the excellency of thy word in it self, and the duty of their function do require.

[We] all joyn in this request also, and humbly *[beseech thee to hear us,]* and to answer us in it *[good Lord,]*

§. XX.

§. XX. And because the Prince's affairs are conducted by the advice, and the People's actions by the examples of those in eminent places, we pray, **[that it may please thee]** for the good of both Prince and People **[to endue the Lords of the]** Kings most honourable Privy **[Council,]** who debate of the greatest matters in private, **[and all the]** rest of the **[Nobility,]** who sustain the weightiest Offices in publick, **[with grace,]** that they may be Holy in their Lives, and Loyal in their Hearts; as also with **[Wisdom and Understanding,]** that they may be able to manage the trusts that are reposed in them; so shall they become truly honourable, and a blessing to the whole Nation.

[We] all joyn in this Request also, and humbly **[beseech thee to hear us,]** and to answer us in it **[good Lord.]**

§. XXI. Likewise since no Kingdom can flourish without a due Administration of Justice and Judgment, we also pray, **[that it may please thee,]** who hast given us such prudent and excellent Laws, **[to bless]** with thy assistance, **[and keep]** through thy Providence, all **[the Magistrates]** Judges, and other Officers whom thou hast appointed for the punishment of Evil doers, and the praise of them that do well, **[giving them Grace]** in all causes without fear or favour **[to execute Justice]** upon Offenders, and to vindicate **[and maintain truth]** and Innocence, remembering the account they must make to thee the Judge of all the Earth.

[We] all joyn in this Request also, and humbly **[beseech thee to hear us]** and to answer us in it **[good Lord.]**

§. XXII. Finally, that the felicity of these Nations may be compleated, we pray not only for the Governours, but the Subjects also, desiring, **[that it may please**

please thee], who hast chosen us for thy peculiar Inheritance, [**to bleſs**] with Peace, Plenty, and Prosperity, as also to preſerve [**and keep**] from all Evil, Miſery and Calamity, the whole Commons, even [**all thy People**] of theſe Realms, that they may praise thee for thy mercy, and flourish under thy Protection throughout all Ages.

[*We*] all joyn in this Request also, and humbly [*beſeech thee to hear us*] and to answer us in it [*good Lord.*]

§. XXIII. We are principally, yet not only, concerned for our own Native Country, wherefore, as Christian Charity teacheth, we pray for the welfare of all the world, deſiring [**that it may please thee**] in order to the temporal Prosperity of all Man-kind, [**to give to all Nations**] under Heaven the happineſs of [**Unity**] among themſelves, and freedom from civil broils, and the bleſſing of [**Peace and Concord**] with one another, that ſo Nation may not riſe againſt Nation any more, and all the World may enjoy free commerce, and an Universal Tranquillity.

[*We*] all joyn in this Request also, and humbly [*beſeech thee to hear us,*] and to answer us in it [*good Lord.*]

§. XXIV. But becauſe our happineſs conſiſteth not in outward Proſperity, as we are Members of thy Church, we pray for the ſpiritual welfare of all Christian People, deſiring, [**that it may please thee**] to make us truly happy in inward grace, and [**to give us**] and all Christians [**an heart**] continually enclined [**to Love**] thee for thy Mercy and Goodneſs, as also to fear [**and dread thee**] for thy Majeſty and Greatneſs: ſo that it may be our delight to pleaſe thee, our care not to offend thee, and our endeavour conſtantly [**and diligently to live after**] the holy rules
of

of **[thy Commandements,]** the doing whereof is the joy of all that love and fear thy Name.

[We] all joyn in this Request also, and humbly **[beseech thee to hear us,]** and to answer us in it **[good Lord.]**

§.XXV. And since thou hast appointed thy holy Word to feed the Souls of all that profess thy true Religion, we further pray, **[that it may please thee,]** the Author of every good gift, **[to give unto all thy People,]** who are within the pale of thy Church, **[encrease]** and proficiency in all kinds **[of grace]** by the right use of the means which thou hast instituted: Make them **[to hear meekly]** the reproofs of **[thy Word]** with resolutions to amend, and **[to receive]** the Instructions of **[it with pure affections]** and purposes to obey: So that they may all be seen to profit by it, **[and to bring forth the fruits of the Spirit,]** which are Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness and Temperance, *Gal. v. 22, 23.*

[We] all joyn in this Request also, and humbly **[beseech thee to hear us]** and to answer us in it, **[good Lord.]**

§.XXVI. Nor is our Charity confined to those within the Church only, but we pray also for those that are without, desiring, **[that it may please thee,]** who wouldst have all men to be saved, and to come to the knowledge of the truth, **[to bring into the way of truth]** Infidels and Hereticks, Sectaries and Schismatics with **[all such]** poor mistaken Souls, **[as have erred]** by following their own fancies, **[and are deceived]** by the cunning of false Teachers, that these may all come to believe aright,

and worship thee together with us, to our comfort and their own Salvation.

[We] all joyn in this Request also, and most humbly [*beseech thee to hear us,*] and to answer us in it, [*good Lord.*]

§. XXVII. But we must pray more especially for all the Faithful Members of thy true Church Militant, who are listed under Christ's Banner, and engaged in the Spiritual warfare: wherefore we desire, [*that it may please thee*] to have regard to their several Conditions and Necessities, and [*to strengthen such as do stand*] firm in their Principles and Practice: Lord, let them not fall into dangerous Opinions, or notorious Sin: [*And*] also we pray thee [*to comfort*] and chear the minds, [*and help*] the Resolution of all the [*the weak-hearted,*] whose doubts and fears have almost discouraged them, [*and*] also by a true Repentance [*to raise up them that fall*] into Heresie or any Iniquity through the suggestion of the Devil: [*and finally,*] because this Enemy is always troubling us, we beseech thee shortly [*to beat down Satan under our feet,*] giving us a compleat Victory over him and all his Temptations, that we may be crowned with the Crown of life.

[We] all joyn in this Request also, and humbly [*beseech thee to hear us,*] and to answer us in it, [*good Lord.*]

§. XXVIII. And since all thy People are liable to, and many of them do actually suffer by variety of outward Afflictions, we also pray, [*that it may please thee,*] who art the Father of Mercies, [*to succour*] and deliver, to [*help*] and relieve, to support [*and comfort*] by thy Providence and thy Grace, those who are distressed in any kind, even [*all that are in*
dan.

danger] of falling into any Evil, or in [necessity] for want of any good things, or in trouble, by reason of any manner of affliction [or tribulation,] that none of them may sink under the burden of their distresses.

[We] all joyn in this Request also, and humbly [beseech thee to hear us] and to answer us in it, [good Lord.]

§. XXIX. More particularly, we will mention in these our Prayers those Persons whose condition requires thy present and more peculiar assistance, even [that it may please thee,] who knowest all the necessities of Mankind, [to preserve] from the many dangers to which they are liable, [all that travail] or sail [by Land or by Water] upon their lawful occasions: and to sustain [all Women] in the Agonies which they endure in [labouring of Child,] the sad fruits of the first Curse, and to heal [all sick Persons,] whatsoever their Sex, condition or distemper be; and to protect poor helpless Infants, [and young Children] from all the sad accidents, to which they are incident; [and] also we pray thee [to shew thy pity upon all Prisoners] among our selves, and all slaves [and Captives] in barbarous Countries, that they may be restored to their Liberty again.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§. XXX. In like manner we recommend to thy Mercy those miserable Persons, that have none to help them in their Afflictions, desiring [that it may please thee,] who art the Father of the Fatherless, and the Husband of the Widow [to defend] the cause, secure the rights, [and provide for] the necessities of [the fatherless Children,] who have lost their dearest

est and best Friend, [and] of the [widowes,] whose defence is taken from them, do thou comfort them; O Lord, [and all that] like unto them [are desolate] and destitute of Friends and succour, or injured [and oppressed] by evil Men, who take from them that little which thou hast given them.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it [good Lord.]

§. XXXI. In short, since there is no man in the world but needs thy Mercy upon many accounts, We, (who are in perfect Charity with all men,) do heartily pray [that it may please thee,] who art loving to every man, [to have mercy upon all Men,] whatsoever their Condition be, that their outward wants may be relieved here, and their Souls eternally saved hereafter.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§. XXXII. And to shew that we have no reserve in our Charity, nor secret Evil-will towards any man, we pray (as thou hast taught us) for our very Enemies, desiring [that it may please thee,] before whom all injurious Persons are to be judged, [to forgive] the grievous sin of those, who without any just provocation are [our Enemies,] and hate us in their hearts, our [Persecutors,] that hurt us by their deeds, [and] our [Slanderers,] which abuse us with their words: And although we have endured so much from all these, yet Lord we do not desire thee to punish them for it, but to convert them from it, [and to turn their] malicious [hearts] into an amicable temper, that they may not bring mischief upon us, nor damnation

from upon themselves by persisting in such wicked courses.

[We] all joyn in this Request also, and most humbly
[beseech thee to hear us,] and to answer us in it,
[good Lord.]

§. XXXIII. Finally, We must not forget our selves, and because we cannot subsist in this earthly Tabernacle without a constant supply of temporal blessings, We pray, [that it may please thee,] the Creator and Preserver of all things, first [to give] and make to grow, and then to keep [and preserve] from all harm, in order [to our use] of them, all sorts of [the kindly fruits of the Earth,] which thou hast given for our nourishment, [so that] they being ripened, and ready [in due time] by thy good Providence, [we may enjoy them] soberly and thankfully, and give thee the glory for them, from whom we have received them.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§. XXXIV. But if we have all abundance, without thy Grace we shall be miserable at last, wherefore we pray withal for Spiritual blessings in order to our Souls good, desiring, [that it may please thee,] because we are all of us Sinners, [to give us] in the first place a sincere and [true Repentance] for our former offences against thee: And upon this Repentance we beseech thee [to forgive us all our Sins] and Commissions of Evil, all our [negligences] and Omissions of Good, as also the faults which we have run into by our Errors [and Ignorances] of our duty in both kinds: And when our old scores are acquitted, that we may relapse no more, we pray thee [to endue us with] all sorts of [the grace of thy holy Spirit,]

rit,] that we may be enabled thereby [to amend our Lives] and Actions [according to] the blessed directions of [thy holy Word,] by which so long as we walk, we can never do amiss, because this rule will guide us unto all Holiness in this World, and to all Happiness in the World to come.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it [good Lord.]

§.XXXV. O [Son of God,] our only Mediator, [we beseech thee] in these great and necessary Supplications [to hear us,] and present them to thy Father for us.

O [Son of God,] our only Mediator, &c.

§.XXXVI. [O] blessed Jesus, who art the [Lamb of God, that] by the Sacrifice of thy self [takest away the Sins of the World,] take away our Sins, that they may not hinder our Prayers.

Lord [grant us] the benefit of [thy Peace,] that thou hast made with thy precious blood.

[O] Blessed Jesus, who art the [Lamb of God, &c.] [as before.]

Lord, do thou [have mercy upon us] in this our Misery.

§.XXXVII. [O Christ,] who art the anointed of the Father, [hear us] in these great and necessary Supplications.

[O Christ] who art the anointed, &c. [as before.]

§.XXXVIII. O [Lord,] the Father of mercies, [have mercy upon us,] pity us, and forgive us.

O [Lord] the Father, &c. [as before.]

O [Christ,] the Son of God [have mercy upon us] pity us, and forgive us.

O [Christ] the Son of God, &c. [as before.]

O [~~Lord~~] God the Holy Ghost [~~have mercy upon~~
us,] pity us and forgive us.
O [~~Lord~~] God the Holy Ghost, &c. [*as before.*]

The Lord's Prayer in the Litany.

§. XXXIX. O God, whose Mercy to us sheweth thee to be [~~Our Father,~~] and thy mighty delivering of us declares thee to be the Supreme King, [~~which art~~] enthroned [~~in Heaven,~~] and rulest over all Creatures [~~Hallowed~~] and praised for ever [~~be thy Name,~~] for all thy goodness towards us: Let [~~thy Kingdom~~] of glory [~~come~~] as soon as we are fit for it, and put an end to all our troubles: Yet not our Will, but [~~thy Will be done,~~] whatsoever it be concerning us [~~in Earth,~~] whether for Prosperity or Adversity, let thy Will be the disposer of us, [~~as it is~~] of the Holy Angels [~~in Heaven,~~] who chearfully submit unto it: Only [~~give us~~] so much as is necessary for our temporal subsistence, [~~this day,~~] even [~~our daily Bread,~~] and we will be therewith content: But let thy principal care be about our Souls, [~~and forgive us~~] miserable Sinners all [~~our Trespases,~~] which bring these Calamities on us: Pardon us, good Lord, even [~~as we forgive,~~] and now have prayed for [~~them that Trespas against us~~] in thought, word, or deed: And when the former offences are forgiven, keep us from committing more: [~~And lead us not~~] by thy Providence or Permission [~~into~~] the danger of [~~temptation,~~] for alas, we are apt to fall; therefore leave us not, we beseech thee, to our Enemies malice, or our own folly, [~~but deliver us from~~] doing any kind of [~~Evil~~] here, and from suffering for it here, or hereafter, [*Amen.*]

§. XL. *Pr.* We are very miserable, but we have deserved infinitely more, wherefore [**Oh Lord**] correct us gently, but [**deal not with us**] in this world [after] that severe manner, which [**our sins**] have deserved, for then thou wilt bring us to nothing.

Ans. [**Neither**] do thou [**reward us**] in the world to come, [after] the measure that [**our Iniquities**] have merited, for then we shall be everlastingly condemned.

[**Let us**] now unite all our Devotions and [**pray**].

§. XLI. [**Oh God,**] who art our most [**merciful Father,**] we make our moan to thee in our distress, [**that despisest not the sighing**] and the groans of such as be [**of a contrite heart**] for their sins: [**No?**] art thou wont to deny [**the desire**] and request [**of such as be sorrowful**] by reason of their Calamities: We are now full of Penitence and Grief, Oh therefore do thou [**mercifully assist**] us in presenting these [**our Prayers**] and Supplications, [**that we make before thee**] in thy House, both now and [**in all our troubles**] of mind, [**and Adversities**] of our outward Estate, [**whenever they oppress us:**] Let our Litany now and always be acceptably offered up, [**and graciously hear us**] in every part thereof; and then we do not doubt but [**that those Evils**] of sin and misery [**which the craft and subtilty of the Devil**] contriveth, [**or**] which the malice of any wicked [**Man worketh against us,**] and the welfare of our souls and bodies shall [**be brought to nought,**] and never prevail to hurt us: Whatsoever their Plots be, since thou seest them, **Oh Lord,** we will only pray that by thy watchful care, [**and by the Providence**] which thou [**of thy goodness**] settest over us;
[**they**]

[**they**] and all their designs [**may be**] so utterly [**dispersed,**] and defeated, [**that we**] who avow our selves to be [**thy Servants,**] quietly enjoying the liberty of thy true Religion, and [**being hurt by no Persecution**] or distress, [**may evermore**] use this our peace and freedom, to [**give thanks**] and publick praise [**to thee,**] from whom our safety comes, and that [**in thy holy Church,**] the place of thine especial presence, whither thy Protection grants us a happy and undisturbed access. And all this we beg [**through Jesus Christ**] his Merit and Intercession, who is [**our Lord**] and only Saviour.

[**O Lord,**] We pray thee do not seem to disregard us, but [**arise**] to take our part, [**help me**] against our Enemies at present, [**and deliver us**] from them all at last, though not for our Merit; yet [**for thy Name sake,**] for we are thy People.

§. XLII. We do the more confidently call upon thee, [**O God,**] because [**we have heard with our ears**] from several Records, [**and our fathers have told us**] by tradition many wonderful Instances of [**the noble works**] of Wisdom and Power, [**that thou didst**] bring to pass, both [**in their days**] and remembrance, for their own Preservation, [**and in the old time**] for the deliverance of thy people in the Ages which were [**before them,**] and thou art the same God still.

Wherefore, [**O Lord,**] be pleased now also to [**arise,**] take our part, and [**help us**] against our Enemies at present, [**and deliver us**] from them all at last, though not for our Merit, yet [**for thine**] own glory and [**honour,**] since we are thy People.

§. XLIII, Pr. In Remembrance of former mercies, and in hopes of the like to be shewed unto us, we do
here

here sing [*Glorry be*] given [*to the Father,*] the Creator, [*and to the Son,*] the Redeemer, [*and to the Holy Ghost,*] the Comforter, who joyn in effecting these deliverances.

We adore and praise the Holy Trinity, [*as it was in the beginning*] of the world for the mercies of the first Ages, [*is now*] for those bestowed on this Generation, [*and ever shall be*] for those which after Ages shall enjoy, even to the coming of that [*World,*] which is [*without end,*] where we shall all together praise God for ever. [*Amen.*]

§. XLIV. *Pr.* We are in danger, but [*from*] the designs of all [*our Enemies,*] spiritual and temporal, do thou [*defend us,* O *Christ,*] and then we shall be safe.

We are in distress, but do thou [*graciously look upon*] us, and regard us in [*our afflictions,*] for the apprehension of thy favour will infinitely refresh us.

§. XLV. *Pr.* We are oppressed with grief, but do thou [*pitifully,*] and with compassion [*behold the sorrows of our*] pensive and dejected [*hearts,*] and then we shall be comforted.

We are guilty of many offences, but do thou [*mercifully*] pardon and [*forgive*] all [*the sins of*] us, who profess our selves to be [*thy people,*] and then our Consciences will be at Peace.

§. XLVI. *Pr.* We make many, though imperfect, Prayers in our trouble, O do thou [*favourably*] excuse our failings, [*and with mercy hear*] these and all [*our Prayers,*] and then we shall be delivered.

[O] thou, who didst take our nature upon thee, that thou mightest pity us, who art the [*Son of David,*] the promised Messiah, [*have mercy upon us*] in our misery, and then we shall be relieved.

§. XLVII.

§. XLVII. *Pr.* We have none to fly unto in our distress, but unto thee, our Redeemer, wherefore [both now] in these [and ever] hereafter in all other Supplications, which we shall have occasion to make before thee, [vouchsafe to hear us,] and answer us [O Christ,] or else we shall be extremely desolate.

O do thou therefore of thy goodness [*graciously hear us,*] and answer us, [*O Christ,*] and again our necessity forceth us to beseech thee [*graciously*] to [*hear us,*] and to answer us, [*O Lord Christ,*] that our Prayers may not be in vain.

§. XLVIII. *Pr.* Finally, we entreat thee, [O Lord,] do thou deliver us, and [let thy mercy be] most eminently [*shewed upon us*] in our rescue from all our troubles.

O deal not with us as we do deserve, but [*as we do*] desire and hope, since we [*put our trust*] in no other but [*in thee,*] in whom none ever yet that trusted, was disappointed or ashamed.

[Let us] once more unite all our Devotions and [pray.]

§. XLIX. [We humbly beseech thee, O] most gracious [father, mercifully] to pardon, and with compassion [to look upon] the sad varieties of [our infirmities,] even the frailties of our Nature, the Errors of our Conversation, and the Miseries of our Condition : [And for the glory of thy Name,] which is most of all advanced by acts of Mercy, be thou pleased to [turn from us all those] Temporal, Spiritual, and Eternal [evils, that we] must needs confess we [most righteously] and justly [have deserved]

to suffer from thy Hand: [And] yet, if we must be gently chastised for our good, we beseech thee [**grant, that in all our troubles,**] which fall on us by thy appointment, [**we may put our whole trust, and**] place our sole [**confidence in thy Mercy,**] bearing up nobly under them, in assured hopes that thou wilt help us out of them: [And] let no Affliction deprive us, either of our Faith or our Piety, but make us [**evermore**] carefully to obey, and to [**serve thee in Holiness and pureness of Living:**] So shall we be bettered by our Afflictions, and delivered out of them at the last [**to thy Honour and Glory,**] and our own Comfort and Peace: All this therefore we beg [through] the powerful Interest of [**our only Mediator,**] who presents our Prayers, [and] of our peculiar [**Advocate,**] who pleads our cause, even [**Jesus Christ our Lord,**] by whom we hope to be accepted, [**Amen,**] so be it.

The Paraphrase of the Prayer of *S. Chrysostom*, and of the final Benediction, may be seen in the first Part.

PART I.

PARTITION II.

OF THE

OCCASIONAL PRAYERS

AND

THANKSGIVINGS.

SECTION I.

Of the Occasional Prayers in general.

§. I.



HE usual Calamities which afflict the world, are so exactly enumerated in the preceding Litany, and the common necessities of Mankind so orderly set down there, that there seems to be no need of any additional Prayers to compleat so perfect an Office: yet because the variety of the particulars allows them but a bare mention in that comprehensive Form, it hath seemed fit to enlarge our Petitions in some instances, because there are some Evils so universal and so grievous to be born, that it is necessary they should be deprecated with a peculiar importunity, and some mercies so exceeding needful at some times, that it is not satisfactory enough to obscure our desires of them among our general requests, but very requisite

that we should more solemnly Petition for them in Forms proper to the several occasions. Thus it seems to have been among the Jews; for that famous Prayer which Solomon made at the Dedication of his Temple, makes mention of special Prayers to be made there in time of War and Drought, Pestilence and Famine, 1 King. viii. 33, 35, and 37. v. And the light of Na-

(a) *Si belli terror infremuerit, si morborum pestifera vis incubuerit, si alimenta frugibus longa fœcitas denegaverit; ad Deum confugitis.*
Laſt. Inſt. l. 2. cap. 1.

ture taught the Gentiles on such extraordinary occasions, to make extraordinary addressees to their Gods (a): so that the Christians are not to be thought less mindful of their own necessities. And verily in the Greek Church there are very full and very proper Offices composed for times of Drought and Famine, times of War and Tumults, of Pestilence and Mortality, and upon occasion of Earthquakes also, a Judgment very frequent there, but rare in this part of the World, and therefore omitted among us. Now though these be not so ancient as the Litanick Supplications, yet they are very pious and proper, agreeing in many particulars with these of our own Church (as we shall remark hereafter.) In the Western Missals there is a Collect and an Epistle and Gospel, with some Responses upon every one of these Subjects, seldom agreeing with any of our Forms, which are the shortest of all, because they are not designed for a compleat Office, but appointed to be joyned to the Litany every day while the occasion requires it, as a daily Monitor to us of some extraordinary necessity. But besides these daily Prayers, when any Judgment is become universal, and arrived to the height, it is the custom of this Church to set apart a solemn day of Humiliation, and then there is a compleat Office drawn up for that occasion, and pre-

prescribed to all Congregations, whereas these brief Forms are daily used before and afterward, as the ordinary and constant remedy in such cases: As to the several Prayers they have no dependence upon each other, nor are they to be said together, and therefore are not to be comprised in any general *Analysis*, but the Order in which they stand is this. *First*, Here are Deprecations against those four great Judgments wherewith God doth usually scourge a sinful People. I. Against Drought and Deluge. II. Against Famine and Dearth. III. Against War and Tumults. IV. Against Plague and Pestilence. *Secondly*, Here are Occasional Intercessions. I. For the Church upon the Ordination of Ministers. II. For the State in the Session of a Parliament. III. For all Mankind, especially the Afflicted. IV. For Pardon of Sin, which is the cause of all Judgments: Of all which we shall so discourse, that whensoever any of these occasions shall happen (and that is very frequently as to some of them) we may learn how to demean our selves at those times, and also how to use those Forms with Understanding and Devotion.

SECTION II.

Of the Prayer for Rain.

§. 1. **B**EFORE we treat particularly of this Form, it may be very serviceable to our Devotions upon such an occasion to premise these four general Considerations concerning Drought and want of Rain.

1. That it is a very sad Judgment.
2. That God alone can deliver us from it.
3. That all People have used to apply themselves to him for relief in this Case.
4. That such Prayers have generally prevailed.

Consid. I. Want of Rain is a very grievous Judgment, it is threatned to the *Israelites* for their Disobedience, *Deut. xxviii. 23, 24.* And was very often severely executed upon them, as doth appear not only by the Historical part of Scripture, but by the frequent complain's in the Prophets, who do in many places as elegantly describe, as passionately bewail the sad effects thereof, *Jer. xiv. 1, 2.*—6. *Jos. i. 18, 19, 20.* *Haggai i. 9, 10, 11, &c.* And our own Nation hath so often smarmed hereby, that our own experience will help us to apprehend the great miseries that do attend it. It is very terrible to have our Heaven as Iron, and our Land hard as Brass, *Levit. xxvi. 19.* to behold the parched earth

(b) *Nullus imber scientis soli pulverem terret, nulla supra a-rentes campos saltem umbra nubium pependit. Quintil. Decla.*

gaping with fruitless chinks for lack of its accustomed moisture, and not relieved scarce with the shadow of a Cloud, (b) to feel the hot and scorching breath of Winds, wrapt in Storms of dust; to see the rusty and withered face

of the late verdant Pastures, whose glories and gaiety

is all burnt up and gone; the Seed is pined under the obdurate Clods, the fruits of the Trees small and dwindling, the Summer wears the Livery of decaying Autumn; the Fish do thirst and dye because the Rivers are dried up; the Cattel and all the Beasts of the Field mourn and pant, running up and down to seek water, which can no where be found; the weary Husbandman sighs and shakes his head to see himself disappointed of his hopes, and likely to lose his cost and his labour together; the fainting Labourer and the languishing Traveller are almost melted in their own sweat, and can find no other moisture to allay their Thirst; the poor Children return from the deceitful Pits with empty Pitchers, being forced, alas! to drink their own tears (c), *Jer. xiv. 3.* And if so sad a Judgment should long continue, it would cause a general desolation, and end in the destruction of Man and Beast, as it had like to have done in that Triennial Drought in the time of *Ahab*, *1 King. xviii. 5.* *Jam. v. 17.* Which was so dreadful and universal, that the Heathen Writers took notice of it (d.) This hath made the strongest Forts to yield, and brought the most formidable Armies to great distress, as the sacred Records do shew us, *2 King. iii. 9.* and the Histories of the *Grecian* and *Roman* Expeditions do abundantly declare. This hath turned the most flourishing Countrys into Wilderness and desolation, and would do the like to ours if God should withhold the Clouds: so that we have great reason to fear when this Calamity is upon us, and to pray heartily it may not rise to such extremities.

T 4

Confid. II.

(c) *Venerunt juvenes
pocula noti
Quærentes putei, lym-
phaque fugit,
Et vasis vacuis testæ
reversunt
Fletus heu! proprios
ore bibentes.*
Hymn. Ambros. in
siccitate. Tom. v.

(d) *Joseph. Antiq. lib. 8. cap. 13.*

Consid. II. God alone can bestow Rain upon us, for it is one of his peculiar Titles in holy Scripture, that he giveth Rain, Job v. 10. Psal. lxxv. 10. and cxlvii. 8. Mat. v. 45. And the Rabbins truly observe, That Rain is one of those things wherein the Power and Providence of God most eminently doth appear: Wherefore they say, there are three Keys, of the Womb, the Clouds, and the Grave, which never were intrusted in

(e) *Tres claves non traduntur in manus ullius legati, Ventris, pluvie, & resurrectionis.* Talm. Tra&. San.

the hand of any Servant (e). For God reserveth the power of giving Children, Rain, and of the Resurrection, as his peculiar Prerogative.

Maimonides tells us indeed, that the Devil and his Idolatrous Priests had persuaded the People that it was because they worshipped him, that the Rain descended, the Trees bore fruit, and the Earth yielded its increase: And therefore it is likely

(f) *Maimon. Mor. Nevoch. p. 3. c. 30.*

that St. Paul was so careful to teach the Idolatrous Asiatics, that it was the true God which gave them Rain from Heaven, and fruitful Seasons, Acts xiv. 17. calling this his Witness, that is, that act which gives Testimony as well to his Omnipotence as his providential care: For nothing below an Almighty Providence can extract so vast a Mass of Waters out of the dry dust and parched earth, and afterwards hang these in the thin and airy bosom of a Cloud, and finally conduct and order them to fall when and where he pleaseth. It is confessed that second causes do concur, but 'tis only in Subordination to God, who is the first, without whose appointment none of these can help us: so that they who look no higher than the influence of the Sun, the configuration of the Stars, the changes of the Moon, and the alterations of the Wind, do deserve to be punished with disappointment. As it was in the time

of

of St. Ambrose, who takes notice that the People in his time, in want of Rain, promised themselves showers at the change of the Moon, and failed of their expectation: *I was very glad* (saith he) *that there was no Rain till it was given upon the Prayers of the Church, that you might learn not to seek for Rain from the change of the Moon, but from the providence and mercy of the Creator* (g), which is a good *Memento* for us also, who are so taken up with second causes, that we often forget the first.

(g) S. Amb. Hexameron. l. 4. c. 8.

Confid. III. **All Nations** have sought to God for help herein : The Scriptures do manifestly witness this concerning the Jews, as hath been observed from *Solomon's Prayer*, 1 *King*. viii. 45. And is further manifest from *Jehoshaphat's* enquiring for a Prophet of the Lord, when the Armies were in great distress for Water, 2 *King*. iii. 11. As also from *Elijah's* going up to Mount *Carmel* to pray for Rain, 1 *King*. xviii. 42. Which History was either translated into, or else imitated by *Greece* ; for *Clemens Alex.* relates out of their Authors, *That when the Grecians were afflicted with a tedious drought, and consulted the Pythian Oracle, it was told them they must use the Prayers of one Æacus, who ascending into a Mountain, prayed for Rain, and prevailed.* Strom. lib. 6. (h) 'Εὐχὴ Ἀἰν-

And *Marcus Antoninus* gives us the *Athenian* Form, used in time of Drought for that Common-wealth, *Let it Rain, O sweet Jupiter, let it rain upon the Tillage, and the Pastures of the Athenians* (b). As for the

(h) 'Ευχὴ Ἀθη-
ναίων, ὅσον, ὅσον, ὅ-
σον, κατὰ τῆς
ἀρετῆς τῶν Ἀθη-
ναίων, καὶ τῶν περὶ
αὐτοῦ. Ad seipsum l. 5.
§. 7.

Roman custom, it is sufficiently known, that they had solemn Sacrifices and Supplications, and bare-foot Pro-

(i) *Cum ab imbris aestiva & hiberna suspendunt, & annus in cura est, vos quidem quotidie pasti — Aquilicia Jovi immolatis, Nudipedalia populo denunciatis, Cætem apud Capitolium quaeritis. Tercul. A. pol. cap. 40.*

it is evident that Jews, Gentiles, and Christians, though different in their several Rites, yet were all led by the same light of Reason and common Prudence to seek to him they worshipped for a supply of Rain, when ever they had a want thereof.

Consid. IV. This course hath usually been successful; so St. James observes in the case of *Elijah*, Jam. v. 16. and as the event declared in the former examples. But no Prayers were ever so prevalent as those of the Christians: for although the malicious Heathens were wont to impute all their Calamities, particularly their

(k) *Pluvia defecit causa Christiani nomines. Aug. Civ. Dei. l. 1.*

want of Rain, to the Christian Religion (k), it pleased God wonderfully to confute them, for when all their *Gentile* Superstitions could

(l) *Quando non gemitulationibus & jejunationibus nostris, etiam siccitates sunt depulsa? Terc. ad Scapul. cap. 4.*

Processions upon the want of Rain, as *Tertullian* declareth (i) with more Pomp, though less Devotion, than the Christians, who, as the same Author affirmeth, *In time of Drought, Fasting, and Chast, abstaining from all the Comforts of this life, lying in sackcloth and ashes, with great importunity knocked at Heavens Gates, till they had moved God to have Mercy. id. ibid.* So that

not obtain one drop from Heaven, the Christians were so constantly successful, that one of that Age challengeth them to shew, when ever the Christian Supplications and Litanies in this case had failed (l). *Eusebius* gives us one illustrious instance of a Christian Legion which fought under *Marcus Aurelius* in his German Wars, and when the whole Army

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Army was like to perish with thirst, they by their Prayers obtained Rain for the Imperial forces, and Thunder which destroyed the Enemies, whereupon they were called the *Thundering Legion* ever after. *Euseb. Hist. Eccl. l. 5. cap. 5.* And it is remembred concerning our Country-woman, the devout *Helena*, Mother of *Constantine*, that she by her Prayers procured Rain in the Isle of *Greet*, which was almost wholly desolate, for that it had wanted Rain 36. years before. We shall add no more examples, for these are sufficient to encourage us to seek to our God with great Devotion, whenever we are in like distress, especially since we have so excellent a form to do it in, of which we will now particularly treat.

The

4. *The Analysis of the Prayer for Rain.*

§ II. This Prayer hath three Parts.

- | | | |
|---------------------------------|---------------------------------|---|
| 1. The ground of this Request. | 1. God's gracious Nature. | { O God, Heavenly Father. |
| 2. The Request it self, shewing | 1. By whom he made it. | { who by thy Son Jesus Christ, hast promised |
| | 2. His faithful Promise, noting | { To all them that seek thy Kingdom, and the Righteousness thereof, |
| | 3. Concerning what things, | { All things necessary to their bodily Sustenance. |
| 3. The ends in making it. | 1. Why we ask. | { Send us we beseech thee in this our necessity, |
| | 2. What we ask for. | { Such moderate Rain and Showers, |
| | 1. Our own benefit. | { That we may receive the fruits of the Earth to our comfort, |
| | 2. The Glory of God. | { And to thy honour, through JESUS CHRIST our Lord. Amen. |

A Practical Discourse upon this Prayer.

§. III. **G**od, Heavenly Father, who by thy Son Jesus Christ, hast promised to all them, that seek thy Kingdom and the Righteousness thereof, all things necessary to their bodily Subsistence.]

Whensoever we want Rain from Heaven, we ought to look beyond the Clouds, and remember we have a Father, who dwells in the Heaven of Heavens infinitely above these lower Regions, who commands the Clouds at his pleasure. Our Saviour had taught us in his blessed Prayer to ask **our daily Bread** from our Father which is in Heaven, *Matth. vi. 11.* And a little after speaking of meat and drink and rayment, he adds, *ver. 32. For your Heavenly Father knoweth that you have need of all these things;* upon which he adviseth us, *ver. 33. To seek first the Kingdom of Heaven and the Righteousness thereof, and then all these things shall be added unto us:* Which shews us the Divine Fountain from whence this first part of the Prayer is derived. Hence we learned to call God **our Heavenly Father**, and here it is, where *by his Son Jesus Christ*, he made this gracious Promise, which we most fitly lay as the foundation of this request. Our blessed Saviour in that divine Sermon forbids us to disturb our Piety with too solicitous a care for earthly conveniencies, and promiseth that (if we make it our principal endeavour to be holy and righteous here, in order to the happiness of another world) we shall certainly be supplied with all necessaries, with Food and Raiment, and all such things as are needful to the body, or (as our Church here paraphraseth it) with all **things necessary to our bodily**

(m) Ὅστις ἐν ζή-
τει τὰ πνευματικὰ,
προστίθεται τῷ
καὶ τὰ σωματικὰ καὶ
τὰ φιλοτιμίαν Θεοῦ.
In loc.

bodily sustenance: *He that seeketh* (saith Theophylact (m). *Spiritual things, shall have bodily conveniencies added to his reward out of the bounty of Almighty God; he shall have eternal felicity in the end, but these*

shall be added into the bargain. Now this Promise we apply to our own selves: for although we are at this time in great fear and trouble, and have perhaps suffered much loss by this excessive Drought, yet we have in the first place been seeking for spiritual things, we have prayed for a part in the Kingdom of Heaven, and desired to be endued with the Righteousness thereof, and I hope, we have in the time of these Devotions wholly forgot and laid aside all our earthly cares and feares; so that now we may justly plead this promise, and after we have given the precedence to Heavenly things, we may pray for Rain, which is so necessary to our **bodily sustenance**. We have had the food of our Souls in hearing of God's Word, therefore we may pray (with the *Greek Church*) for bodily succours also

(n) Δὲς ἔν περ
αἰτήσιν νῦν, Δέσ-
ποτα, σὺν τῇ πνευ-
ματικῇ τροφῇ καὶ τῷ
ἀναγκαίαν τὸ σώ-
ματι. • Euc. Offic.
In siccit.

(o) *Pluviam nobis*
tribue congruentem, ut
presentibus subsidiiis
sufficienter adjuti, spi-
ritualia fiducialius
appetamus. Miss. pro
pluv. sec. usq. Eber.

to be added thereunto (n). And verily since we are flesh, and not only spirit, it is impossible but that our doubts and fears, losses and wants as to outward things should be some disturbance to our minds, and give some little check to our pursuit of nobler things, so that we may be allowed to beg for the Removal of these grievances and temporal pressures, to the end, that we may more steddily, and more vigorously seek for Heavenly and Eternal blessings (as the (o) Western

Church

Church use to pray). It is our duty, and our desire it may be, to seek God's Kingdom with fixed and uninterrupted endeavours, but when we are scorched with heat without, and parched with thirst within, when we behold the fruits of our labours fail, and the hopes of our flocks and herds pine and languish, it is somewhat of discouragement; and therefore that we may more diligently seek, and more speedily attend the end, let us crave necessities by the way; provided it be but (as here) in the last place, and with respect to some further good. But as for those brutish Sots, who ask nothing else, or nothing heartily, but what conduceth to their outward welfare, who care not how barren their souls be, so their Land be fruitful, and if they can have Rain, care not whether they have Grace or no: Such as these have no right in this Promise, because they seek not the best things in the first place, and are not only like those grosser Heathens (p.) of whom our Saviour speaks, *Matth. vi. 32.* but even like the Beasts that perish, who look no higher, nor seek no further than for to satiate their Hunger and Thirst. But let us remember we have a Promise made by God, which cannot lye, and published by Jesus, in whom all the promises are *Yea*, and *Amen*, that if Rain be needful for our bodily Substance, we shall surely have it, if we first do seek the best things. And let this engage us to be pious and patient, to be devout and earnest in all our Prayers as well as in this; for the more fervently we have prayed for Spirituals, the more readily we shall be heard for Temporals afterwards; and though the wants of our outward Man may smart more than those of our inward, yet these are more grievous in themselves and more dan-

(p) *Prima serè vota
& cunctis notissima
templis,
Divitiæ ut crescant---
Hoc recto vultu, solum
hoc & pallidus op-
tas.*

Juv. Sat. x.

dangerous in their consequences ; for our souls are the better and the nobler part, and ought to be our first and chiefest care, and when we desire our souls welfare first, we begin at the right end, and take the wisest course to obtain any earthly blessing, of which we stand in need.

§. IV. Send us we beseech thee, in this our necessity, such moderate rain and showers.]

Having laid so sure a foundation, we now build a particular request upon it, *viz.* for Rain, which is one of those things that at this time is most of all necessary for our bodily sustenance ; and we make this Petition to him, *who covereth the Heaven with Clouds, and prepareth Rain for the Earth*, Psal. cxlvii. 8. to him that only can help us, for the Rain serves no other Lord. And the Motive which stirreth us up to ask, and will engage him to grant our Petition, is our great necessity. We do not boldly challenge this blessing, as if we had deserved it ; but humbly **beseech** him for it, because we do extreemly need it : we have wanted it long, and suffered much by the defect thereof ; the Earth mourns, the Birds of the air droop, the Beasts of the field groan, and all Men are dejected, we feel much, and we fear more evil if this grievous Drought continue. So long as the Calamity was tolerable, we did not complain (for this Prayer ought not to be used upon a slight occasion) but now that the Judgment continues, and our miseries encrease, and utter ruine seems to threaten us, now it is time to be importunate. We should not trouble the Majesty of Heaven with a trifling complaint ; but when we have a great and just occasion, then our earnestness must be proportionable to our necessity. And that a very fervent Prayer is needful to obtain Rain in time of extreame Drought, we may learn from

from *Elijah*; for the History informs us of the posture of his body, 1 *King*. xviii. 42. That he not only kneeled, but that he bowed down his head to the ground, touching his very knees with it, not only to take him off from all other objects, but to express his humility, and the earnestness of his desires: And as to the Devotion of his mind, *S. James* instructs us, that it was an *efficacious, fervent Prayer*, *Jam.* v. 16. So that if our Prayers for Rain were as earnest, I am perswaded our success would be as great, and we must impute our not prevailing to the indifferency and easiness of our Petitions, and to our want of a due apprehension of the dreadful effects which this Drought may produce among us. But here we must note, it is *moderate Rain* which we ask for, and therefore we must be prudent as well as fervent; for if we be impatient of Drought, and murmur at him that sends it, he often punisheth us with a Deluge, and that changeth the Scene, but carries on the sorrow; it alters the Judgment, but continues our Misery. Learn we therefore from this Form to beg only so much Rain and Showers as the Earth and the Season requires; so much as may satiate, not overflow the weary and gasping Fields. We must pray that he who gives us Rain, may give it in Mercy, and that his Wisdom may proportion it, as well as his goodness bestow it, so that what is in it self an excellent blessing, may not by our Sins, or our folly be turned into a Curse, and then we shall really be comforted thereby.

§. V. **That we may receive the fruits of the Earth, to our Comfort, and to thy Honour, through Jesus Christ our Lord, Amen.**

The request that we have now made, is recommended not only by our necessity, but also by those ends,
V. which

which we propound to our selves in the obtaining thereof. The first and general end is in order to our receiving the fruits of the Earth, which are in danger to be lost for want of seasonable showers: for Rain is the means which God useth, to make the Grass and Corn, the Fruits and productions of the Earth to spring and grow, to flourish and ripen into such a perfection as may fit them for our use: whence the Jews

(q) 'Εάν τιμι
μή σε διὰ τῶν ἐ-
κκεῖνων σε ὀμβρῶν
δόντες χριστότητα, ἢ
ἐν ἡμῶν ἔδωκε τὸν
χρῆσιν αὐτῆς. Eu-
chol.

call Rain *The Husband of the Earth*, and the Eastern Church says, *unless, O Lord, thou shewest thy bounty by sending a gracious Rain, our Land will not yield its fruits* (q). The second and more particular ends are

depending on this: for if we can by means of Rain obtain such plenty, it will tend, *First to our comfort*, for both Man and Beast are relieved by these good things, and in the abundance of them we have great content. But that is not all we must design, but *secondly*, we resolve this our plenty shall advance his *Honour*: for we will receive all these blessings as from his hand, and of his free bounty we will bless and praise him for them, and use them soberly to enable us to serve him, not luxuriously so as to pamper us, and make us rebel against him. And truly, the usual cause why we now want Rain, is because when God hath given us Rain and fruitful Seasons in former times, we have grown wanton and proud, unthankful & intemperate, because we have abused God's Name with his own gifts, and wounded his glory with weapons formed out of his kindnesses: therefore if we would have showers and plenty restored, we must promise we will use them better than we have done; and if we now sincerely intend, and afterward faithfully perform this, we shall not fail to procure Rain in this

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our need, especially since we ask it, through Jesus Christ our Lord, Amen.

The Paraphrase of the Prayer for Rain.

O God, our Heavenly Father,] who dwellest above, and commandest over the Clouds, thou art he who hast sustained us all our Lives long, and [who by thy Son Jesus Christ] in the holy Gospel [hast promised,] as an encouragement [to all them that seek] in the first and chiefest place [thy Kingdom] of Heaven, [and the Righteousness,] leading to the enjoyment [thereof,] that besides the eternal Happiness which they seek, thou wilt over and above give unto them [all things] which shall be [necessary to their bodily sustenance:] We who have been hitherto seeking Heavenly things, being encouraged by this Promise, do ask for Earthly blessings also. And Lord do thou hear us, and [send us we beseech thee] of thy great pity [in this our necessity,] now the Earth mourns, the Creatures complain, and we are brought to great extremity, [such moderate Rain and] refreshing [Showers] to relieve us, [that we may] in due time [receive the fruits of the Earth] now in danger to be lost for lack of moisture. And if it shall please thee to give us plenty of them [to our comfort:] We resolve we will use that plenty to thy Glory [and to thy honour.] Grant us this request therefore, [through Jesus Christ] his Intercession, who is [our Lord] and only Saviour. [Amen.

SECTION III.

Of the Prayer for Fair-weather.

§. 1. **T**Hese two Judgments, the want and the excess of Rain, though they are contrary in their Natures, yet they do agree to produce the same effect, viz. Death and Famine, and upon that account are equally to be deprecated. Nevertheless there are some parts of the World which are more lyable to the one than to the other: In the more Eastern and Southern Regions they are most commonly oppressed with Drought; in *Egypt* it scarce ever rains at all, as is attested by Scripture, *Zach.* xiv. 18. As well as by

(r) Herodot. l. 3.

Plin. l. 5. c. 9.

Aegyptius sine nube serax. —

Claud. item ap. Luc.

Terra suis contenta bonis, non indiget Mercis

Aut Jovis —

(s) Exeunte Nisan, si descendunt imbres, signum est maledictionis. R. R.

Nunquam in fine mensis Junii, aut in Julio, — pluvias in Judaea vidimus. Hieron. in Amos 4.

other Writings (r): In *Judaea* it was accounted a Miracle to see Rain all the months of Harvest, 1 Sam. xii. 17. (s.) And at all other times the Plague of immoderate Rain was seldom known there; the cause of Famine in all those Countries being generally for lack of Rain: for as S. Hierom, an Eye-witness affirms, *they do there depend much in Summer on Cisterns and pits of water, so that if they should fail, they would be in danger to dye for thirst.* And this is the reason why we find so few complaints in Scripture of excess, & so many of want of Rain;

and also upon this account the Eastern Church hath no peculiar Office for Fair-weather, because they had scarce ever any need to pray for it. But in the more

Westerly

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Westerly and Northern Climates, Floods and excessive Rain are far more frequent and more mischievous than Drought; and therefore in the Western Church there is an Office *pro serenitate*, and a most elegant Prayer in Verse, bearing the same Inscription in S. Ambrose his works, *Tom. 5.* By which examples the Church of England made this Prayer. And doubtless if we either consult the Records of our own Memory, or the publick Chronicles (t), and Histories of our own Country, we shall find that this Nation hath suffered more, and more grievous Dearths by reason of long and violent Rains than upon any other accounts whatsoever; which shews what reason the Church had for composing this excellent Form, and what cause we have to use it with great Devotion, whensoever there is occasion. For our help wherein, let us more particularly consider:

I. The Miseries which attend this Judgment of excess of Rain. This was the means which God once chose to express the highest anger that ever he shewed against the Sons of Men; for by this he destroyed the old World. And though it never since arrived to that height, yet in those degrees in which we feel it, it is *First*, very uncomfortable to see the Heavens cloathed

in a sable Mantle, to want the light of the Sun by day, and of the Moon and Stars by night (u), *Act. xxvii.* 20. To have the Clouds weeping over our heads, the Earth swimming under our feet, the furious Cataracts of impetuous Waters

roaring on every side of us, scorning their old Channels, and bearing down all before them; what can be-

(t) *Vid.* Stow and Hollinshed, &c. In the 5th. of K. Henry V. the 2d. of K. Rich. III. the 5th. of Qu. Mary.

(u) *Obduxere polum
nubila caeli
Abconduntque diem
fugato sole.
Amb. Hymn. pro seren.*

hold this without fear and sadness? Which usually is writ on every Man's face, but the bold and merry Sinners, who is the causer of the Calamity. *Secondly*, It causeth great Devastations and many Losses, both to the publick and to private Persons, especially if it happen (as usually it doth) in either Spring or Autumn: For in the Spring it hinders the production or the flourishing of those things that grow of themselves: and for that which is to be sown, it hinders the preparation of the ground for it, or washes away the seed ere it have taken root; or else rots it under the Clods, and destroys the hopes and provisions for another year. Hence it was that the universal Deluge came in the second Month, that is, in the Spring-time (saith S. Ambrose) when all things should have

(w) *Secundum
mensum verni esse tem-
poris non ambigi-
tur — Tunc ergo
fecit Diluvium. Amb.
in Gen. vii. 11.*

germinated (w), *Gen. vii. 11*. That they might be punished in their abundance, which they had before abused to luxury and excess. Again, if it be in Harvest, it is rather worse, because the fruits of the

Earth were then almost at the point of maturity, and the disappointment of our hope is more grievous when the fruition is so near. It is a sad Spectacle to the poor Country-man to behold the Fodder of his Cattel,

(x) *Flentes Agricola
Culta relinquunt;
Spectant naufragium
triste laboris;
Messis laeta natant se-
mina. Amb.*

and the Food of his Family, his pains and his care, his cost and expectations, all swept away at once, (x) and himself no way able to retrieve them. And the whole Nation ought to be concerned, lest this prove like that *sweeping Rain*

(which Solomon speaks of) *that leaveth no Food*, Prov. xxviii. 3. To this may be added the infinite Losses occasioned

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caſioned by the violence of this raging Element, when once broke looſe, tearing down Banks and Ramparts, Walls and Bridges; yea, overwhelming Houſes and Towns, to the ruine of many poor Families in divers places; and alſo how it drowns many Sheep and Oxen, with ſuch like helpleſs and profitable Creatures, as can make no reſiſtance againſt the fruits thereof. *Laſtly*, It occaſions the Death of many Men alſo; for while the Floods prevail, they beſiege thoſe whoſe Habitations are more depreſſed, whereby ſome of them are cut off from all poſſibility of ſuccour, and reduced to the ſad choice, either to Drown or Starve: And many poor Travellers whoſe urgent affairs make them bold to aſſay the untryed Floods are ſwallowed up in the Waves, and end their journeys and their lives together. Nor is all the danger over when the waters ceaſe, for after much Rain and great Inundation, corrupted Air, and great Mortality frequently doth enſue, and thoſe who eſcaped the waters may fall by this unſeen Dart...

II. Therefore having well weighed all theſe aggravating circumſtances, let us conſider what Remedy there is in this caſe. Certain it is, that no humane Power can ſtay the Clouds. It is God alone can make the Rain to ceaſe, as he only makes it to begin, for he is the great Creator of this vaſt unruly Element, and he is the Lord of it. In vain do we call upon the Clouds to drop no more, or upon the Waves to ſtop their courſe, they are deaf to us, but they know their Ma-
kers and their Maſters voice (y).

The Father made the Red Sea divide it ſelf, and cauſed *Jordan* to run back and review its own Fountain: The Son walked upon the Waters, and made the Winds and the Sea obey him: The Spirit of God

(y) Ὅτι τῶν
ὑδάτων ἡ φύσις τὸν
αὐτοῦ ποιητὴν, ἐ-
πιγινώσκει τὸν ἐαυ-
τοῦ Δεσπότην. Eu-
chol.

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brought the primitive Waters into their several Receptacles, and when in the general Deluge they had broken loose; it was not a **Wind** (as we read) but the **Spirit of God** (as the Original often signifies) which

(z) Vulg. Lat.
Spiritum: Spiritus igitur virtute invisibili diluvium illud representum esse non dubium est; celesti operatione, non flatu. S. Amb. de Noë cap. 16.

brought the Waters again into their own place (z), as S. Ambrose doth declare: It is God alone can help us, for *he sitteth as King above the Water-flood*, Psal. xxxix. 10. On him *Moses* called, when the Land of *Egypt* was in distress, *Exod. ix. 33.* To him *Samuel* made his Prayer, when the *Israelites* were terrified by this Judgment, 1 *Sam. xii. 19.* and they both prevailed with Almighty God to stay his Hand. Wherefore when we want fair weather, and suffer by long and violent Showers, we must apply our selves to God also, and beseech him with great importunity, because he only can relieve us, and if he do not hear us, our case is very sad. Our only care is to bring a devout heart, for we have an excellent Form made ready to our hands, as will appear by the subsequent Table.

The Analysis of the Prayer for Fair-weather.

§. 2. This Prayer hath three Parts.

1. A Commemoration of

God's Justice to the old world,

His Mercy and promise to this

O Almighty Lord
God who for the sin
of Man didst once
drown all the world,
except eight persons.
And afterward of
thy great Mercy
didst promise never
to destroy it so a-
gain,

2. A Confession of

1. Our Sin
committed

2. Our punishment
deserved

We humbly beseech
thee, that although
we for our Ini-
quities,

Have worthily de-
served a Plague of
Hain and Waters,

1. The Condition of
it.

2. The matter of it

Yet upon our true
Repentance

Thou wilt send us
such Weather,

3. A Petition
for redress
containing,

3 The
ends
why
we
make

1. Our Tempo-
ral good

2. Our Spirit-
ual
benefit by

1. God's
Justice

2. And
by his
mercy

As that we may
receive the fruits of
the earth in due
season,

And learn both by
thy Punishment to
amend our Lives,

And for thy Clemen-
cy to give thee praise
and glory through
Jesus Christ our
Lord. Amen.

A Practical Discourse on this Prayer.

§. III. **O** Almighty Lord God, who for the Sin of Man didst once drown all the world, except eight Persons, and afterward of thy great Mercy didst promise never to destroy it so again.]

In every excessive Rain we have a little Emblem of the Universal Flood, and what was then inflicted on all the habitable world is now in lesser degrees poured upon some particular places and persons, so that it may very well bring to our Minds that dreadful Devastation. And upon this Account the *Roman* Office takes the Lesson in the time of immoderate Rain out of *Genesis* in the History of Noah's Flood (a):

(a) Missal. secundum Ebor. Gen. ix.

(b) *Σὺ εἶ ὁ διὰ τὴν ἀμαρτίαν τῶν ἐν τῇ Νῶε ἀνθρώπων πῆρας ἀβύσσε πλησας* &c.
Euchol. p. 779.

The *Greek* Church also mentions it more than once (b), and we have put it in the Front of this Prayer very fitly: for the Cause of this Judgment is the very same with that which caused the Flood, even Sin.

The violence and injustice, the wantonness and luxury of the old World, brought the Deluge on them, *Gen. 6. 2, 3. &c.* Their Souls were drowned in a Flood of Wickedness, before the Waters swallowed them up: And are we more innocent? Our Iniquities are as many, and as great as theirs, and it is more God's mercy than our merits, that our punishment is less: and yet it begins in the same manner, and if it should continue would reduce us to the same extremities: so that we may very well fear and tremble, when we call to mind, how the very Heavens seemed to dissolve into Water, and pour themselves out from above, and the vast Ocean scorned it's old li-

mits,

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mits, and with irresistible violence broke in upon them; and this till all the fruits of the Earth were destroyed, and its beauties lost under the foldings of this watry Mantle, till all the Towns and Cities were overwhelmed, their loftiest Pinnacles being scarce able to witness where their place had been; no Tree so high, no Mountain so lofty, no Fort so strong, as to secure those who in vain fled unto them. In vain both Men and Beasts do strive which longest should avoid their unavoidable ruine: for the rolling Waves pursue them, and at last devour those who were almost slain with their own Fears before. All which ought to bring us to a serious Repentance, especially when the same Rod is shaken over us; and to that end it is mentioned here, that we may remember and fear, least the like befall us. I know it will be alledged, that we are in no danger of such a Destruction, because God hath promised *never to destroy the Earth so again*, Gen. viii. 21. And hath made the *Rain-bow* a Sacrament Token of this Covenant, Gen. xi. 15, 16. I answer, this is most true, and therefore also it is recorded in this Prayer, that as the Judgment doth humble us, which was shewed on the old World, the Mercy which is promised to this, may revive us; but this is mentioned not to make us presume, but to keep us from despair. Nor must we so mistake our selves, or misconstrue the Divine Promise, as if no part of the World should ever be destroyed with a Flood afterward: for *Greece* alone hath been twice since almost wholly overwhelmed in those Floods of *Ogyges* and *Deucalion*. And if those be doubted of, as related by the Poets, *Paulus Diaconus* tells us, that in the days of *Mauritius*, the Emperor, *There was a Flood in the borders of the Venetians and Ligurians, and other Regions of Italy, such as it was believed had not been seen since the days of Noah, Houses and Villages were turned into Lakes*

Lakes, and very many both Men and Beasts were destroyed, High-ways were obliterated, &c. Hist. lib. 18. And many other Histories do assure us, that Islands, Towns and Cities, and part of several Countries have been drowned by Floods, or swallowed by the Sea; so that no particular place or person can plead an Exemption from this Judgment upon the Account of this Promise, which was made with reference to the whole World; and therefore we ought to remember the sad Deluge with serious thoughts, and trusting alone in God's **great mercy**, let us beseech him to spare us from the like, and desire him not to make our Country, nor our Vicinage to be a sad Instance of his Justice, but to give us our Summer and Winter, our Seed-time and Harvest in their due season.

§. IV. **WE** humbly beseech thee, that (although we for our Iniquities have **worthily** deserved a Plague of Rain and Waters, yet) upon our true Repentance, thou wilt send us such weather, that we may receive the fruits of the Earth in due Season.

When these Considerations have made us sensible of the Evil, and desirous of Deliverance, we are then rightly disposed to pray for a Cessation of this Plague of waters, and a return of better weather: These Meditations of the Flood will make us desire, as St. Ambrose his Hymn saith, *That God will send the Holy Dove, bearing the Branch of peaceful Olive, to signify by its gracious flight, that these Floods shall be abated from off the Earth, pro seren. p. 355.* And when we would petition for this mercy, our own Form is so excellently contrived, that besides the desire of Fair-weather, there is, expressed, I. A Confession of Sin, and II. A Declaration of our Repentance; which two if they be as sincerely

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sincerely performed, as they are plainly prescribed, will be as the Wings to this Petition, enabling it to fly as high as the Throne of Grace, and there is no question but it will prevail. *First*, then let us confess, **That we have justly deserved this Plague of Rain and Waters for our Iniquities**: for otherwise our Complaints of our misery would be Accusations of his Justice, & seem to asperse him with too great severity: but when we confess we have deserved all that we suffer, we do clear him and take all the blame upon our selves. He is merciful, and would spare us, but we are wicked and force him to punish us. We do so often abuse the fruits of the Earth by Luxury and Excess, that we constrain him sometimes to destroy them or withhold them, meerly to let us smart for our former Riot. Sin was the Cause of the great Flood in *Noah's* time (c), and is the Cause of this we now fear or feel. But the Sins of this Generation are greater than those of the old World, and yet the Punishment is far less; so that we may very truly say, that our Iniquities have deserved much more. The *Jews* in *Jeremiah's* time were to confess, that their Sins had withheld the appointed weeks of Harvest, *Jer. v. 25*. And the *Israelites* in *Samuel's* days did acknowledge (to God and to *Samuel*,) that they had sinned, before the Holy Man could pray acceptably for them, *1 Sam. xii. 19*. These Judgments are many times sent on purpose to bring us to see our Sins, and therefore we cannot expect they will be recalled, till they have done their Errand, and brought us to confess our Iniquities and Evil-deservings. But some will say, if we suffer justly, why then do we complain? or how can we ask Deliverance? I answer, we do not murmur, only (as Nature

(c) *Prior Diluvium
pertulit Atas,
ut mundaret aqua
crimina Terra.*
Amb. hymn: ut sup.

ture teacheth) we desire Relief, yet withal we beg it with such Circumstances as cannot displease him, of whom we ask it. **We beseech** him indeed earnestly to send us better Weather, yet withal we do it **humbly**, and acknowledge we deserve that which we now suffer. We crave redress, but it is upon those Terms on which God hath promised this and all Blessings, even **upon our true Repentance**, which is the second particular. II. The Declaration of our Repentance: It is a very proper season for Repentance, when God is chastising us for our Sins, if our own Sufferings and the Calamities of all round about us will not make us relent, what can melt us? We are desperately in Love with our Sins, when we will not part with them, whatsoever we endure for their sakes; Almighty God is correcting us for our offences, and can we think he will cease his correction, if we go on in our Evil-doings, and sin under the very Rod? yet so

(d) *Scelera plagis crescant, ut putares penam ipsorum criminum matrem esse vitiorum.* S. Salv. de gub. l. 6.

it is sometimes (d). The Countryman complains of unseasonable Weather, and yet is as frequent in his Drunkenness, as profane in his Oaths, as notorious in his cheats and injustice, as ever he was before. The Court and the City, the Towns and Villages do all joyn in this Petition in a time of general Calamity, and yet there is no signs of Repentance among any sort of Men, and then no wonder if their Prayers be ineffectual; but let us be assured we must all perform as well as promise this Repentance, if we hope to be delivered in Mercy: *for we know, that God heareth not sinners*, S. John ix. 31.

And it is the effectual fervent Prayer of a Righteous man that prevaileth, Jam. v. 16. Yea if we be so impudently hypocritical to say we do repent, when we do not so at all, the baseness of that Hypocrisie will provoke God to

con-

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continue the Judgment and encrease our misery. Wherefore the Church hath so ordered this Petition, that unless we repent, we do not, nor cannot expect redress, that so our worldly interest which works more sensibly upon us, may put us upon that which will be for our Spiritual and Eternal good; and truly if we do not repent, it will not be a Mercy to remove the Plague of Waters: for alas! the better Weather and the greater plenty impenitent Sinners do enjoy, the faster they run to Destruction; whereas if God give us a Respite upon our Repentance, so that we may receive the fruits of the Earth in due season, we shall then be bettered by his Mercy, and make that right use of it which is mentioned in the next place.

§. V. And learn both by thy Punishment to amend our Lives, and for thy Clemency to give thee praise and glory through Jesus Christ our Lord, Amen.]

Mercy is well bestowed on a true Penitent, for it will produce these happy effects which are mentioned in the conclusion of this excellent Form. I. When they that repent reflect upon the misery of the Punishment, which they have suffered, it will teach them to sin no more, lest some worse thing happen unto them, *John* v. 14. Those Temporal Plagues are but little fore-runners of that dreadful and eternal Vengeance, that will shortly fall upon those, who will not be amended by these warnings, and those whom these floods cannot cleanse shall be drenched in the lake of Fire and Brimstone. Let us therefore pray, that we may take warning, and that these floods and excessive Rains, which have done so much damage to our outward Estate, may turn to the good of our Souls, and teach us to be afraid to offend so great a God. *Make O Lord (saith the Roman Office)*

Office) the Scurge of this Element to serve the purposes of thy Mercy, that as we rejoyce in regard we were once regenerated by Waters, so we may have Cause to give thanks, that we are reformed by the means of Waters also, *Miss. sec. us. Ebor.* II. As the smart of the Punishment teacheth us amendment, so the Mercy of the Deliverance obligeth us to praise him that did relieve us, and if ever we did truly feel the weight of the Judgement, we shall easily and heartily give Praise to him, who took the load off from us. The Judgment hath taught us to fear God, and the Mercy will engage us to love him, and both will work together to make us his faithful Servants for ever hereafter; and then it will be happy for us we were corrected, when our Chastisement brings forth such blessed Fruit.

The Paraphrase of the prayer for fair-weather.

O Almighty] and most dreadful [Lord God, who] being justly angry [for the Sin of Man] in an evil Generation [didst once] with an Universal Deluge destroy all that grew on the Earth, and [drown all] the Inhabitants of [the World, except] only Noah and his Family, being but [eight Persons,] whom thy Pity rescued from the common ruine; [And afterward] having made these Sinners an Example, thou, O Lord, [of thy great Mercy] to the succeeding Ages [didst promise, never to destroy it so] totally and miserably [again] by a general Inundation: Yet now these violent and lasting Rains would drive us into the like sad Expectations, but that we hope in thy Mercy: In confidence whereof [we humbly beseech thee] to restrain these immoderate showres and furious Waters; and grant [that although we] wretched creatures [for our Iniquities have]

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have] justly and [*worthily deserved*] to be thus punished by [*a Plague of Rain*] from Heaven above, and excessive floods [*and waters*] on the Earth beneath; [*yet upon our true Repentance,*] which we here unfeignedly promise, we hope [*thou wilt send us*] a blessed Cessation, and give us *such weather, as that*] all things may come to their maturity, and that [*we may receive*] all sorts of [*the fruits of the Earth*] in large Quantities, and [*in due Season*]: Which Mercy if thou please to grant us, we resolve to improve it to our Souls Good, for we will be wiser hereafter; [*and learn both by thy Punishments,*] which are inflicted for our Sins [*to amend our Lives,*] and forsake our Iniquities: [*And*] upon our Deliverance we will further learn [*for thy Clemency*] and pity [*to give thee praise and glory*] by acknowledging all thy favours to us [*through Jesus Christ our Lord,*] and only Mediator, [*Amen.*]

SECTION. IV.

Of the Prayers in time of Dearth and Famine.

§. I. **T**Hese Prayers are very properly placed next after those concerning Want and Excess of Rain, because Famine usually follows one of these two, and the fear of this is that which makes those to be so dismal; it may proceed also from other Causes, but it is most certain, that God is the Appointer of it, whatsoever be the means to bring it. Whatsoever be the second Cause, he is the first: For he makes Bread to grow out

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of the Earth, and he can hinder it when he pleaseth

(e) Lev. xxvi. 19.
20, 29.

Deut. xxviii. 38, &
51.

(f) Psal. cv. 16.

is so evident, that it needs no further proof: wherefore our general Considerations upon this Subject shall be these three.

I. We will set down some remarkable Instances of grievous Famines, which God hath inflicted upon several Nations. Thus he chastised the Land of *Ægypt*, anciently esteemed the most fertile Region in the World, and afterwards accounted the Granary of the *Roman Empire*. *Joseph. Bel. Jud. l. 5. cap. 11.* Yet there we read of a grievous Famine, *Gen. xli. 30.* continuing seven years together. Nor could the Fruitfulness of *Canaan* free the Jews from this Plague, when their Sins deserved it, as we see *2 Sam. xxi. 1.* *1 Kings xviii. 1.* *Lament. iv. 4. 5.* The *Heathen World* also hath in divers places suffered the like Calamity. Out of many Instances we shall select that Famine, which happened in the *Roman Empire*, under the cruel Persecutor *Maximinus*; which impious Prince had boasted, that since he had banished and destroyed the Christians, the Air was more temperate, the Earth more fruitful, and Corn more plentiful than before; whereupon immediately God sent a continuing Drought, which caused so intollerable a Famine, that

(g) Eusebius Eccl. Hist. lib. 9. cap. 17, 18.

the living scarcely were sufficient to bury the Dead (g). Yea the Christians also have frequently been scourged with this Rod for their Impieties. In the Reign of *Justinian* there was a general Famine, which was so great, that Mothers were forced

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forced to eat their own Chidren.

(b) Sigebert also mentions another in his own time as grievous as the former (i): But we need not look

(b) Paulus Diac.
lib. xvii.

(i) Sigebert Chr.
An. 1095.

so far off for Instances, our own Nation affording us very many and very sad Examples thereof. For though this our native Country be the glory of all Lands, the Garden of God, and a Region which outvies all the Kingdoms of the Earth for plenty of all necessary things, yet *he that maketh a fruitful Land barren for the wickedness of them that dwell therein*, Psal. cxvii. 34. hath severely punished the Sins of this Nation by want of food. In the 20th. year of King William the Conqueror (to look no further back) there was an extreme Dearth of all provisions: And in the reign of King Richard I. there was a Famine which continued for three or four years together: In the 17th. of K. Henry III. Men were forced. through scarcity to eat Horse-flesh, and the barks of Trees; and in the City of London alone, there were 2000 starved to death at that time: In the 8th. of King Edward II. a miserable Famine continued for three years, in which it is remarked, that the Prisoners eat up those for very Hunger, who were newly brought in amongst them. It would be too long to mention those of later times, and these may suffice to let us see we are not secure from those Calamities, which our Ancestors have smarted under, this will convince us that Famine may come.

II. And when it doth fall upon us, it is one of the most terrible of all Judgments (k). If we want our food but a few hours, we are strangely impatient, but what then do we think they endure, who dye by the tortu-

(k) Διμῶ μεγί-
στον ἀλγῶ ἀνθρώ-
ποις ἔσθ. Menand.

(l) *Ἀμώγαρ ὄκρυ-
σεν* Saveiv. Prov.
Græc.

stricken through for want of the fruits of the field, Lament.

iv. 9. No sort of Death more painful, nor more lingering than this, wherein Nature is made a Tormentor, and an Executioner to it self: No kind of Life more grievous than to be racked with an impatient Appetite, and to have nothing to allay it. The Life of such is worse than Death, for alas! how greedily do they desire and devour those loathsome things, the very Imagination whereof is enough to

(m) *with rugged hair
pale face, and hollow
Eyes.*

*Pind lips, black teeth,
and every man e-
spies*

*Her empty bowels
through her close
clapt skin.*

*And Ribs, which to the
back were bended
in;*

*No Belly did appear,
but a deformed
breast*

*Did seem to hang over
her hollow Chest;*

*The wasted flesh did
make her feeble
joynts*

*Seem strangely great,
and ugly in all
poynts.*

Ovid. Met.

ring hand of the most cruel kind of Death (l)? *They that be slain with the Sword, are better than they that be slain with Hunger, for these pine away*

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lence (n) : For this will turn a City into a WilderNESS, and make a man prey upon those of his own kind with a Cruelty unknown to the most salvage Creatures. It spoils the management of Trade, and makes the rich a Prey to the poor, who are often by the necessity of Hunger put upon the most desperate designs ; which made the wise Cato so unwilling to undertake to speake to the multitude, who were enraged for lack of Corn, and threatned the ruine of the City, saying, *It was very difficult to perswade the Belly, which wanted Ears* : And Solomon also informs us, that in this Case, *the poor heareth not rebuke* (o). And if any thing be yet wanting to express the Misery of this Judgment, we have a full Description of the aforesaid Famine in the days of Maximinus from the Pen of Eusebius, who might himself remember it, Anno 314. *In the Cities so many daily dyed, that there was no room for their Graves ; In the Country and Villages many Houses remained utterly desolate. Those who brought their Children to the Market to sell for money to relieve their Hunger, dyed in the place before a Chapman came. Many searching for Herbs and Roots, meeting with those that were poisonous, eat them to their destruction. Ladies of good quality were forced to beg their Bread : And those who walked the streets, were more like Images than Men, their Visages black, their Eyes sunk into their heads, trembling and ready to fall as they went ; some so feeble that they were not able to ask an Alms ; others stretching out their hands to receive it, dropped down dead, ere they could take hold of it ; and if any of the richer were disposed to bestow his Charity, he was forced to desist, or be in danger to be prest to death with the multitudes and violence of the necessitous : Finally all the streets were*

(n) Διμῶν γὰρ ἐκ
δίδεν ἢ ἀρετὴ συνου-
κίεθαι. Procop. 4.
Goth.

(o) Prov. xiii. 8. I-
tem Menander
Διμῶν γὰρ ἐδέν ἐστιν
ἀντηπεῖν ἐπ' αὐτόν.

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full of dead Corpses, nor was there any to bury them, since the living expected every moment to dye themselves. Euseb. Eccl. Hist. l. ix. c. 8. It may be it is not yet come to this extremity among us, but how easy is it for the same God to bring the same Evils on us, since he hath either the same or greater Provocations by the Iniquities of this evil Generation?

III. Therefore let us fear, and fly to him with early and earnest Importunities, for none but God can relieve us, and Prayer is the only means to obtain his help. The Famine of *Israel* could not be averted but by the Prayer of *Elijah*. And that grievous scarcity in the days of *Mauritius* was at length allayed by the devout Celebration of *St. Gregorie's* Litany, though in the first recital thereof 80 persons of the Company fell down dead. *Paul. Diac. l. 18.* And the Oracles of the Heathens advised them to apply themselves to their God's in this Calamity: for when the *Arcadians* were afflicted with a severe Famine, the Oracle told them it was for neglecting the worship of *Ceres*, whose Rites being restored, the Evil was stayed. *Pausan. in Arcad.* The Eastern Churches put this into their Prayers in time of Drought, the usual Cause of Famine there. The *Latines* have an Office peculiar for it: And that the Protestant Churches make use of the same remedy is evident from what is recorded in the Life of the famous *Bullinger*, who in a time when the *Tigurine Church* was visited with extreme Famine, prevailed with the Senate to appoint, that there should be solemn Prayers and Processions through the City and the fields every third day, till the Evil were removed. *Melch. Adam. vit. Bul. an. 1571.* So that our Church hath many Presidents, and great reason to compose these excellent Forms, to which there is nothing wanting but a devout heart to present them, as will more expressly appear by the ensuing Tables and Discourses.

The

The Analysis of the First Prayer.

§ II. This Prayer hath three Parts.

- | | | | | |
|----------------------------------|-------------------------------|------------------------------|---|--|
| 1. A Commemoration of God's | { | 1. Gracious Nature. | { O God, Heavenly Father. | |
| | | 2. His Universal Providence. | { Whose gift it is, that the Rain doth fall, the Earth is fruitful, beasts encrease, and fishes multiply, | |
| | 2. A Petition for our selves, | { | 1. For Pity of our Misery | { Behold, we beseech thee, the afflictions of thy People, |
| 2. For a Deliverance, intimating | | | 1. Our Distress. | { And grant that the scarcity and dearth, |
| | | | 2. The Cause of it. | { Which we do now most justly suffer for our Iniquity, |
| 3. The Motives to enforce it. | { | 3. The Cure of it. | { May through thy goodness be mercifully turned into cheapness and plenty, | |
| | | 1. The love of Christ. | { For the love of Jesus Christ our Lord, | |
| | | | 2. Our own gratitude. | { To whom with thee, and the Holy Ghost, be all honour and glory now and for ever. Amen. |

A Practical Discourse upon the first Prayer.

§. III. **G**od heavenly Father, whose gift it is that
the Rain doth fall, the Earth is fruitful,
Beasts encrease, and fishes multiply.

It is our Saviour's observation, that if a Child ask bread of its earthly Father, he cannot deny it to him, *Luke xi. 2.* How much more may we be sure to prevail, who in like necessity go not to Man, but to God, not to an Earthly, but to an **Heavenly Father**? Our mortal Parents sometimes cannot help us, and it may be in this time of scarcity have not enough for themselves; but our Heavenly Father is always provided, for of **his gift** all the store in the world comes: so that we may justly say with the starved Prodigal, why do we perish with Hunger, when there is Bread enough in our Father's house? *Luke xvi. 17.* Moreover, as his Relation to us may encourage us, so also may his universal Power and Providence. If the Earth be dry he can command the Clouds to water it, if it be barren he can make it fruitful; if there be want of any other provision he can supply that defect when he pleaseth. He first replenished both the Earth and Sea with all sorts of Creatures, and appointed them to be our food, *Gen. ix. 3.* And for our sakes he makes them multiply; wherefore, when we suffer for want of these things, we must go to the first Author and great Dispenser of them, remembering how freely he gave them to us at first, and how able he is to supply our wants of them for ever after. And when we lay the Providence and Mercy of God for our foundation, we may chearfully build our ensuing Petitions on them: for so the Greek Church prays, *Thou that coverest the Heavens with Clouds, and perpest Rain for the Earth,*

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Earth, send thy Mercy to us, &c. — Thou that bringest forth fodder for the Cattel, and green herbs for the service of Man, save both Man and Beast which cry unto thee, Euchol. in siccit. p. 775. The Argument is the same as in ours, though the phrase be different. And doubtless we cannot heartily call upon God in our wants, unless we fully believe his Providence; for, as Cicero well notes, those Philosophers, who denyed God's peculiar Providence in these things, took the ready way to banish all Religion out of the World, and to withdraw all men from divine worship (p): In which nothing makes us more serious and constant, than the believing his Providence, and a sense of our own dependance thereupon, which if we can obtain, it will be the best Preparative to the following Petition.

(p) *Sin autem Dii neque possunt nos juvare, neque volunt — nec est quod ab his ad hominum vitam permanere possit quid est quod ullos Deis immortalibus cultus, honores, preces, adhibeamus, Cicero de nat. Deor. lib. 1.*

§. IV. **B**Ehold, we beseech thee, the afflictions of thy People, and grant that the scarcity and dearth, which we do now most justly suffer for our Iniquity]

The former Part of this Petition doth represent our Misery, as well under the general title of Afflictions, as by the special Character of dearth and scarcity; the latter part doth declare the Iniquity, which is the Cause: so that it is not unlike that Prayer of David, look upon my Adversity and Misery, and forgive me all my Sins, Psal. xxv. 17. And doubtless want of necessaries for our Sustenance, and Famine are very sad afflictions, when men eat their Bread by weight, and drink their Drink by measure, when the Children cry for food and are not satisfied, and many men die for want, or live a Life worse than

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than Death, yea the very beasts of the field mourn and dye for Hunger. Surely (if ever) it is then time to cry mightily to God. He seems to turn away his face in anger from us; but we must call so loud, and so earnestly that he may cast one gracious look upon us: for if he see us in this Distress, his bowels cannot but yearn upon us. *We beseech thee, O thou Creator and preserver of all things, Have mercy upon us: O Lord, have mercy upon us—behold the Birds are in Distress, the Beasts cry unto thee for hunger. Regard the tears of Infants, the complaints of Youth, the miseries of old Men, the helplessness of Orphans, the distress of Widows, and the supplicating voice of all thy People; as the Euchologion doth elegantly describe this Calamity.* But we must together with this complaint of our misery also make a Confession of our Sin: For famine is threatned to a sinful People, and is always a scourge for a wicked Generation; and God expects we should do him so much Justice, as to confess he is not angry

(q) *Hanc peccata famem nostra merentur.* hymn. Ambros.

(r) *Τὸν πλεονέκτην ὄντες ἡμῖν ἔδοξας ἀνηλώταμεν ἐν ἀστωτεία.* Euchol. Can. Supplex.

without a Cause (q): And if there be some particular Sin at which this punishment aims, we must acknowledge that also, as the Greek Forms do. *The abuse of plenty* (r), which is one of the most usual Causes, and most just occasion of Famine. If we take too much of God's good Creatures, 'tis but just we should know what the want of them means. If we abuse our plenty to pamper our Lusts, 'tis likely we shall shortly want wherewith to supply our necessity; and they that scorn and trample upon mean, but wholesom fare, shall feel what it is to lack a bit of bread. The *Talmud* saith there is an Angel of the Crums, whose Office it is to punish those with want who wilfully wast their Bread, *Talm. tract. Cholin. cap. 8.* Whatsoever the Sin be, I hope the severity and smart of this

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this punishment will make us bewail it, and warn us, that we do not commit such Evils any more.

§. V. **W**hy through thy goodness be mercifully turned into cheapness and plenty, for the Love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory now and ever, Amen.]

The property of Contraries is, that they become one anothers Cure; whereupon we who have suffered by scarcity and dearth, do pray to be relieved by their contraries, cheapness and plenty. When all sorts of Provisions are scarce, they are also then very dear; and when the Cities are impoverished by the decay of Trade, and the Country by the loss of its expected Harvest, then we are least able to give, and yet then the price of all things is most excessive, to the utter ruine of many poor families: so that we beseech the Lord, that he will send such plenty, that all necessities may be cheap and easie to be purchased by those that stand in need. There are some persons it may be so full of Money, and so well stored with all sorts of provisions, that they can scarce heartily say this Prayer; because they feel not what the poor endure, and are hardened by the hopes, and the advantage of selling their stores at dearer Rates, and for this Cause, it may be, secretly with the Dearth may continue: But these men are become barbarous by their Covetousness, which hath devided them of humanity as well as Christian Charity. What is more inhumane (s) than to desire or delight in the miseries of Mankind for our own private gain? What more impious than to make Merchandise of the judgments of God & the Calamities

(s) *Inhumanum est ex pauperum calamitatibus sibi ipsi redditus exco- gitare. Basil. in Psal. 19. Nunquam alienis ne- cessitatibus miserum ti- bi conferatur pecunie augmentum. Jul. Firmi. in Mathel.*

of

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of Men? We may be confident such a cruel Avarice shall not go unpunished. Wherefore let us all desire the Common Good, and heartily pray for cheapness and plenty, what ever our Circumstances be, and then we shall gain the love of God, and shew our selves truly Christians. Now we have here some Motives annexed to this Petition, that it may be more likely to prevail. The first is taken from the **goodness** of the Father, of whose power and ability we heard before: We know he can help us, and we **beseech** him of his **goodness**, that he will **mercifully** do it: His Goodness is communicative, and inwardly moves him to do good to those in necessity, and such we are now, so that we hope it will interceed for us: our Famine is caused by his suspending that usual blessing, which of his goodness he is wont to give to all things, and now we entreat him to let his Mercy run into its accustomed Channel. Secondly, we plead also through **the Love** of God the Son, an Argument taken out of St. *Ambrose* his Hymn on this occasion: *O Christ, favour them whom thou hast bought.* We hope the Father will not cast them off, whom the Son hath redeemed; nor the Son forget those whom he hath purchased so dearly. If Jesus had not loved us, he would not have dyed for us; and if he love us, the Father will love us for his sake, and pity us as we are his: he will not suffer those to perish for lack

(t) *Aeternae Genitor,
gloria Christo
Semper cum genito sit
tibi sancto
compar Spiritui, qui
Deus unus
Pollens perpetuis in-
civite sacris.
Hymn. Amb. Tom.
V. pag. 360.*

of Bread, for whom Jesus hath procured a right to the Kingdom of Heaven. Finally the whole prayer is concluded with a Doxology taken almost *verbatim* out of the aforesaid *Ambrosian* (t) Hymn, which ends in the same manner. And it is very fit we should glorifie God in the very fire, to shew our hope in his Mercy, and

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and our Expectations of Deliverance. We have some blessings yet to praise him for, and having now made our Prayers we are in good hopes of relief; wherefore we must even now begin to bless the Father who feeds us, the Son who interceeds for us, and the Holy Ghost who comforts us: And if we do this with Faith and Sincerity, it will be a means to obtain the Blessings, which we desire; for God is not wont to let us praise his Name in vain.

The Paraphrase of the first Prayer:

☉ **God,**]to whom should we fly in this our extreme necessity, but unto thee, our [**heavenly Father,**] who hast made us and sustained us hitherto, by [**whose gift it is that**] the Clouds distill their dew, and [**the rain both fall**] in sweet and pleasant shows, whereby [**the Earth is fruitful,**] yeilding both grain and grasse in great abundance? Thou providest for brute Creatures: by thee the [**beasts**] of the Earth are fed, and do [**encreate**]; by thee the founts of the Air, [**and fishes**] in the Sea do [**multiply**] and all for the food and nourishment of Mankind: Wherefore, O Lord, who hast such infinite Power to help us, [**behold**] and pity, [**we beseech thee, the afflictions**] which hunger and want have brought upon so many [**of thy People,**] who were wont to be the Objects of thy peculiar love and care; Oh help us, [**and grant that the scarcety**] which punisheth the rich, the intollerable prices [**and dearth**] which pincheth the poor, and this Famine [**which we do now**] most sadly complain of, and yet [**most justly suffer for our**] former abuse of plenty, and all other kinds of [**iniquity**]: Grant, O Lord, that, since we now repent, our want [**may by thy goodness**] and Compassion [**be mercifull**] and speedily [**turned into cheapness**]

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ness and plenty] of all necessary things. And though we have no merit to deserve so excellent a favour, yet we beg it [**for the Love,**] which we have from, and the kindness thou shewest us upon the account [**of Jesus Christ our Lord,**] by whom we were redeemed, and therefore [**to whom, with thee**] O Father, our Creator [**and the Holy Ghost**] our Comforter, even in our deepest Distress we desire may [**be**] ascribed [**all honour and glory**] by us on Earth [**now**], and by Saints and Angels in heaven for ever [**and for ever.**] Amen.

Of the second Prayer in time of Famine.

§. VI. **A**lthough both these Prayers relate to the same subject, and aim at the same end: Yet there is difference enough between them to secure them from the censure of being either of them needless or Tautology. The former is most proper to be used, when the judgment is in a lesser degree; this when it is come to the height, as it was in the time of *Elisha*: That Prayer is most agreeable to a Famine coming by unseasonable weather, and the more immediate hand of God; but this when it is the effect of War, and comes by the hand of Man; for such was the *Samaritan* Famine here instanced in, and this Form supposeth us to be *punished with like adversity*: So that we shall premise something concerning this kind of Famine here. War is very often an occasion of Dearth and Scarcity; *first*, in the Country; *secondly*, in Cities and besieged places. In the Country, which is the seat of War, there is commonly a great want of Provisions, not only by the reason of that which a multitude of Souldiers eat, but because they do destroy or take away the fruits of the ground: so did the *Midianites* in *Canaan*, *Jud.* vi. 3. 4. giving the *Israelites* leave to sow, and coming up at Harvest-

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vest-time carried away the profits: so did *Alyattes* King of *Lydia* spoil the *Milesians* for eleven years together (u): And this is that of which the Shepherd *Melibæus* complains in *Virgil*, *Eccl.* 1. (w): And so that terrible Army which *Joel* threatens, chap, ii. 3. was to scourge the Jews, before whom the land was as the Garden of Eden, and behind them a desolate Wilderness. 'Tis true, *Diodorus Siculus* saith, that the *Indians* in all their Wars spared the Husbandmen, and their labours, as being men taking pains for the common Good.

(x). And such a Law there was among the *Corinthians*, saith *Plutarch*. *Cyrus* also professeth, that he observed this Rule in all his Wars, as *Xenophon* relates (y). And so did the *Gothish* Prince *Totilas* spare the *Italian* Peasants, and encourage them to follow their Husbandry securely (z). But these are rare Instances; and though it be very just, yet it is seldom done by those whose Swords give the Law: these do commonly either kill and spoil the poor Countrymen, or else so affright and

discourage them, that they leave the ground untilld; from whence grievous Famine did ensue in *Italy* in *Belisarius* his Wars, *P. Diac. lib.* 17. And the like hath happened in our neighbouring Countries as well as in our own. But secondly, the severest Famines of all are those, which War brings upon besieged places, such as was in *Samaria* here mentioned, of which we shall speak more on the ensuing Prayer, having first presented a Scheme of the Method thereof.

(u) *Herodot.* in *Clio.* lib. 1. 17.

(w) *Impius hac tam culta novalia miles habebit?*

Barbarus has segites — — — en queis consecimus agros.

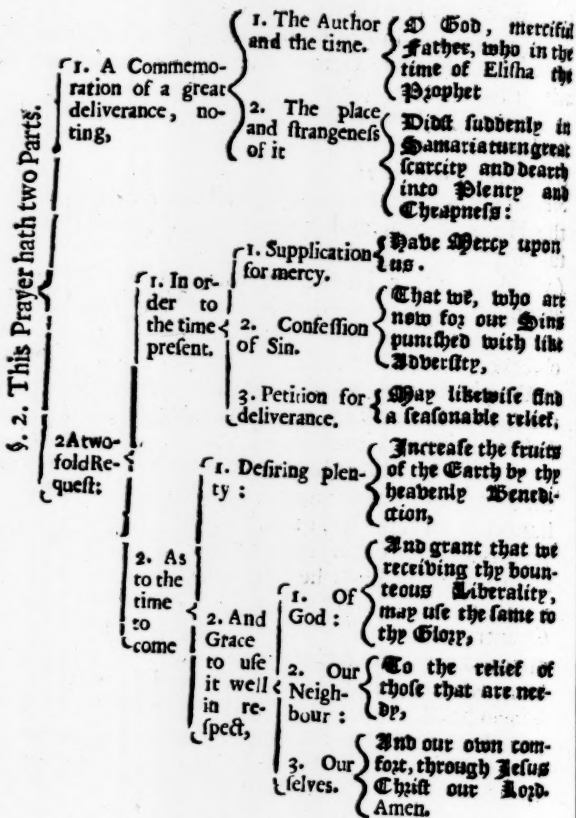
(x) *Τὸς περὶ τῶν γεωργῶν ὄντας ἐὼς ἀβλαβεῖς, ὡς κοινὸς ὄντας ἀπάντων εὐεργέτας.* *Diodor. Sicul. l. 2. de Indis.*

(y) *Xenophon. In-stit. Cyr. l. 5.*

(z) *Agricolis interim per omnem Italiam nihil mali intulit, sed iussit eos ita ut soliti erant terram perpetuo securos colere, modo ad ipsum tributa perferrent.* *Procop. Goth. l. 3. de Totilâ.*

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The Analysis of the Second Prayer.



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A Practical Discourse on this Prayer.

§. VIII. **G**od merciful Father, who in the time of Elisha, the Prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness.]

Amongst all the Famines recorded in any History, there have been none so terrible and outrageous as those of besieged Cities. And this which is here mentioned, when *Benhadad* had blocked up *Samaria*, *An. Mund.* 3508. in the Reign of *Jehoram*, the Son of *Ahab*, was equally remarkable for the fury of it, whilst it remained, and the wonderful removal thereof. The *Samaritans* were fallen to worship strange and forbidden Gods, and they are forced to eat strange and forbidden food (a); they are constrained to satiate their hunger with the vile flesh of Asses, which the Law prohibited, *Lev.* xi. 3. And it was but few whose purses could extend to this costly fare neither, the very head of this contemptible Creature being sold for eighty shekels, which far exceeds the Rates of the same dish, which *Plutarch* saith was sold once in the *Persian Army* in a great Famine for sixty *drachmas*, that is, above forty shillings of our money, and gives credit to *Pliny's* Relation of a Mouse at *Casalinum* (when *Hannibal* lay before it) sold for 200 pence, *Valer. Max.* l. 7. cap. 6. But the poorer *Samaritans* were glad to eat the macerated Pulse, which were taken out of the Corps of those Doves, which could fly abroad into the fields to feed, about the fourth part of a quart of this sorry chear being the purchase of five shekels. And the records of all

(a) *Mutatur religio, mutatur & esca---ut enim alienum est quod colitur, ita alienum est quod contra regulam esuritur.* Aug. de temp. serm. 3.

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Ages give us divers Parallels: The *Athenians* besieged by *Sylla* boiled and eat their old shoes; the Souldiers of *Petellina* in *Italy* eat the Leather off from their shields before they would yield to the *Carthaginians*: Dogs and Horses, Cats and Vermine have been the best food of many in this Case, and of some of those in our Fathers days, who held out some strong places in the Quarrel of our blessed Martyr King *CHARLES*. The Famine of *Saguntum* was so intolerable, that the survivors chose to burn themselves in a great fire made on purpose, rather than endure it. But the saddest Circumstance of this *Samaritan* Famine was the Mother's eating her own Child, 2 *King*. vi. 29. Which though it were so inhuman that we shrink at the very mention; yet the direful hunger of besieged places hath forced the necessitous thereunto. The Inhabitants of *Calaguria*, shut up by *Cn. Pompey*, began to eat their Wives and Children. *Plut.* And the *Roman* Ladies themselves devoured their own Children, when besieged by *Vitiges*, the *Gothish* King, as *S. Datius* Archbishop of *Milain* relates. *P. Diacon.* l. 17. And *S. Augustine* affirms, that he had not only heard of this bar-

(b) *Quod malum aliquoties accidisse & vetus testatur historia, & nostrorum temporum infelicia experimenta docuerunt. Civ. Dei* l. 22. c. 20.

barous eating Children often, but known it in his own time (b); and in the Sermon of his above-cited, he thus sets it forth. *Alas! how hunger makes them devour their Piety, and change their own off-spring into food! the cruellest Parricide must be committed, before they can have this horrid feast—Take, O unhappy Mother, thy wretched Son into thy bowels, that lately sprung from thence, and be the Grave and Monument to thy own Child, &c.* *Serm. de temp.* 3. But I will not enlarge on this sad Subject, only if it be any ease to our Sufferings to hear of others in a more de-

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deplorable Condition, we may read the History of that cruel Famine which raged in *Jerusalem*, when *Titus* did besiege it (c), and God avenged his Sons blood upon them; for there we may see, that whatsoever Calamities of this kind have been endured by all the Cities in the World,

(c) Euseb. hist.
Eccl. l. 3. c. 6.
Joseph. bell. Ju-
daic. l. 6. c. 11.

were all united and acted at once on that sad Theater, which was the Epitome of all the miseries under Heaven. This then hath been the Case of others, and may be ours. But God delivered the poor *Samaritans* as speedily as abundantly: for *Elisha* prophesied that within twenty four hours space ten quarters of Wheat-flour should be sold for the late price of one Asses head, and ten Bushels of Barley for the same Rate, which they had given for half a pint of Pulse. And though this seemed incredible, yet it was accomplished, for the next day all the provisions of the *Syrian Army* (who were fled away affrighted with a divine terrour) being brought into the City, relieved all the people at an easie price, except that disbelieving Noble-man, who saw his Infidelity confuted, but lived not to have his Hunger allayed, thereby to teach us not to despair though our Extremity were as great.

§. IX. **H**ave mercy upon us, that we, who are now for our Sins punished with like Adversity, may likewise find a seasonable relief.]

S. Paul saith, whatsoever things were written afore time, were written for our learning, that we through Patience and comfort of the Scriptures might have hope, Rom. xv. 4. And that is the use we must make of this Example. We have heard how grievously the *Samaritans* suffered, and that should learn us patience; we perceive how wonderfully they were delivered, and that may give us

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comfort and hope. It ought to encourage us to pray for Mercy; for our God is the same, as able and as willing to deliver now as then: wherefore we say, **Habe mercy upon us.** Are we Sinners? So were they, and perhaps in the same kind; if *Samaria's* sins were the same with her Sister *Sodom's*, as is intimated, *Ezek. xvi. 46. viz.* Pride, idleness, fulness of Bread and uncharitableness, they were as like us in Sin, as we are now to them in punishment; for our Famine is either like theirs in the occasion, as being a consequent of War; or else it is like it in the degree, that is, a very grievous one. Yet it pleased God to have mercy upon them, and therefore we may hope he will pity us also. He sent them a speedy and seasonable, a large and plentiful relief, and who knows but he may send us the like? I doubt not but any relief would be welcome, whensoever we can obtain it; but if we be reduced to desperate extremities, we may be allowed to be importunate for speedy Supplies, because if they linger we may perish ere they come, and that would be like a Pardon after the Execution: But our God, who gives so willingly, we hope will give it soon, and that will double the kindness, as our Case now stands. But together with our Importunity

(d) Τὴν ὀργὴν πα-
ράγει τὴν ἁγίαν ἡ-
μῶν ὥστε ἀναχθεῖ-
σιν διὰ τῆς ἔχθρας. *Ecclol.*
p. 772.

(e) *Crescit famis
quotidiè pena, quia
quotidiè crescit &
culpa. Aug. de temp.*
ser. 3.

we do here also confess our Sin, as the Eastern Church also doth (d), and if we do it sincerely we may hope for Mercy; but so long as our Sins encrease, we cannot fairly expect our Famine should decrease. It was a foolish Custom of the *Pagan Grecians* to make a scourge to whip this Judgment out of their houses, saying, *Go out Famine, come in plenty.*

We must drive Sin out of our hearts and forsake it, and then God will drive away the Famine, which our Sins have brought upon us.

§. X.

§.X. **I** Prcrcalc the fruits of the Earth by thy heavenly Benediction, and grant that we receiving thy bounteous Liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.]

If our necessities and circumstances be such, that nothing below a Miracle can relieve us, we must not prescribe a Method to divine Providence, but leave the means to the choice of his Wisdom in this present Exigent; but with respect to the future and the regular means of Supply, we may point out to that, desiring to be better provided against another year: And here we must consider, that we acknowledge **the fruits of the Earth do encrease by his Heavenly Benediction**: not the fertility of the soil, the influence of the Sun, nor the descent of the Showres can make them grow without his blessing; wherefore all that we reap at Harvest is here called **his bounteous Liberality**, *who openeth his hand, and filleth all things living with plenteousness*. Since then all our plenty is from him, we must pray to him to give us Grace to use it well, lest we should abuse these gifts to the dishonour of the Giver. Famine is grievous, but plenty is dangerous, for it makes men apt to forget the God which sends it, *Deut. 8. 12, 13, 14.* Nor is there any time more seasonable to learn how to use Plenty, than when we have felt what it is to want it. Now therefore we are here admonished, that if ever God shall again restore us to our former abundance, that we use all those good things,

I. **To the glory of God**, that is, to make us more frequently mindful of him, and more heartily thankful to him: They must shew us our dependance on him,

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III. The last use we must make of our plenty is to **our own Comfort**, for God allows this also, we may use it to supply our needs, not to feed our lusts, to refreshment and health, not to debauchery and drunkenness: Now if we resolve thus to use our abundance, when God gives it, it will be for the good of our Souls and Bodies, and at once promote our temporal comfort and our eternal salvation; wherefore upon these terms we may and ought to beg it both earnestly and chearfully, **through Jesus Christ our Lord**, and God shall hear us. *Amen.*

The Paraphrase of the Second Prayer.

O God,] who hast relieved the miserable in all times and places, thou art the same [**merciful Father, who in the time,**] and according to the Word [**of Elisha the Prophet,**] by making the Enemy fly [**didst suddenly**] within the space of one night [**in Samaria turn**] that so [**great scarcity,**] which made Mothers eat their own Children, [**and**] that excessive [**Dearth,**] which made the vilest food of so great price, [**into plenty**] of all Provisions (**and cheapness,**] as to the Rates thereof: Thou art the same God; [**Have mercy**] therefore [**upon us**] also, and pity our Distress, [**that we, who are now so,**] the likeness of [**our Sins**] to theirs in number, nature and kinds, sadly but justly [**punished with like adversity**] of grievous Famine, [**may likewise**] upon our true Repentance [**find a seasonable**] and speedy [**relief:**] And for the time to come, Good Lord, [**increase the fruits of the Earth,**] the food of man and beast, [**by thy heavenly Benediction,**] which maketh all things to bring forth abundantly: [**And grant**] we may not abuse our plenty, when

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thou

thou dost relieve us; but [that we receiving] all our abundance, as from [thy bounteous Liberality may] remember it is our duty to [use the same: In the first place [to thy glory,] even so as to make us more obedient and thankful unto thee, the giver of them: And also more forward to give [to the relief of those] our poor Brethren, [that are needy] and miserable for want of succour: [And] lastly, that we may learn to be more sober in employing them [to our own Comfort] and health. Lord, if thou please to give us plenty, thus we will use it by the help of thy grace; hear us therefore in our extremity [through] the merits and intercession of [Jesus Christ our Lord] and only Saviour. Amen.

SECTION V.

Of the Prayer in time of War and Tumults.

§. I. **I**T is truly observed by the elegant *Arnobius*, That if all men would listen to the saluary and peaceable decrees of *Jesus*, and not arrogantly prefer their own Opinions before his admonitions, the whole world e're this, turning their swords into plough-shears, would have lived in a pleasant tranquillity, and combined together in inviolable Leagues of blessed amity, *Arnob. adv. Gent. l. 1.* The Rules of Christianity are inconsistent with all kind of War, but such as is undertaken for our just and necessary defence, and the Church daily prays against it in her Collects and Litanies, and all good men do heartily wish there were no such thing in the World: But alas! offences will come, and our Sins do many times
cry

cry louder than our Prayers, which are made to prevent this Evil, and then the Sword is made the Instrument of Gods Vengeance, though managed by the hand of men. Now when we are thus punished, the next remedy is to try if we can by Humiliation and Prayer remove that which we could not prevent. If it be a foreign Enemy, it is called War, if the Opposers be domestique Rebels, it is stiled a Tumult, but in both it is our duty to assist our Prince, and by our Prayers as well as our endeavours seek his and our own Peace and safety; and that we may do this more heartily, let us according to the former Method, consider,

I. The *Miseries* of War, which are so many and so great, that *David* chose a raging Pestilence rather than to endure the lash of this fury, 2 *Sam.* xxiv. 14. The Original thereof, as the Poets say, is from Hell, from whence it is sent abroad into the World, armed with a thousand arts of Mischief and Destruction, *Erasm. adag. chil. 4. cent.* 1. But the true Original is from the evil Dispositions of Men, *the desire of hurting, the Cruelty of revenge, the implacableness of malice, the fierceness of rebelling, and the thirst of bearing rule*; so *St. Augustin* reckons up the Causes of War. And what are the effects thereof, the Tragical records of all Nations can witness in bloody Characters. Of the miseries of Famine by the destruction of the Country, and besieging of Citys, which are the Consequents of War, we have spoken before; but now we shall add, that injustice and oppression do always attend even the most moderate Wars: Commanders are Arbitrary and scorn the Laws, Inferiors are insolent and fear no punishment, and all of them are rapacious (g) and deaf to Complaints. *Cains Marins* told such as petitioned him to do them Justice, that he could not hear the voice of the Law

(g) *Nulla fides pietasque viris qui castra sequuntur, Luc. 1.*

for

for the clashing of Weapons. And Pompey told another that he could not think of the Laws, being in Ar-

(b) Ὁυ τὸν αὐ-
τὸν ὅπλων καὶ νόμων
καίρων εἶναι, Plut. vit.
Cæs.

mor (b): And military men are so accustomed to violence and rapine, that Custom hath made it seem to be no Crime, and plunder is oftentimes esteemed their privilege or

reward. Hence it is that the Seat of War is always impoverished; and when one told *Antisthenes*, that many poor people were taken away by War, he answered, that War makes more poor, than it takes away. *Stobæus* Sermon. 48. Those indeed, who have the largest fortunes, are the most exposed, nor do they enjoy any thing but at the Mercy of a domineering and lawless Martialist; for they must call it their own no longer, but till he shall command it who hath more force. Oh how evident are the foot-steps of this wasting Monster! we may trace it, and find houses without Inhabitants, and Villages in flames, stately Palaces demolished and buried in their own ruins, fair Cities sacked and rifled, holy Temples profaned, and consecrated things seized by bloody hands; we may hear the shrieks of affrighted Women, the cries of helpless Children, the Lamentations of the Fatherless and the Widows; and we may see the tears of those that are spoiled and undone, while the insulting men of Iron are merry and unconcerned, and can make the miseries of others their sport and triumph, and esteem them their advantage and felicity. To this account we may add the innumerable slaughters of a bloody fight by Sea or Land, in which a brutish and barbarous Rage cuts off those in one day, which with infinite cost, pains and care have been many years in bringing up: yet they all fall together without distinction of Age or Sex, quality or endowments; the blood and the fire, the smoke and the noise, the Cries of the

the wounded, and the groans of dying Persons are terrible to all, but those whom an Extasy hath made desperate and insensible ; and besides a pious man considers the deplorable mischief of those, who are surpris'd in the midst of their Sins, and finds too just cause to fear, that they who commonly live so loosely, and die so suddenly, do die at once a double death, and fall into a sad eternity. And now who is there, that sees and hears all these miseries, and it may be feels some of them, who can forbear lamenting the Calamities of that place, where this devouring Fury reigns ? Who can withhold his tears from quenching these flames ? Who will not pray heartily, that his Prince, his Country and his Friends may be freed from this Evil ?

II. And this is our wisest course, because God alone can help us in this Case also. Multitude of Souldiers, and store of Ammunition, wealth and policy, conduct and discipline do well ; but *Solomon* had observed, *the battel was not always to the strong*, Eccles. ix. 11. but *God is the Lord of Hosts, and the God of Battel, he is that Man of War*, Exod. xv. 3. *who getteth the victory alone by himself* : Psal. xcvi. 1. *and whatsoever side he takes doth conquer. He maketh wars to cease in all the world*, Psal. xlv. 1. *and it is all one to him to save by many or by few*, 2 Chron. xiv. 11. *Abraham's* three hundred Servants with a few Associates conquered four Kings, *Gen. xiv.* *Gideon* with the like number slew an host that was almost innumerable, *Judg. vii.* *Jehoshaphat* with a handful of Men triumphed over a very great and puissant Army, 2 Chron. xx. So that if God be for us, who can be against us ? If he be on our side, we shall be victorious, or at least safe ; which if we do believe with a confidence equal to the truth of the Proposition, and the frequent Experiments, which have confirmed it, we shall make it our care to gain his Favour in the first and principal Place. For,

III. All

III. All Nations have made their Addresſes to Heaven for aid in this Caſe : *Moses* prayed all the while that *Joſhua* fought with *Amalek*, and the Victory is aſcribed rather to *Moses* his Devotion than to *Joſhua*'s arms. *Exod.* xvii.2. *Saul* durſt not ſet upon his Enemy till he had made his Supplication, and becauſe he might not then pray without a Sacrifice, he choſe to be his own Prieſt rather than to want ſo neceſſary a Preparation, *1 Sam.* xiii.12. The holy and fervent Prayers of *Aſa*, *2 Chron.* xv. 11. *Jehoſhaphat*, *2 Chron.* xx. 6. and *Hezekiah*, *2 Kings* xix. 5. did ſubdue their Enemies without many ſtrokes. So that it is no wonder, that *Solomon* ſuppoſed the People would alwaies ſeek to the Lord for his aid in the time of War, *1 Kings* viii. 44, 45. For the very Heathens addreſſed themſelves to ſuch Deities as they had on theſe occaſions, and offered coſtly Sacrifices to oblige them to give their Cauſe ſucceſs : The great *Scipio* begun no enterpriſe in War, till he had firſt gone up to the *Capitol* to worſhip ; and this made the barbarous *Rhadagiſas* ſo confident of Victory, becauſe he conſtantly honoured the Gods with large oblations ; but Inſtances are needleſs, where Examples are ſo obvious and ſo many. To come therefore to the Chriſtians, beſides their daily Prayers for the Emperours and their forces, as well the Eaſtern as the Weſtern Church had peculiar Offices in time of War, out of which we ſhall ſelect ſometimes that which is moſt pertinent to our purpoſe. When *Sicily* was invaded by a cruel Enemy, *St. Gregory* gave this Counſel to the Biſhops thereof, *I exhort you Brethren, that every week on Wedneſdays and Fridays, you appoint the Litany without fail, and that ye implore the help of the divine Protection, againſt the incurſion of the Barbarians cruelty.* *Greg. Epift.* lib. 9. Ep. 45. *Eusebius* alſo remarks, that *Conſtantine* the Great was wont to ſpend ſome time in private

vate Prayer in his Tent, before any fight began (i). Yea he himself did teach all his Souldiers an excellent Form of Prayer in Latin (their native Tongue,) making them say it every Lord's Day, and causing it to be repeated in Divine Service:

In imitation of which pious Precedent the religious Theodosius in his Expedition against the Tyrant Eugenius spent much time in most fervent prayers to God, and as S. Augustine

(k) saith, *He overcame his very strong Army rather by praying than fighting;*

for a vehement wind arose, which blew back the Enemies darts upon their faces, and made them unable to sustain the charge (l). The Emperour Mauritius also spent a whole

night in private Prayer before he went to battel, and the next day he and all his People made Prayers and Litanies, and armed themselves with the Sacrament. Simocatta lib.

5. c. ult. Yea Salvian assures us, that the King of the barbarous Huns also spent the night,

before he joyned Battel against the Romans, in Devotions (m), and thereby got the Victory: And

when Victorinus, a certain Priest, complained to St. Augustine of the prevailing of the Barbarians, he adviseth him, and all pious People, to pray to God for Deliverance (n): And when Count Bonifacius went to the Wars, he desired the Prayers of the same St.

Augustine, and by his Prayers he

(i) Συμνδὼς ἐπ' αὐτῷ περὶ τῆς μάχης, σκληροποσίμενον, ταῖς πρὸς θεὸν εὐχαῖς τὴν σχολῶν ἀνεπέδει. vit. Const. l. 2. c. 4.

(k) Contra ejus robustissimum Exercitum, magis orando quam feriendo pugnavit. Aug. Civ. Dei l. 2. c. 26.

(l) O nimium dilecte Deo, cui militat æther. Claudian.

(m) Priusquam pugnam manu capesseret, supplicatione pugnavit. Salv. de gubern. Dei lib. 7.

(n) Plangenda sunt hæc, non miranda, & exclamandum ad Deum, ut non secundum merita nostra, sed secundum misericordiam suam liberet nos. Aug. Epist. 122.

returned a Conquerour, *Epist.* 193, 194. I am the larger in these Instances to confute this Atheistical Age, which usually makes so slight of this kind of Religious Preparation, which hath been found as usefull as the greatest forces in order to a Victory: so that I hope this will help us to say this Prayer with more Devotion, whose more particular Explication follows.

The

Sect.

The

§. II. This Prayer hath four Parts.

The Analysis of the Prayer in time of War.

§. II. This Prayer hath four Parts.

1. The Reasons why we ask these things of God, because of

1. His supreme Authority.

2. His infinite power.

3. His righteous Dispensations, as to

1. Sinners.

2. Penitents.

2. The Petitions which we make to him, viz.

1. That we may be delivered.

2. And our Enemies defeated.

3. The Ends for which we ask these things,

1. Less principal viz. Our safety.

2. Principal, viz. God's glory.

4. The Name by which we ask them.

Almighty God, King of all Kings, and Governour of all things,

Whose Power no Creature is able to resist,

To whom it belongeth justly to punish Sinners,

And to be merciful to them that truly Repent,

Have and deliver us, we humbly beseech thee, from the hands of our Enemies,

Hate their Pride, allwage their malice, and confound their devices,

That we being armed with thy defence may be preserved evermore from all perils,

To glorifie thee the only giver of all Victory,

Through the merits of thy only Son Jesus Christ our Lord. Amen.

A Practical Discourse on this Prayer.

§. III. **A** Almighty God, King of all things, and Governour of all things, whose Power no Creature is able to resist, to whom it belongeth justly to punish Sinners, and to be merciful to them that truly repent.]

The Entrance into this Prayer is not unlike that of *Jehoshaphat's*, 2 Chron. xx. 6. who when he was afraid of that formidable Army, that came against him, did as we here do, called upon his God for help, saying *Art not thou God in Heaven? and dost thou not rule over all the Kingdoms of the Heathen? and is there not Power and might in thy hand, so that no Man is able to withstand thee?* And doubtless it is a great comfort, when we are surrounded with Legions of our Foes, to look up to Heaven, and call to mind, that we have a God there, who is higher in Dignity, greater in Dominion and mightier in Power, than the best of those who come against us; and therefore this Commemoration is a very proper Introduction to this Prayer in time of War. And generally all Forms on this occasion have somewhat of this kind in their Preface: *Hezekiah's* Prayer begins, *Thou art the God, even thou alone of all the Kingdoms of the Earth*, 2 Kings xix. 15. The Roman Office hath, *O God the Governour of all Kings and Kingdoms, &c.* And the forementioned Form of *Constantine's* Composing, *We acknowledge thee to be God alone, we profess thee to be our King, we call upon thee to be our helper, for by thee we obtain Victory, by thee we overcome our Enemies, &c.* Euchol. 827. But amongst all the Forms extant, none is so full and methodical as this; wherein we do remember,

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I. The Supreme and unlimited Authority of our God, who is truly called the **King of Kings**, 1 Tim. vi. 15. Revel. xvii. 14. and xix. 16. Because he reigneth over all, 1 Chron. xxix. 12. And the greatest Emperors are his subjects. He that comes against us is King perhaps but of one Country, or Governour of some small Part of the World; but alas that is nothing in respect of him, whom we call upon: Nor ought they to affright us with their lofty stiles, and proud enumeration of all the petty Provinces over which they command; for all they can reckon up are but a small portion of the Empire of the Lord of Hosts. But if it be a Rebel, who disturbs our Peace, to whom should we pray for our lawful Prince, but to him that hath set him over us, even to the **King of Kings**, against whose Ordinance Traitors do fight, and therefore by whose hand we hope they shall fall? Whosoever it be that molests us, our comfort is, that our God doth **govern all things**, even the events of this present War, and therefore he can give the Victory to whom he pleaseth.

II. We commemorate his irresistible Power, we tremble to hear of so many thousands as are brought into the field against us; and yet all these, and as many more, can do nothing against the Power of Heaven: For one Souldier of the Celestial Host can in one night destroy 185000 of *Assyrians*, 2 Kings xix. 35. We confess a forreign Prince may be too strong for our King, and a Rebel of his own Nation may get Partners enough to make him capable of resisting; but if God be on our Sovereigns side, they cannot stand out against his force: under his Protection we are invincible, and if he assist we shall conquer.

III. We call to mind his Providence, and all his righteous Dispensations; for he is the Judge of all, and he is employed in suppressing proud Sinners, and exalting those

those that are humble and repentant, as *Aesop* observed of old. It is now the Custom of both Parties to publish to the world their Declarations, Remonstrances, and Manifesto's, wherein by many politick Arts, and fair Speeches, Invasion and Rebellion are veiled under the specious Titles of Religion and Liberty, Justice and Necessity; but Almighty God cannot be imposed upon, he knows which side hath the juster Cause, and commonly he gives the victory to them, especially if they appeal to him for decision, as the *Lombards* did before their battel with the *Hernli*, *We call (say they) God to witness* — who doubtless looking upon the merit of each Cause, will give a just end to this Fight: And the Histori-
an notes the Victory fell to the juster side. Yet we must not alwayes rely on a just Cause; for many times when evil Men manage a good Cause, God may punish the juster side: Thus *Joshua* was smitten before the *Canaanites* for a Sin among his own People, *Josh. vii.*
11. And *Abijah* tells the *Israelites*, *ye be a great multitude, but there be with you golden Calves*, 2 Chron. xiii. 8. And the Christians fell before the the barbroous People, whose Swords were whet by the iniquity of the Chri-

(o) *Peccata nostra barbaricis viribus sociamus, & culpa nostra hostium gladiis excutit.* S. Greg. Ep. l. 4. 32. *Maurito August.*

istians, as *S. Gregory* saith (o). It is the part of God to punish Sinners, even by the loss of a just cause, and the permitting unjust Enemies to triumph over them, who have been unjust to him; and therefore though we have a good Cause, we must repent of our Sin before we go out to battel, *Deut. xxiii. 9.* Which was signified by all those Lustrations and expiatory Rites used by the Heathens in their Armies, before they would encounter their Enemies (p), and was really practised by the pious Christian

(p) *Alexander ab Alex. Gen. Dier. l. 5. c. 27.*

Christian Emperors of old, and ought to be done by us in all time of War and Tumults: we should then repent of all our Sins, lest God make use of this War, as a scourge to punish us for all our other Iniquities unrepented of. Whilst we have Sin remaining we have a Foe within, which will make God our Enemy, and do us more mischief than all our Enemies skill or force could be able to do besides; let us therefore repent and God will be for us, and none can then have any power to hurt us.

§.IV. **God** and deliver us, we humbly beseech thee, from the hands of our Enemies, abate their Pride, assuage their malice, and confound their devices.]

It was a Custom among the Heathen, not only to pray for their own safety, but also to devote their Enemies, and with the bitterest Execrations to curse them. And it was particularly decreed at *Athens*, that whenever the Priest prayed for the Prosperity of that City, he should also curse *Philip of Macedon*, his family, his forces, and his whole Country, *Al. ab. Alex. lib. 5. c. 27.* But this is not agreeable to the Rules of the Gospel, by which we are commanded to love, and to pray for our Enemies, *Mat. v. 44, 45.* And our Saviour checks his Disciples for wishing Fire from Heaven on the inhospitable *Samaritans*, though their Zele was shewed in his own quarrel, *Luke ix. 55, 56.* From whence we may observe, how excellently this Prayer is indited, breathing nothing but meekness, and the Spirit of Christianity; for here is nothing of malice nor revenge, no Petitions against the Lives of our Enemies, only a Request for the preservation of our own: we pray to God to change their minds, and confound their plots and devices; but not to cut off, or destroy their Persons: and if we can

be safe, we should not wish them any harm at all. *It is not the Part of a good Physician, or of a wise Governor to*

(p) Τὸ ἀντὶ τῆς
ἐσχάτης ἀνάγκης ἐπι-
φέρειν σίνεσιν ἢ τε
ἐατρικὸν ἢ πολιτικόν.
Plut. de Gracch.

(r) bellum autem
ita suscipiatur, ut ni-
hil aliud nisi pax qua-
sita videatur. Cic.
Offic. lib. 1.

take blood without extreme necessity (q); much more it is not the part of a good Christian to wish it, who must so manage his very Wars, that it may appear he seeks nothing, but Peace (r): Good *Hezekiah* only prayed as we do, *O Lord, I beseech thee save us out of his hand*, 2 Kings XIX. 21. And Holy *Constantine* going to War against *Maxentius* prayed, *That his right hand, which was hallowed with the sign of Christ, might not be stained with Roman blood*, as *Eusebius* relates, *hist. Eccl. lib. 9. c. 9.* We can do no less than seek to preserve our selves out of their hands and power, who desire and endeavour our destruction, and we do not desire any more. *Pride* stirred up our Enemies against us, *malice* spurs them on, and their *Devi-ces* manage the design against us: *Pride* makes them scorn us, *malice* causeth them to hate us, and to resolve on cruel things, and their *Policy* is at work for our ruine: Now it is not only *Care* of our selves, but *Charity* to them to pray, that their *Pride* may be abated, their *Malice* asswaged, and their *Plots* and *Devi-*

(s) Σωτηριβήτω ἡ
ἰσχὺς αὐτῶν καὶ ἡ
δυνατεία αὐτῶν μὴ
ὑπαρξάτω. & pp.----
ἐκ τῶν μεθοδεσιῶν καὶ
μηχανημάτων καὶ πα-
γιδῶν αὐτῶν ἐλδ-
έρωσον ἡμᾶς. Eu-
chol.

be broken, and their *Grandeur* let it not stand

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from all their Devices, Stratagems and Snares be pleased to set us free. Our God hath power to subdue their Pride, for He brings down the high looks of the Proud, Psal. xviii.

27. And those who boast with *Benhadad* when they put on their Armour, are usually humbled before they put it off, *1 Kings 20. 10, 11. Sifera's Mother* and her wife Ladies did divide the spoils of *Israel* e're the Battle was fought, *Judg. v. 30.* And so did the *Spaniards* the Honours and Offices of *England* in 88; but God disappointed them both, and chastised their insulting Pride, by a base defeat as well of their forces as their vain hopes: Again, *He breaks the power of the ungodly and malicious, Psal. x. 17.* He changed the bloody purposes of *Laban*, of *Esau*, and *Saul*, and he can make our very Enemies to be at Peace with us: Lastly, our God is *He that disappointeth the Devices of the crafty, so that their hands cannot perform their Enterprize, Job. v. 12.* For he discerns the most secret designs, and can so order it, that the most ingenious plots in the World shall by some mislaid Circumstance or other miscarry and come to nothing; for *there is no Wisdom, nor understanding, nor Counsel against the Lord, Prov. xxi. 30.* Let us therefore with all possible fervency seek to obtain his favour to our side, and then we need not be disheartned by their boasting, nor dejected at their threats, nor be discouraged at their secret Machinations, for he is able to blast all their Attempts against us.

§. V **W**hat we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee the only giver of all Victory, through the Merits of thy only Son *Jesus Christ* our Lord. Amen.]

When Almighty God is pleased by manifest disappointing the designs and expectations of our Enemies to shew he is for us, it is to be hoped they will at last come,

to see that we are kept of God, and that all their Opposition is in vain, and accordingly will cease from troubling themselves and us any farther. And this is the end why we desire him to assist us, and defeat them, even that we may be quiet and safe: we do not desire opportunities to be revenged on them, nor do we with advantages to do them Mischief; but our End is that both they and we may live quietly and peaceably in all Godliness and Honesty. There are many perils to which we are exposed, many in this War, and many upon other accounts: now it is not our policy or strength, it is not our Armies nor fenced Cities, that can secure us; the best Armor in the World is God's Defence, Psa. xviii. 1. 2. If he please but to arm us with that impenetrable Armor of his Providence, we shall not fear, *though thousands set themselves against us round about: We can lie down in Peace, and take our rest, because God makes us to dwell in safety*, Psa. iii. 6, 7. and iv. 8. King Philip was wont to say, he could sleep securely even in his Camp, if he knew his friend Antipater was awake; *Plur.* but oh how much safer are they, who are armed with God's Providence, guarded by Angels, and watched by a never sleeping Centinel? But this outward safety is not all which we aim at in this request; for we desire to be **preserved from all perils**, that we may the more freely and more undisturbedly **glorifie** our God. Whilst we are invaded and harrassed, pursued and spoiled by our Enemies, we have no leisure nor right Dispositions to sing the divine Praises, we cannot bless him so vigorously, till the hurry and danger be a little over: We are hindered of many opportunities to praise God, while we are defending our selves against the violence of our Foes; but if it please our blessed Lord to give us Victory or Peace, we resolve more fully to praise him, that bestowed our quiet on us. The *Greek* Office on this occasion made by

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by the Patriarch Calistus is concluded in the same manner: —

that wars and tumults being dispersed, we may with one heart, and one mouth glorify thee the wonder-working God

(t) *ἵνα τὰς ἐν-
νερομενὰς μάχας
καὶ θορύβους ἀποσυρ-
μένοι, ἐν ἑνὶ στόματι
καὶ μιᾷ καρδίᾳ δο-
ξάζωμεν σε τὸν τὸν
θεοποιῶν Δεόν· Εὐ-
χολογῶ.*

(u) ————
*Dux
nobis. hac otia fecit.
Namque erit ille mihi
semper Dux, illius
aram
Sape tener nostris ab
ovilibus imbut ag-
nus.*

Virg. Eccl. 1.

(t): It was the Custome of all Nations in time of War to make Vows unto their Gods, and upon the obtaining of Peace to offer gifts and sacrifices to the Deity, which they did believe had given them the happy quiet (u): And here we vow a Sacrifice of Praise, if the Lord be pleased to deliver us, we promise we will not abuse our Peace to Luxury and evil Purposes, nor spend it in Sin and Vanity, but in the Service and the Praises of our Deliverer. This we must promise seriously now, and perform punctually, when we have obtained our desire through Jesus Christ our Lord, and then we shall find God ready to help us again the next time we are in like Distress.

The Paraphrase of this Prayer.

D [Almighty] Lord of Hosts, and [God] of Battel we fly unto thy Aid, who art above the highest of our Enemies in dignity, being the [King of all things,] larger in thy Dominions, being Lord [and Governor] of all things: Thou art stronger then they in might, for thou art a God [whose power] is so infinite, that [no Creature] in Heaven or Earth [is able to resist] thee, or stand against thee: Do thou therefore take our part. And though thou art that great Judge of the

World [**to whom it belongeth**] strictly to try, and [**and justly to punish**] such miserable [**Sinners**] as we have been, by the scourge of War as well as by other Judgments: Yet since we lament these Sins, we remember it is thy Prerogative also to spare [**and to be merciful to them that**] unfeignedly and [**truly repent**] of their misdoings, as we do in this our great Calamity: O Lord, [**save**] us while the War continues, [**and deliver us**] our Friends and our Country, out of it as soon as may be, [**We humbly beseech thee,**] that we may be preserved [**from the hands**] and kept out of the Power of our Cruel Enemies; do thou disappoint them so frequently, that it may [**abate their Pride,**] and do thou so keep us that they may see their endeavours are ineffectual, which will [**allwage their Malice,**] and, when they have laid their Plots most secretly and cunningly; do thou discover [**and confound their devices,**] so that they may be brought to make Peace with us: For we do not pray for these things, that they may be ruined, but only [**that we being armed with thy**] Providence, which is a never failing [**defence**] and security [**may be preserved**] in this War, and hereafter for [**evermore from all perils**] and dangers whatsoever; so shall we have strong Obligations and a happy opportunity [**to glorifie thee**] in our Peace, and to declare we were not saved by our own Arms, but by thee and thy Mercy, [**who art the only giver of**] this, and [**all Victory**] to that side which thou pleasest to assist: Grant us therefore these Mercies, which we beg [**through the merits**] and Intercession [**of thy only Son,**] and our only Mediator [**Jesus Christ our Lord,**] to whose Prayers in Heaven for us let these be joyned, that thou mayst say unto them [**Amen,**] so be it.

SECTION. VI.

Of the Prayer in time of any common Plague or Sickness.

§. I. **T**He Plague is set to bring up the reere of these common Calamities, because it hath the last place usually assigned to it in Scripture, when it is reckoned up with the preceeding Judgments, 2 *Sam.* xxiv. 13. *Ezek.* xiv. 19. *Mat.* xxiv. 7. And also because it is very frequently a sad Consequent of unseasonable Weather of Famine or of War. Sometimes the Air is corrupted by excessive Drought, which caused that Plague in *France, Italy and Greece, Anno 1242.* which as *Nat. Comes* saith, destroyed the greatest part of men where it came, *Nat. Com. Mytholog.* l. 6. c. 1. Sometimes Rain and Inundations in excess breed infectious Vapors, are followed by the Plague, as it was in *Italy* in *S. Gregories* time, when he made the seven-fold Litany, *Paul Diacon.* l. 18. Again the necessity of Famine compels the poor to eat such loathsom and unwholsom food (w), that it turns to poison, and often ends in sad Mortality: so did that Famine in the days of *Maximinus (x)*, and that in the Reign of *Edward II.* mentioned in our own Chronicles. Finally the Plague is sometimes the Consequent of War, not only in besieged Cities, but in great Armies: so that the great Host of *Artaxerxes* was almost wholly consumed by the Pestilence; on which occasion the Emperor writ that memorable Letter to *Hippocrates* to come and cure them:

(w) *Quid est autem quo vesci non cogeret fames?* Aug. Civ. De. l. 15. c. 27.
(x) *Euseb. hist.* l. 9. cap. 8.

them: So that upon all these accounts it is very properly placed after all the former Calamities: And yet we must not esteem it the least of them, though it be the last; for though *David* chose it rather than Famine or Invasion, 2 *Sam.* xxiv. 14. yet his choice was not made, because the Plague was a less Judgment, but because it was more immediately inflicted by the hand of God; for that very History confirms it to be the greatest of the three, since three days of Pestilence are there reputed to be equal to three months of War, and seven years of Famine, 13. So that if this grievous Judgment do at any time fall upon us, that we may behave our selves aright under it, let us consider, 1. The greatness of the Evil. 2. The Remedy thereof.

1. The Plague is a dreadful Judgment, which will appear by considering more particularly these four things.

1. How great destruction it makes. It is called in Scripture by the name of *Death* (a), as being the cause of general Mortality; and one of the

(a) Jer. ix. 21. *Levin.* xxvi. 25 Chal. Par. & Heb. *Mortem mittam.* ita lxx. *Ezek.* vii. 15.

(b) מִדְּבַר *pestis*
דֶּבַר *desertum.*

Names of it in *Hebrew* is derived from a word signifying a Desert (b), because it turns a populous Land into a desolate Wilderness; wheresoever it comes it lays heaps upon heaps, and sends multitudes to their long home, scarce leaving

enow alive sometimes to bury the dead: of which, we might give many sad Instances, besides those mentioned in holy Writ, of which hereafter. *S. Augustine* writes that in the time, and within the Kingdom of *Masiniſſa*, 800000 dyed of the Plague, *Aug. de Civ. De. l. 3. c. 31.* And *Entropius* adds, that at the same time, and of the same Disease there fell 200000 in one City of *Carthage*, whereof 30000 were *Roman* Souldiers left for the

Guard

Guard of the Country. *Valartarum* mentions a Plague in *Constantinople* in the days of *Leo. Isaurus*, which took away 500000 persons. But we need not go so far from home, since our own Nation hath been the Scene of many Tragical Examples of this destroying Judgment: And the the principal City of *London* hath many times been almost dispeopled thereby; in which City alone in the 22. of *Edward III.* in six Months time dyed 57574. of the Plague, of which it was not fully cleared for nine years after. In the sixth year of *Q. Elizabeth*, there was numbred in the same City 21500 Funerals by the Plague, and *Anna* 1625. the Account there was 35418. But the saddest Example of all is yet fresh in our Memories in the year 1666, when besides many concealed and omitted, there was in a few Months. registred 68596. Persons dying of this Disease there; the Remembrance of which I hope will make us tremble at the first approaches of this great Destroyer, and put us upon using this Prayer with all possible Devotion to prevent this so deadly a Calamity from ever rising to the like amazing height.

2. Consider the Universality of the Evil, and the spreading Nature thereof. If it once grow Epidemical it is very difficult to escape it, and none can think themselves safe, for it destroys in Cities, and pursues men into the Country, it finds them out by Sea or Land: No Age nor Sex, no Degrees or Conditions of men are free: The rich who fare well in Famine, have no defence against the Plague; so that in the days of *Maximianus Euseb.* notes, that the Pestilence destroyed the Rich, while the Famine consumed the Poor. O how many Men of highest dignity, and greatest quality, have fallen by this fatal stroke? The noble *L. Camillus* having been five times *Dictator*, aged 80 years, dyed of the Plague at last; as also did *Hof. Perenna*, one of the Roman Emperors,

Lucius

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Lucius the second Pope of *Rome*, *Alonso* the second King of *Spain*, and many others. No learning can secure against it; for the greatest Scholars in all Sciences have dyed by this Disease, viz. *Thucydides* the Historian, *Oppianus* the Poet, *Hermolans Barbarus* the Philosopher, &c. No courage can resist it; for the brave *Pericles* was snatcht away thus, and many of the most famous Generals in the World have followed him in the same Path: Nay Piety it self cannot secure any Man from dying temporally by this Disease. A Holy Life indeed prevents Eternal Death, and those who have lived so, do go more speedily into everlasting Joy, when they fall by this sudden stroke; but good men may, and often do, dye by this kind of Death. *S. Dionysius* of *Alexandria* writes of the Plague in his time, *That though the Pagans were most infected, yet neither were the Christians wholly free; for many Holy men out of an Excellent Charity, going to attend others, dyed together with them, supposing this to be a voluntary kind of Martyrdom*, Euseb. hist. 7. c. 20. And *Volaterran* saith, that the Plague cut off *St. Lewis* of *France* with his Son, in their return from Expedition against the *Sarazens*, the Enemies of the Christian Faith. And now who can think themselves secure? or why do any flatter themselves into a neglect of preparing, upon Presumption they shall escape? when so many fall, why may not we be some of the number? When some of all Conditions go, why do

(c) Ἀμύθητος ἐ-
στι ἡ συμφορὰ πάντων
ὁμοῦ καὶ τῶν πρώτων,
καὶ τῶν μέστων, καὶ τῶν
ἐσχάτων, πρὸς ὧρας
ὅπως ἀρπαζομένων ἐξ-
αίρουσι. *Euch.*

we exempt our selves? Young and old, Male and Female, rich and poor, good and bad, do all suffer the outward part alike (c): so that we may every one expect the fatal stroke. And this is the reason, which *Josephus* gives, why King *David* chose the Pestilence rather than either

Famine

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Famine or the Sword, because Kings may be secured against the necessities of Famine, and the violence of War; but the blessed Prince would have a Judgement common to great and small, since he himself was as likely to fall by the Plague as any of his Subjects. *Joseph. Antiq. Jud. lib. 7. cap. 10.* So that this common danger should make a general Repentance and universal preparation: especially considering.

3. The suddenness of the stroke, which gives no warning before it comes, but seizes upon the youngest and strongest in a moment, nor is there any shelter from it or security against it; for whither can we fly to avoid it? unless we can run where God cannot find us. There may be some probable Antidotes, but none certain, since some of the Masters of Physick, who invent them, have attested the insufficiency of their prescription by the sad Experiment of their own Death. And yet it is admirable how stupid many thousands are, while this Arrow flies round about them; for though they have many warnings, and no security that their own Lot shall not be the next, yet they put off their Repentance and Preparation: So that I doubt it finds very many unprepared, and so carries many Souls to Hell, as well as Bodies to the Grave. Thus the *Greek Church* complains, *This horrid and unexpected Calamity, not only corrupts and kills the Body; but alas! utterly destroys many Souls also, finding us in Rebellion against thee, and void of Repentance.* *Euchol. pag. 824.* When God sent a Plague on *Egypt*, he is said, *To have made away to his Indignation,* *Psal. lxxviii. 51.* that is, to have taken those Sinners away from the Earth, and so laid open a way for his Eternal Vengeance to be executed on them in Hell-fire. I pray God it prove not so to us, for then to dye by this Death is but the way to a second and a worse kind of Death; for prevention whereof we must repent just now
for

for otherwise we shall have no time, no ability, to do it, when it hath taken hold of us, and we know not how soon that may be.

4. Consider the sadness of the Disease, when it is upon us, after which there remains little hopes of life, since very few escape. And in the mean time Death is

never more terrible, than when it appears in this horrid shape (d), making Life it self to be worse than Death, being called the *Sickness*, as being the worst of all Diseases; for it

kindles a poisonous flame in the blood, and is accompanied with so much pain and anguish, that it often turns into the height of Distraction; and yet in this sad distress, when we have most need of relief, this Disease banisheth all those who should succour us, making us to be forsaken and abhorred of our nearest and dearest friends, *Psal. xxxviii. 6. 11.* And causing us to be exposed to the extremities thereof, without any to comfort us. 5. *Diomysius* in *Eusebius* relates, how the Pagans forsake their nearest friends once beginning to be infected, Parents their Children, Wives their Husbands, and Children their Parents; so soon as they saw their Limbs tremble, and their faces grow pale and wan, they turned them out of the house, and let them lye in the streets half dead, *lib. 7. c. 20.* I know the Laws and Practices of Christians permit no such Inhumanity, and whosoever should so barbarously desert their infected friends among us, if men did not, God would punish them for their Cruelty; yet notwithstanding we see few have the courage to stay in infected places, and those who labour under this Disease are either crowded into common Pest-houses, or else shut up in their own, and abandoned to the Care of mercenary Attendants, so that they live without comfort, languish without pity, die without observation, and

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are buried almost with the burial of an Af: fo that their doors juftly bear the Title of, *Lord have mercy upon us*; and all that have a Courage and Charity great enough cannot do a nobler Office than to vifit them and affift them, and thofe who dare not, are obliged to furnifh them with all poffible relief; for certainly their Cafe is the moft deplorable of any in the world.

II. Having thus viewed the Mifery of the Plague, let us next enquire after the remedy thereof. I mean not the Cure of fingle Perfons, which is the Phyficians Part; but the means to remove it from the whole Nation: And that is by making our application to God for help. Famine fometimes, and War alwayes is inflicted by the hands of men, but Peftilence is only from the hand of God immediately (e); fo that when David chofe this, he faid, he would fall into the hand of the Lord, 2 Sam. xiv. 14. from him therefore we muft alone expect the deliverance: When Aaron had attoned the Divine Anger then the Plague ftayed, Num. xvi. 46. And likewife Phineas by executing Juftice, Num. xxv. 7. And praying for the People, Pfa. cxv. 20. pleafed God, and caufed a Ceffation of this Infection: To him Solomon faith the people will addrefs themfelves in time of Peftilence, 1 Kings viii. 37. To him Herckiah made his moan, when he had that infectious fore, Ifa. xxxviii. 23. Yea the very Gentiles were taught by the light of Nature in time of Peftilence to feek the favour of their Gods (f), and they had feveral kinds of Luftrations, and Sacrifices on this occafion (g). The moft memorable Example whereof is in that Peftilence at Athens, which was to

(e) Ασπίς ἔφα.
μοῖον ἐκκλῆστον ἢ ἀπο
θεῶν μωρῶν Τροφ.
πρὸς Διὸς. 24.

(f) diſtribis graſſan-
tibus vel prodigiis
nunciatis, pacem Deum
expoſci omnibus Genti-
bus morierat. Briffon.
de Formul.

(g) Alex. ab Alex.
l. 5. c. 27.

be

be removed by offering Sacrifices to a God, whose name the Oracle had not expressed: whereupon *Epimenides* being consulted, ordered the *Athenians* to let the Sacrifices loose, and where they should lye down, to kill, and offer them to the uncertain

(h) *Τὸ προσήκον*
Θεῷ. Diag. Laert.
vita Epimen. &
Lud. Viv. 1. Pausa-
nia,

God (h), and so they were delivered by the true and living (though to them) the unknown God, to whom it is like they afterwards built that Altar, which *St. Paul* found at *A-*

thens, Acts xvii. 23. As for the Christians it is so well known, that they had Litanies and Forms of Prayer, with the Solemnities of Fasting and Processions for removing the Plague, that it were impertinent to go about to prove it. Wherefore since this is the course, which all the world hath taken, and whereby they have obtained their desire, *come and let us also return unto the Lord, for he hath smitten and he will heal us, Hos. vi. 1.* The Rod is so sharp we cannot endure it, the Corrector is so infinite, that we cannot avoid the stroke, so that we have no way but to turn to him that striketh us, with sincere Humiliation and devout Prayers. The Merchant may fetch in Provision to relieve us in Famine, Auxiliaries may beat off our Enemies in time of War; but in time of Plague none but God can help us, and we have an incomparable Form provided for this purpose, which, if we use it devoutly, will doubtless procure our Relief in God's due time.

The Analysis of the Prayer in time of Plague.

§. II. This Prayer hath two Parts.

1. A Memorial of God's former dealing with the Jews as to

1. Their Sufferings in the

2. Their Deliverance at both times.

1. In general by craving pity.

2. An Address for Mercy to our selves,

2. In particular, by

1. Describing our Misery.

2. Confessing God's goodness
1. To the people.
2. To David.

3. Petitioning for the like relief.

1. Their Judgment.

2. Their crime

1. Wilderness, noting,

2. Time of King David.

O Almighty God, who in thy wrath didst send a Plague upon thine own people in the wilderness, for their obstinate Rebellion against Moses and Aaron, And also in the time of King David didst slay with the plague of Pestilence threescore and ten thousand, And yet remembering thy mercy, didst save the rest, Have pity upon us, miserable Sinners, who are now visited with great sickness and mortality, That like as thou didst then accept of an attonement, And didst command the destroying Angel to cease from punishing, So it may now please thee to withdraw from us this Plague, and grievous Sickness, through Jesus Christ our Lord. Amen,

A Practical Discourse upon this Prayer.

§. III. **O Almighty God, who in thy wrath didst send a Plague upon thine own People in the Wilderness, for their obstinate rebellion against Moses and Aaron.**

When we see so many Instances of God's mighty Power in his cutting off the Lives of our poor Brethren, we may very properly call upon him by the name of **Almighty**; and we ought to tremble before him, since he can as easily destroy us, as any of those numbers that have already taken possession of the Grave: And that our affections may be the more effectually wrought upon, we do here commemorate a Calamity Parallel to our own, which is described by all its Circumstances, every one of which deserves our Consideration.

I. The Author, *viz.* **Almighty God**: he was the Inflicter of that Plague, and he is of this; for this Judgment (as was noted before) comes immediately from the hand of God.

II. The Punishment was the same with ours, a grievous Pestilence, whereof there died 14700 in a very few hours space, so that our misery is not without a Parallel, we have had many Fellow-sufferers in all Ages.

III. The Persons who suffered by this Plague were **God's own People**, yea the only People in the world at that time, that he had chosen to be his inheritance, a Nation that he had delivered by Miracle, and separated from all the people in the world, taking them into his especial Protection, yet when they provoked him by their Sin, he did not spare them for their privileges, but punished them more severely for their in-

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ingratitude: So that we must not flatter our selves, that we shall be free from these grievous Judgments, because we profess the true Religion, and are most eminently the People of God: for Judgement very often begins at the house of God, 1 Pet. iv. 7. And the spurious are dismissed, when the lawful Children are corrected, Heb. xii. 8. Our being the true Church may aggravate our Sin, but will not avert our punishment; for God himself saith to *Israel*: *You only have I known of all the Families of the Earth, therefore will I punish you for your Iniquities*, Amos iii. 2.

IV. The Scene whereon this Tragedy was acted, was in the **Wilderness**, where the Air is usually the most pure, and furthest removed from the danger of infection. But no Place can secure us, if God resolve to punish us; he can poison the purest Air, and turn the healthful Wilderness into Infection, to bring about the destruction of Sinners; and surely we have less cause to wonder, if we fall in Cities, where we breathe in a Croud, since we see the Wilderness it self was not free from a dreadful Plague.

V. The Causes only remain to be considered, the first is the internal Cause, which did inwardly move the glorious Author to send this Curse, viz. **his Wrath**: he was highly incensed against them, and therefore he did thus chastise them; hence *Moses* here says, *There is wrath gone out from the Lord, for the Plague is begun*, Numb. xvi. 46. And afterwards in the Case of *Baal-Peor*, *They provoked him to Anger with their own inventions, and then the Plague broke in upon them*, Psal. cvi. 29. And the sending of a Pestilence is called God's *pouring out his fury upon a Land*, Ezek. xiv. 19. From whence we may infer, that God is now angry with us, and in great Wrath against us, or else he had not corrected us with this Rod, which he never makes use of, but when

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he is in wrath, and hath been highly provoked. Secondly, therefore let us enquire, what was the external Cause, which did stir up the wrath of the Almighty, and that was in the general, Sin. Whatever be the natural Cause, Sin is the moral Cause of every Plague, *Dent. xxviii. 15, 21.* Sometimes one kind of Iniquity, sometimes another: Thus the Lust of the *Israelites* was avenged on the borders of *Moab*, *Numb. xxv.* And thus was the irreverence of the *Bethshemites* punished, *1 Sam. vi. 19.* and perhaps of the *Corinthians* also, *1 Cor. xi. 30.* The blasphemy of *Senacherib* was thus requited, *Isai. xxxviii. 56.* And the Idolatry of the ten Tribes was repayed by this direful Judgment, *Amos iv. 10.* But in the present Case, the Plague was sent for their obstinate Rebellion against *Moses* and *Aaron*. There is usually some peculiar Sin, which doth provoke the Almighty, and is the Cause of the Mortality; and we shall do well to enquire, what it is that hath occasioned our Misery, that we may especially repent of that Sin. Let us enquire, if it be not (as this was) for Rebellion and Schism? *Moses* had the Legislative and Royal Power, *Aaron* had the Pontifical and Spiritual Dignity and Honours. Now *Corah*, a *Levite*, thought *Aaron*, the High Priest, to be proud and covetous, and censured him for engrossing the Profits, and the Jurisdiction of the Priesthood to himself, when there were many *Levites*, yea Lay-brothers, as well gifted as he. And *Dathan* and *Abiram* gave it out that *Moses* was too absolute in his Monarchy, and ought to behave himself only as the Trustee of the people, without whose consent he ought to do nothing (the lively Embleme of our late Schismatics and Rebels). Now 'tis very likely, that *Corah* believed he only aimed at a just equality among the Church Officers: And *Dathan* and *Abiram* fancied they

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they stood for the Liberty of the Subject, they imagine that they oppose nothing but an Arbitrary Government in Church and State, and who would not take this to be a *Holy Cause*, sufficient to enroll them Saints and Martyrs, that died in so good a quarrel? But alas! God seeth not as we see: He accounts it Sedition, Schism and Rebellion; yea an impious resisting his own Authority in those whom he had given the Government unto: Wherefore, first he causeth the Earth to swallow up the Heads of this accursed Faction. Secondly, he sends Fire from Heaven to consume the pert aspiring *Levites*, that their angry heats against their lawful Governours might be suitably punished by a devouring fire (i). Lastly, for the rebellious and giddy rabble, they were cut off by a sudden and severe Plague; which, I hope, will be a warning to us hereafter, not to rebel or move Sedition; lest we follow them in their Punishments, whom we imitate in their Sins; yea, and I wish it may warn us to take heed of all Sin; for all sorts of Iniquities conspire to bring this dismal evil upon us: And this is the use we may make of the first Example.

(i) *ut qui contra
justos Principes iracundia ignis intus
exarserant, foris justissimæ vindictæ flammâ conflagrarent.*
August. de mirab. Script.

§. IV. **A**ND also in the time of King David, didst flay with the Plague of Pestilence thre score and ten thousand, and yet remembreing thy mercy didst save the rest.]

The second instance out of holy Scripture is in that Plague in the Reign of King *David*, 2 *Sam.* xxiv. wherein a greater number died (though perhaps in a longer time): An Example so eminent and so proper, that in the *Roman* Office it is read for the first Lesson in time of Plague, and it is mentioned also by the *Greek* Church in the Prayers on this occasion, *Euchol.* pag. 809. The former was a manifestation of God's anger for the Sins of the People; this for the Sins of the Prince, who though he was otherwise a Holy King, and an excellent Man, yet was excited by Satan to pride himself in the multitude of his Subjects, so that he was curious to know the number of those, whom God had promised to make innumerable; and so intent he was upon taking this account, that he had forgot to pay the half shekel, which was to be God's Tribute for every head, when such a muster should be made, the omission whereof God had expressly threatned with a Plague, *Exod.* xxx. 12, 13. And thereupon he was fitly punished with a Pestilence, that, whereas he was puffed up with the number of his People, this raging Disease might abate his confidence as well as the number of his Subjects, and teach him, that the power he gloried in was an arm of flesh, which was soon withered and weakened when God should blast it. Nor is it any wonder, that the People should be punished for the Prince's Crime, since the very *Gentiles* have observed, that it hath been usual for Providence to lay Famine and Pestilence upon the Commons, for the faults of

of Kings (k): The Prince and People are one Body, and therefore the Divine Justice sometimes punisheth a wicked Nation by taking away a good King, as in the Case of *Josiah*: Sometimes he corrects an offending King by the loss of his innocent Subjects, as here. The equity of which proceeding an ancient Author thus vindicates. *As man consists of Soul and Body, so a Kingdom is made up of the Ruler and the ruled: Now as when a man commits a fault with his hands, though he be lashed on the back for it, the punisher is not unjust, so neither is God unrighteous in punishing the Prince's faults by the Peoples fall.* Respons. ad Orthod. Quæst. 138. To which we may add, that though the King's fault should be the immediate Cause of the Plague; yet none of his Subjects, who suffer by it, are so innocent, but that they may justly suffer death for their own Offences; so that both Rulers and People ought to fear and to repent, lest both do feel what they have deserved by this most dreadful stroke. Yet lest the terrible face of our own guilt and misery together, with these dire Examples should too much deject us; behold here is **Mercy** in the close, and if the former prospects have duly humbled us, and allayed our confidence, here is somewhat which may revive our hopes, and prevent despair, viz. That after all this Wrath, **God remembered Mercy, and spared the rest**, and possibly he may please to do so now, and reprieve us, who yet survive. In the first Example, the Mortality reached no farther than the Sin, and none died by the Plague, but such as were first infected with Schism and Rebellion: For *Aaron* interposed, and God

(k) Πολλὰκις καὶ
ἐν παντί πόλις
καὶ ἀνδρὲς ἐπαυρεῖ
ἐν ῥῇ.
Λιμὸν ὅμως καὶ λοιμὸν
ἀπορρίψουσιν οἱ
λαοί.
ὅφρ' ἀποτίσῃ
τῇ αἰματὶ ἀπαλαθίας
βασιλέων —
Hesiod. ἐργ. καὶ ἡμέρ.

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spared the rest, *Numb. xvi. 48.* which was a great Mercy. In the second Case the Pestilence was threatned for three days, but we have great Authority, and reason to prove, that it continued only six hours: for whereas we read, *God sent a Pestilence from the Morning,*

(1) *Sam. xxiv. 15.*
ἕως ὥρας δέσσης. lxx.
à matutinâ horâ usque
ad prandium. Jo-
seph. Antiq. l. 7. c.
usque ad
horam sextam. Syr. &
Arab.

even to the time appointed, 2 Sam. xxiv. 15. It is probably conceived, that this *time appointed* was the time appointed for eating, that is the time of noon or Dinner-time (1), not the time of three daies, because the History seems to imply that time was shortned upon *David's* importunity and humiliation: Which

shews how very apt our heavenly Father is to have mercy, and to hear our penitential Supplications, and may encourage us to put up the following Petition with humility and a vigorous Devotion.

S. V. Have pity upon us miserable Sinners, who are now visited with great Sicknels and Mortality.

There is no greater Comfort to a miserable Petitioner, than to behold the Person to whom he is to make his address, doing Acts of favour to others, who come upon the like Errand, and we have now seen Instances of some whose Miseries equalled, if not exceeded ours, yet God was entreated to deliver them at last. We are now saying this Prayer, and so are of the number of those, whom the Lord hath as yet spared, he hath as yet given us an opportunity to Repent and crave Mercy; wherefore let us first acknowledge our Sins, and then represent our Misery, and it is to be hoped, he will pardon the one, and remove the other. I. We must confess with a hearty sorrow, that we are miserable

Sin-

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Sinners, we are in a sad Condition but not without just Cause, we must not judge those that die to be the greatest, or the only Sinners, *Luke xiii. 2. 3.* For we that are spared are as really, and perhaps as grievous Offenders as they, and *except we repent, we shall all likewise perish* : some of them it may be were taken, because God saw them fitter to die, and we are reprieved as having more need of Repentance : Our righteous Judge hath matter enough against the very best to justify him, if he should cut them off, and if *any* any of us be so proud or obstinate as not to acknowledge their guilt, such arrogance will provoke him to strike us sooner ; sure I am, none is more likely to escape the fatal blow, than they who confess their Sins with the truest contrition. There is no time in this brief Prayer to enumerate particulars, and every man best knows the Plague of his own heart, and so is best able to enlarge upon this short Confession, as to his own Case ; but if we look upon the whole Nation, we shall find there is no kind of Wickedness, for which God hath sent the Plague into the other Lands, but they have all been done among us ; and therefore since we desire a Mercy for the whole Kingdom, we ought to reflect with much Penitence upon the publick Debauchery and Profaneness, the Wantonness and Lust, the Hypocrisie and deceit of this evil Generation : so the Eastern Church most elegantly confesseth in times of Mortality, that these Evils are the reward of their wickedness, the due recompence of their unclean practices, the dreadful punishment of their intemperance, injustice, and perjury (*m*) ; which if we do but well observe, we shall never accuse

(*m*) Ταῦτα τῆς
κακίας ἡμῶν τὰ ἐπι-
χειρα, τὸ τοῦ πῶν πω-
νηρῶν καὶ ἀναδάρτων
ἡμῶν πρῶτον τὸ
κατὰ ληλὸν ἀποτέ-
λεσμα, ταῦτα τῆς
ἀπεργίας καὶ ἀδικίας
καὶ ἐπορεσίας ἡμῶν τὰ
δεῖνα κατὰ τὰ ῥήματα
Euchol. p. 797.

Providence

Providence of too much severity, but blame our selves as the cause of our own Sufferings. II. Having thus acknowledged our sin, we may be allowed in the next place to represent our Misery, and to declare how sadly we are visited with great **Sickness and Mortality**, which doth in few words express our lamentable Estate: and if we be duly affected with it, our grief will easily comment upon it. But in the aforesaid Prayer of the *Greek Church*, we have a fuller Description of our Distress, for thus they there complain. *Alas, our Cities are forsaken, our Courts are desolate, the Holy Assemblies fail, the Sacred hymns are not heard, fair houses are empty, and without inhabitant, fear and trembling are come upon us*——we lament not our dead, as nature requires, because Death stands at our own Doors, and we are concerned for some to lament us, while we are all thrown into one common Grave——and every man is so persuaded, that he hath sucked in his own destruction, that we all lose the comfort of our Life with the dismal expectations of a sudden death. It were easie to be copious on so sad a Subject, the misery whereof is such, that none but those who have dwelt in the midst of infected Places, can sufficiently either express or apprehend it. Lord, how doleful is it to hear the fatal Knell continually proclaiming Funerals and Death, and to think that the strokes scarce do count the number of those that are dead! How uncomfortable it is to see the most populous Places silent and empty, and those few that remain full of suspicion and amazement, every one afraid to converse with his nearest friend! How dismal it is to behold the poor, pale and wan, sick and trembling, like walking Images of Death, seeking some relief! How terrible it is to view heaps of poor Carcasses hurried to an ignoble Grave, and thronging each other for a miserable room there, till there
be

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be no place to receive them (n), nor persons to bury them! Behold how many doors are shut up with *Domine miserere*, whose sad Inscriptions crave pity both from God and Man! how many dwellings are void of all noise, but the sad accents of dying Persons, and the Cries of the Fatherless and Widows, bereaved of their comfort and support, having nothing left to cheer them but their hopes to die beside them. Those who are within are not suffered to come out to avoid their approaching ruine; and those without, scarce daring to venture to come so near as to furnish them with necessary supplies, who are like Sacrifices bound fast to Destruction. Oh! we have hearts of flint, and are destitute of humanity, if we do not with a mighty compassion bewail the distressed Sufferers; if we do not pray for them, and relieve them with a Charity great as their sad necessities, we deserve to be in their place; and that God, who sees the barbarous cruelty of such unconcerned Wretches, will make them feel upon their own Persons, what they would not pity in their Brethren. Let us therefore strive to be truly sensible of their Calamitys, and then most affectionately beseech Almighty God for them, for this is the only means to procure our own safety, as well as their Deliverance.

(n) ——— pars
quota in cineres abiit?
Deest terra tumulis, jam
rogos sylva negat. Se-
nec. Oedip.

§.VI. **W**hat like as thou didst then accept of an attonement, and didst command the destroying Angel to cease from punishing; so it may please thee to withdraw from us this Plague and grievous Sicknes, through Jesus Christ our Lord.]

The Mercy which we ask is indeed a very great one, but our Request is not without a Precedent, we are not the first who have been thus miserable, nor the only Persons who have been so happy as to obtain Deliverance; God hath done the like for others, notwithstanding his fierce anger, and we may hope he will pity and help us. In the first Example of the Plague in the Wilderness, Aaron the High Priest prayed for the people, and offered incense, and God was appeased, *Numb. xvi. 47, 48.* The foolish Zeal of the ambitious *Levites*, and the furious Rebellion of the seditious Rabble had provoked God, but the holy Prayers and Charity of his own injured Servant did make their Peace, who owed their lives to his Piety, whom they lately thought unworthy of his Office. In the latter Instance of the Pestilence in *David's* time, the King humbled himself, and offered his own life, for the Expiation of his Offence, and the preservation of his people, and it pleased God to spare both him and them, for *He said to the destroying Angel, it is enough, stay now thine hand, 2 Sam. xxiv. 16.* The Jews believed, and the Scripture affirms, that the Plague is inflicted by the Ministry of an Angel, *Exod. xii. 13. 2 King. xix. 35.* And as this divine Executioner receives his Commission from God, so at his command alone he will cease; no human Power can restrain his force, but only He that sent him; so that we must entreat the great Lord of Angels and Men for relief in this Case, as *David* did, and we may hope also with him to prevail: *Trusting*

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in thy Mercies (saith the Greek Church) and bowing the knees of our hearts, we intreat and beseech thee to remove the scourge of thy Wrath, as thou of old didst spare thy People for David's sake: And though we can scarce equal his Repentance, yet, O thou, who art infinitely gracious, stay thine hand, and let thy just fury be appeased; give health to the infected, strength to the weak, safety to the sound, and take away all Sickness and Disease from thy People. Euchol. p. 809. Thus they urge and apply this Example, as we do here also. Now since God hath by these means relieved others, let us not despair; for he is the same God, and we have the same means still: Did *Aaron's* Incense make Attonement then? Why we have the Incense of holy Prayers offered by God's own Ministers also, who with tears and hearty Supplications cry, **Spare thy People, O Lord, spare them.** Did the Almighty spare the Jews for *David's* sake? Why we beseech him to spare us for *Jesus* sake, and his Interest in Heaven is far greater. We need no Saints to supplicate for us, we do not call upon *S. Sebastian*, or *S. Roch*, as the *Roman Church* doth, to help us, lest we should seem to doubt the Power or the Love of our great Creator, and all-sufficient Mediator: in his Name alone we pray to the Father to withdraw this grievous Sickness from us: We know not whether the Saints do know our Miseries, or whether they can hear or help us; wherefore we go to God by him that understandeth our Condition, and is acquainted with our sorrows, that hears our requests, and is able to obtain Mercy for us, so that I hope we shall have our desire, for we take the right Method, if our affections be but right also.

The Paraphrase of the Prayer in time of Plague.

O Almighty] and most dreadful Lord [God,
 who in thy wrath didst send a] most sudden and
 terrible [Plague upon] the *Israelites*, though they
 were [thine own People,] and that also [in the Wil-
 dernesse], after thou hadst so miraculously brought
 them thither, and kept them there, whereby many thou-
 sands of them were destroyed [for their obstinate
 Rebellion] and seditious schism [against Moses]
 their Governour, [and Aaron] their Priest, who were
 thy Vice-gerents. [And also in the time,] and for the
 Sin [of King David] in the numbring of the People,
 [didst slay] by the Ministry of an Angel [with the
 Plague,] and grievous Judgment [of Pestilence] in
 a very little space [threescore and ten thousand;] It
 had been as easie to thy infinite power to have cut off
 the whole Nation as those. [And yet remembering
 thy] own accustomed [mercy,] and not looking at
 their deserts, thou [didst spare the rest] from the fa-
 tal stroke. We see thou art merciful as well as mighty:
 wherefore we pray thee [Have pity upon us] also,
 for we confess we are [miserable Sinners,] who
 have grievously offended, and [who now are visited]
 for those offences in a very sad manner [with great
 Sicknesse,] and a devouring Plague, causing continual
 death [and mortality,] and threatening our particular
 Destruction. O thou who hast relieved others in like
 Case, deliver us also, [that like as] when the Plague
 raged in the Desert, [thou didst then] spare thy Peo-
 ple, and [accept of an attonement] from Aaron, thy
 holy Priest: [And] also upon David's Repentance and
 Prayer, as thou [didst command the destroying An-

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Angel,] thy Executioner to stay his hand, and [*to cease from punishing*] that wretched People: Dear Lord, we pray, that even [*so it may now please thee,*] who didst send this Pestilence among us, [*to withdraw*] and take away [*from us,*] and the whole Nation [*this Plague and grievous Sickness,*] which hath so affrighted and destroyed us. And this we beg not in the name of any Saint or Angel, but [*through*] the attonement and intercession of [*Jesus Christ,*] thy dear Son, and [*our Lord,*] and only Saviour, to whose Prayers for us we hope thou wilt say, as we do to these [*Amen,*] be it so.

SECTION VII.

Of the Prayers in Ember-weeks.

§. I. **T**He Ordination of Ministers is a matter of so great Concernment to all degrees of men, that it hath ever been done with great Solemnity, and by the 31 Canon of the Church it is appointed, *That Deacons and Ministers be ordained or made but only upon the Sundays immediately following jejunia quatuor temporum, commonly called Ember-weeks, &c.* And since the whole Nation is obliged to extraordinary Prayer and Fasting at these times, the Church hath provided these two excellent Forms to be used by all upon this occasion. But before we come to the Prayers themselves, it is requisite, we should first give a brief Account of the Original, the Antiquity, and the reason of these four Ember-Fasts, and the fixing the Ordination of Ministers thereunto.

I. The

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I. The Ember weeks are not only observed in the Church of *England*, but have been solemnly kept by all the Western World for many Ages, and the Usage is so antient, that it is not easie to find out it's first Original. St. *Leo* positively affirms, they were appointed by the Apostles, *Serm.S.de jejun.10.Menf.* And *Calixtus*, who was Bishop of *Rome*, anno 221. takes notice, that

(o) *Jejunium quod ser in anno, apud nos celebrare didicisti & convenientius nunc per quatuor tempora fieri discernimus.* Calixt. Epist. 1. Benedicto Episc. & Gratian. Distin. 76. cap. 1.

three of the four were long before his time observed in the *Roman* Church (the fourth or Spring-fast being swallowed up before in the Lent-fast) but he judges it more convenient to distinguish the Spring-fast, and observe four in the year (o). Afterwards there is frequent mention of these four Fasts in many antient Councils, as well of

the *Britannick*, as of other Churches: and in the Laws of *K. Canutus*, all men are commanded to observe the *Ember-fast*—with all earnest care. Notwithstanding there was some variety about the exact time of keeping them, so that the first Council of *Mentz* appointed them to be fixed unto the first week in *March*, the second week in *June*, the third week in *September*, and the fourth week in *December* (p). And sometime after another *German* Council ordered the Fast should be made to depend upon the Kalends of the month (q): Which variety was reduced to one certain time by *Gregory* the 7th 1073. (r). And finally in the Council of *Placentia*, an. 1095. it was publicly agreed to fix the times by a Canon, which determines them unto the first Wednesday after *Ashwednesday*,

(p) Concil. I. Mogunt. can. 34. anno 813.

(q) Concil. Salegunstad. an. Dom. 1022. ap. Grat. distinct. 76. cap. 3.

(r) Microlog. c. 24, and 25.

day,

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day, the Wednesday in Whit-sun-week, the Wednesday after Septemb. 14. and the Wednesday after December 13. with the Fridays and Saturdays, which follow these. And thus they have continued almost 600 years, and are still observed at these times in the Church of England. The Reasons given by the Canonists for these four Fasts are such as these. 1. That Christians might not be less devout than the Jews, who had four Fasts in the year, in the 4th, 5th, 7th, and the 10th. Months, Zach. viii. 19. 2. That every season of the year, Spring, Summer, Autumn, and Winter, might be begun with devout Prayer and Fasting, in order to the obtaining a blessing, upon that which is sown in Spring, grows in Summer, is reaped in Autumn, and enjoyed in Winter. 3. That every part of time might have it's proper Fasting days: For Lent is the Fast for the year, Friday for the Week, and the 12 Ember days are Fasts proper to the 12 Months, three days at once, answering to the three Months in each quarter of the year. 4. And principally that a Blessing might be solemnly craved upon the Ordinations performed at these times, of which I am next to treat.

II. Although the Apostles did ordain in every Church, when they came thither in their travels, and the times immediately after (by reason of the small number of the faithful, and the paucity of Ecclesiastical persons) had no need to have fixed or frequent times of Ordination; yet it was very early agreed upon to have set times for conferring Holy Orders, in some places upon Whit-sunday, when the Apostle received the Spirit: at Rome they ordained only about Christmas, until the time of *Simplicius*, who first ordained in the Spring, saith *Amalarius*, lib. 2. cap. 1. anno. 484. And his next Successor but one doth order, that all Priests and Deacons should be ordained at the four set times now obser-

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(s) *Ordinationes Presbyterorum & Diaconorum nisi certis temporibus & diebus exerceri non debent. c. in quatuor temporibus junii, &c. Gelasius 1. Epist. 9. ad Episc. Lucan. &c.*

(t) *Gratian. decret. p. 1. distin. 75. c. 7.*

(u) *Council. Claramont can. 24. anno 1095. & Concil. Later. cap. 1. an. 1179.*

(w) *Council. Wintonicns. cap. 4. anno 1076. Spelman tom. 2. p. 12.*

(x) *Concil. Lambeth. Temp. Ed. III. per Simon Mephani. Cant.*

(y) *Sacerdotes, qui extra legitima tempora ordinis susceperint officium non exequantur. Concil. an. 1237. Spelm. tom 2. p. 233.*

(z) *Sacramentum ordinis conferendum certis temporibus, & jejunio non solummodo ab ordinandis, sed ab universâ plebe. Concil. Lamb. ut supr.*

ved (s), which decree was after made a part of the Canon Law (t), and for many Ages observed very punctually by all the Western Church; and when it began to be neglected, it was re-inforced, by divers Canons of forreign Councils (u), and also which ought to have more force with us, it was decreed by our own Bishops in *English* Councils (w), and determined by our own Patriarch (x), yea and all Priests were suspended from the Execution of their Office, who had been ordained at other times (y): For long before, the Bishop of *Hereford* having enquired, if the Custom of some *Scotch* and *French* Bishops of Ordaining at the Dedication of Altars or Churches were allowable; *Alexander* the third, answered, that the Custom was not to be allowed, being contrary to the Practice of the whole Church. *Alex. 3. Epist. Heref. cap. 24, 25.* And these times for Ordination were not more strictly determined than devoutly observed, it being enjoyned by the Canons of one of our antient Patriarchs, that these times should be observed as a solemn Fast, not only by those, who were to be ordained, but by all the People (z): And the Statute Law of this Kingdom doth enjoyn, That no person shall eat any manner of flesh upon the

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the Embring days, upon pain of forfeiting ten shillings, and ten days imprisonment. for the first Offence. *An. 30. Edward 6. cap. 19.* And the famous Cardinal Borromeo, Archbishop of Milain, in the second Provincial Council there; did order that every Priest should give solemn notice of these Ember-weeks the Sunday before, and observe them with very solemn Litanies, and great Devotion; both for the Bishop, that he might chuse fit Persons, and for the ordained, that they might be exemplary in their Lives, and pure as to their Doctrine. *Council. Mediol. 2. Decret. 22. anno 1573.* And afterwards it was decreed a Sermon should be preached on the Wednesday to excite the people to due humiliation and devotion upon this Occasion. *Council. 4. Mediol. cap. 5.* This may suffice for the antiquity and manner of observing these times for Ordination. But if we require further Reasons for this Custom, although it be in the Power of this Church to appoint what time she pleaseth for Ordination, since none is determined in Scripture: Yet I. It is very fit, that Fasting should accompany our Ordinations, and if we consider the Apostolick Practice, and the constant use of the Church, almost necessary. The Apostles were Fasting, when the Holy Ghost descended on them, and confirmed their Ordination, *Acts ii. 15.* And St. Luke expressly notes, that there was solemn Prayers and Fasting at the Ordaining of *Barnabas* and *Paul*, *Acts xiii. 2, 3.* From whence the Custom first did begin, that hath since been every where observed; *Leo I. Epist. ad Dioscor. Alexandr.* Now since there must be days of Fasting, these four set times of Ember-weeks are the most proper.

I. For the Convenience of the Clergy, as well the reverend Bishops, as the Candidates for Holy Orders, that knowing the time before, they may both duly

prepare themselves, the one for conferring, the other for receiving them, according as the Dignity of so sacred a thing requires.

II. For the due supplying of Vacancies, and that none, who is qualified, and hath opportunity, may want a power to exercise his Gifts, and supply the place for which he is designed.

III. For the satisfaction of the people, who by Claudefstine Ordinations, or such as were arbitrary and uncertain, would neither have the opportunity to pray to God for a blessing on that, in which their Souls welfare is so much concerned; nor yet would they have the advantage and liberty of making their Objections, against such as are to be Ordained, a Privilege which the primitive Church always allowed to the faithful, as appears by the present Custom of the *Greeks*, where the people cry, *Worthy*, to the ordained

(a) *A. G. in Ordinat. Diacon. vel Presbyt. Euch. Ita Populus Hipponens. de Eradio, Olim dignus, olim dignus, clamat. August. Epist. 110.*

(b) *Clem. Constit. l. 8. c. 2.*

Person (a). And also by the Questions proposed to the Congregation by the Ordainers, whether they judged the person meet and unexceptionable (b), mentioned by the ancient Author of the Constitutions, and punctually observed to this day in the Church of *England*, where every man hath leave to come, and prevent the Ordination of an unworthy person, and is called upon to come forth, and shew the Crimes alledged; all which cannot be so well done, if there were not stated times of Ordination. I have been the larger upon this particular, because I perceive the Duty of Fasting and Prayer is at this time most notoriously neglected; and though the thing be so rational, and so pious, so ancient and so unexceptionable, yet those who have nothing to say against it,

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it, do never regard these times, nor use either abstinence or any extraordinary Devotion on them, which is as well a shame as a sin; and I hope this may move us to amend for the future, especially when we have considered what excellent Forms are provided for our use at these Holy Seasons, which the following Tables, and Discourses will shew.

Bb 3

The

The Analysis of the First Prayer.

§ II. This Prayer hath three Parts.

- | | | |
|---|---|---|
| 1. The ground of these Petitions taken from | 1. God's gracious nature.
2. His Mercy to the Church. | Almighty God, our Heavenly Father, who hast purchased to thy self an Universal Church by the precious blood of thy dear Son, Mercifully look upon the same, |
| 2. The Petitions themselves. | 1. Generally for the whole Church.
2. For the Bishops or-dai-ning.
3. For the Persons or-dai-ned. | And at this time so guide and govern the minds of the Servants, the Bishops and Pastors of thy flock, That they may lay hands suddenly on no man, But faithfully and wisely make choice of fit Persons to serve in the sacred Ministry of the Church : And to those which shall be ordained to any Holy function, give thy grace and heavenly benediction, That both by their Life and Doctrine, they may set forth thy Glory, And set forward the Salvation of all men. Through Jesus Christ our Lord, Amen. |

A Practical Discourse upon this Prayer.

§. III. **A**lmighty God, our Heavenly Father, who hast purchased to thy self an Universal Church by the precious blood of thy Dear Son, mercifully look upon the same.]

We have a double Encouragement to make this Prayer: *First*, if we consider the Person of whom we ask: *Secondly*, the thing which ask for. I. He that we ask of, is all-sufficient, and able to help us, because he is an **Almighty God**, and he is very likely to hear us, because he is **our heavenly Father**, especially, II. Because that which we petition for, is his **Universal Church**, which he loved from all eternity: and because by *Adam's* fall it was likely to become the Possession of *Sathan*; rather than lose it, he was pleased (as is here noted from *S. Paul*) to purchase it to himself with the blood of his own dear Son, *Acts xx. 28. Ephes. v. 25*. We were God's by Creation before, but since Mankind had universally lost that happiness of belonging to God, he made an universal Purchase, that we might be his by a second Title of Redemption. Now the whole body of Mankind, which do own and believe God to be their God, and Jesus their Redeemer, make up this universal Church, and for these we pray, who no doubt are very precious in the sight of God; for can we imagine, God would purchase a Church so dearly, and not prize it highly after he hath gotten it (c)? *When he hath given his own Son for us, will he not with him also freely give us all things, Rom.*

(c) *Solemus enim magni facere ea, quæ nobis magni constant.*
Grot. in *Ephes. 1. 14*

viii. 32? Especially such things without which all that was given before would be in vain? We pray,

that the Church may have a worthy Ministry, without the which the very Death of Christ will not profit Men, *for how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher?* Rom. x. 14. The Reconciliation was made by the Death of Christ, But the Ministry of this Reconciliation is committed to the Ecclesiasticks, they are to apply it, and by their Endeavours men are actually reconciled, 2 Cor. v. 19. It was St. Paul's Argument to the *Asian* Clergy to be diligent in their Office, because they were set over that flock, which Christ had bought with his own blood, *Acts* xx. 28. And it is the motive, which we use to Almighty God, to move him to **look mercifully upon his Church** at this time, when Ministers are to be chosen into it, because he purchased his Church so dearly, and the price will be lost to very many particulars, if there be not fit Ministers to shew the people their need of Jesus, and his willingness and power to help them; unless there be such ordained, as may pray for them, and instruct them, reprove and exhort them, alas! they will be but little the better for all that Jesus has done for them. God once looked upon this Church, when it was likely to be lost for ever, he looked then with so much Mercy as to send a Saviour to redeem it; wherefore we hope he will look upon it now with so much compassion, as to send able Ministers to make that great Salvation effectual. When he hath bought and brought home his straying sheep to the great Bishop of their Souls, doubtless he will appoint proper Shepherds and Pastors to feed them with all things needful to Salvation.

§.IV. **AND** at this time to guide and govern the minds of thy Servants; the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man; but faithfully and wisely make choice of fit Persons to serve in the sacred ministry of thy Church.]

The first Petition of this Prayer is in behalf of those that choose and do ordain, and that is the Bishops and Pastors of Christ's flock; The Bishops by their own Right, the Pastors only as Assistants, and by the permission of the Bishops. The Church of *England* indeed admits of the Order of Presbyters by licence from the Bishop to examine Candidates, and allows the Arch-deacon to present them, and gives the Priests which are present leave to lay their hands upon the head of the Persons ordained, which was decreed in the fourth Council of *Carthage*, *can.* 3. And which some would gather to have been an Apostolical Custom from *1 Tim.* iv. 14. though *St. Chrysostom* believes by the Presbytery there is meant the Colledge of Bishops (*d*). However it is most certain, neither this Church doth, nor the ancient Church did think, that the Pastors had any Right to the Power of Ordination: For the second Canon of the Apostles affirms, that the Bishops alone had that Power (*e*), and all the Writings of the Fathers confirm it, Yea *St. Hierom* himself, where his anger was hottest against the Bishops, confesseth them above Presbyters however in this power of Ordination (*f*). *Epiphanius* makes this the difference

(*d*) Οὐ μὲν πρεσβυτέρων οὐσὶν ἐνταῦθα, ἀλλὰ μὲν ἐπισκόπων. *S. Chrys. in loc. & versio Athiop. habet* — --impositione manuum Episcoporum.

(*e*) Πρεσβύτερος ὑπὸ ἐπισκόπου χειροτονεῖσθαι &c. *Can. Apostol.* 2.

(*f*) *Quid facit (excepta Ordinatione) Episcopus, quod Presbyter non facit?* *Hieron. ad Evagr.*

between

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between Bishops and Priests, that Bishops make Fathers of the Church by Ordination; whereas Priests can only make Sons of the Church by Baptism: and whereas *Aerius* being denyed a Bishoprick, did in revenge assert that the Presbyters had equal power with them to ordain, &c. He tells us he was censured as an Heretick for this opinion. *Epiphan. contra. her.* 75. l. 3. tom. 1. Moreover, whereas one *Maximus* pretending to be a Bishop, had ordained divers, and afterwards was found and declared to be no Bishop, the general Council at *Constantinople* degraded all that had taken Orders from him, not allowing them to be reckoned in

(g) Μήτε τὰς παρ' αὐτῶ χειροτονιθέντας ἐν διαθήκῃ τοῦ εὐαγγελίου &c. *Concil. 2. Const. can. 4.*

in any degree of the Clergy (g) anno D. 333. And a Council at *Hispalis* did decree, that certain Priests and Deacons, who (in the Bishops weakness had received their Benediction only from the hands of certain Presbyters, should be utterly degraded and reputed merely as Lay-persons. *Concil. Hispal. 2. Can. 5. 6.* More Authority and Instances might be produced, but this may suffice to vindicate the right of Bishops, and to shew that we pray for them principally and in the first place, and for the Pastors only as their Assistants, and as the Bishop doth ordain with their concurrence. Now the thing asked in behalf of these, is in the general, that God would direct and assist them in their choice. In the primitive times Bishops and Ministers were often chosen by miraculous Indications, which being now ceased, the divine care of his Church is still the same; wherefore we hope those who are by him intrusted with the Government thereof, shall be guided so as to judge rightly of the Gifts and Qualifications of those they do admit: We hope God will prevent them from choosing ill, and help them to choose well; and then,

I. They

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I. They will observe the Apostolick Canon given by *S. Paul to Timothy*, 1 Tim. 5. 22. And lay hands suddenly on no man, which place although some later Criticks interpret of Absolution, yet it is evident our Church here applies it to Ordination, and so did most of the Fathers also (*h*), and *Grotius* of late approves that sense (*i*), That a Bishop must take heed he do not rashly admit any to Holy Orders, till he have first examined his fitness for the Office; and hence the Apostle adds, *neither be thou partaker of other mens Sins*, To intimate, that the Bishop, who unadvisedly admits an unworthy Person into Holy Orders, is a Partaker of the Sins, which this unworthy Person commits in this place: like as *Isocrates* notes, *That Rulers must choose no wicked men into their inferiour Offices; for if they do, whatsoever wickedness they commit, it will be imputed to those who did advance them*, ad Demonio. Wherefore we pray for their own sakes, and for the Church's sake, that they may take time, and act deliberately in a matter of such moment as this is; and if God guide their minds, they will not be too hasty, but,

II. They will faithfully and wisely choose fit Persons: The Bishops are God's Stewards, they ought therefore to have these two Qualifications, viz, 1. *Fidelity*, 2. *Wisdom*: if they be faithful, they cannot consent to to an unworthy choice; and if they be prudent, they cannot easily be imposed on. A faithful Bishop will not for fear or favour, for gain or any evil ends, admit any that are unfit, neither will he out of Anger or Partiality reject any that are deserving. Again the Bishop's prudence and wisdom will

(h) — *Nefacile aliquis accipiat Ecclesiasticum dignitatem, nisi prius de vitâ ejus ac moribus fuerit disputatum.* S. Amb. in loc. ita Chrys. & Theoph.

(i) *Prohem ego de Ordinatione accipi.* Grot. in loc.

will enable him to discover the ignorance of such as are illiterate, and the evil actions of such as are scandalous; so that if Fidelity and Wisdom be his guide, he cannot make an ill choice. And doubtless we have great reason to pray they may choose well; for the Ministry is sacred, which these Candidates undertake; the Master they serve is very great, even Almighty God; the place they are to serve in, is very near him, to wait at his Altar, the matters committed to their charge are very precious, even immortal Souls, purchased with the blood of Christ: And this for the Persons choosing.

S.V. And to those which shall be ordained to any Holy Function give thy grace and heavenly benediction, that both by their Life and Doctrine they may set forth thy Glory, and set forward the Salvation of all men, through Jesus Christ our Lord, Amen.

In the next place, we pray for the persons who are chosen; for although they be outwardly admitted to the Office by the Bishops, yet they must be inwardly fitted for, and assisted in it, by God; they confer the Honour, but he only can give the Grace: which is fully expressed in the Forms of the *Greek* Ordination,

(k) ὅς γάρ ἐν τῇ ἐπιθέσει τῶν ἐμῶν χειρῶν ἀλλ' ἐν τῇ ἐπισκοπῇ τῶν πλεονούντων σε οἰκτιρῶν δίδεται χάρις τοῖς ἀξίοις σε. *Euchol.*
p. 251.

where the Bishop professeth it is not the Imposition of his hands, but the riches of God's mercy, which gives Grace to those that are chosen (k): and the same is implied in this Prayer wherein we beseech Almighty God, even for those who have the honour to be approved by men. Now we beg two things for them. I. That God will give them his **Grace**. and II. His **heavenly Benediction**. His Grace will

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will fit them for their Office, and his blessing will prosper them in the discharge of it; the divine Grace will enable them to plant, and his benediction will give the encrease to all their labours: So that these two comprehend all that can be desired on their account; for if they be inwardly gracious, and continually blessed, then they will effectually **set forth Gods glory**, and also **set forward the Salvation of men**. And these two are the great ends of their Office; they are to declare the wisdom and power, the mercy and goodness of God, and also to praise him themselves, and to engage others to joyn with them; and then further they are to promote the Salvation of all, especially of those under their charge, by Instruction and Exhortation, comfort and reproof, or as is here expressed, **by their Life and Doctrine**; for if they live wickedly they dishonour God, and harden evil men, they are a scandal to Religion and a hindrance to men's Salvation; and if they preach not at all, or not right Doctrine, they promote ignorance or propagate Errors, and so neither glorifie God, nor shew their people the right way to Heaven; which is very sad when the Lights of the World are Darknes, and those which should guide others, do either let them go wrong, or lead them out of the right way: Wherefore whosoever loves God, or wishes well to his Neighbours souls, whosoever desires the honour of Religion, and the good of the Church, is obliged to pray at these solemn times with great Devotion for those who are to be ordained; for if by God's Grace their Principles be right, and their Practices agreeable, oh how great glory shall God have by them? and how infinite a blessing may they prove to the Church? How many Souls may hereafter receive advantage by the zealous Prayers, affectionate Sermons, prudent advice, and pious Examples of those Ministers? Let us therefore beg
this

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this Mercy for them with a Passion as great as the excellency thereof doth require, through Jesus Christ our Lord, that God may grant it to our exceeding benefit.
Amen.

The Paraphrase of the first Prayer.

O [Almighty God,] to whom we resort in all our need, as to [our Heavenly Father, who hast] pitied poor perishing Mankind, and out of them [purchased] for an Inheritance [to thy self] that Society of Believers, which makes up [an universal Church,] redeeming it from eternal Damnation [by the precious blood of thy dear Son] Jesus Christ, we hope thou wilt not let them want any thing, whom thou hast so dearly bought; wherefore Lord, do thou [mercifully look upon the same,] and take care of it at all times: [and at this time] especially, when a new supply of Ministers are to be chosen into it, do thou [so guide and govern the minds of] those, whom thou hast intrusted to make this choice, even of [the Bishops and] their Assistants, the [Pastors of thy flock, that they] according to S. Paul's Rule [may lay hands] for the conferring these holy Orders rashly or [suddenly on no man,] which shall be offered to them. Let them admit none without a strict Enquiry into their Learning and manners, [but faithfully] without any partiality, [and wisely] with great discretion, let them [make choice of] such as for their parts and piety shall be judged [fit Persons to] discharge so great a Trust, as it is to [serve in] all those Divine Ordinances and Offices, which belong to [the sacred Ministry of thy Church:] Direct them in their choice. [And] as [to those who shall be] chosen at this solemn time, and [ordained to any]

Degree

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Degree or Office in this [Holy Function,] We pray, that it may please thee [to give] large measures of [thy grace] to sanctifie their hearts, [and] to send great success by thy [heavenly Benediction] on their endeavours, [that both by] the Holiness of [their Life, and] the truth of their [Doctrine,] many may be drawn to imitate their Example, and believe thy Gospel, that thereby [they may] answer the great end of their Calling, which is to [set forth thy Glory,] and shew thy mercy towards poor Sinners, [and] withal to [set forward] Souls in their way to Heaven in order to [the Salvation of all men,] which thou desirest, and these may effect, if thou please thus to bless them [through Jesus Christ,] who bought thy Church; we therefore beg it, and we hope thou wilt grant it, since he is [our Lord] and our Redeemer. [Amen.]

The

The second Prayer in Ember-week.

§. VI. **T**Hese Ember-weeks do return so frequently, that it is thought fit to add another Collect, for the help of those whose Devotions are apt to be assisted by variety. Yet since the Request is the same, the Sense is little different from the other, unless this may be thought most proper to be used after the Candidates have passed Examination, as the other is fittest to be used before. In other things they both agree, the Method being almost the same, as the *Analysis* will declare: so that when we have considered that, our Discourse on this shall be very brief.

Th:

The Analysis of the Second Prayer.

S. VII. This Prayer hath three Parts.

- | | | | | |
|--|---|---|---|--|
| 1. The ground of these Petitions, taken from | { | 1. God's all-sufficient bounty. | { | Almighty God, the giver of all good Gifts, |
| | | 2. His peculiar Providence concerning his Church. | | Who of thy Divine Providence hast appointed divers Orders in thy Church, |
| 2. The Petitions themselves, | { | 1. General-ly intima-ting | { | Give thy grace we humbly beseech thee, |
| | | 2. Particu-larly ex-pref-sing, | | To all those, who are to be called to any Office of Ad-ministration in the same, |
| 3. The name in which they are made. | { | 1. How they should be qua-lified, | { | And so replenish them with the truth of thy Do-ctrine, |
| | | 2. Why they should be so quali-fied. | | And endue them with Innocency of life, |
| 3. The name in which they are made. | { | { | { | 1. For the discharge of their Office. |
| | | | | 2. For God's Glory. |
| | | | | 3. For the Churches good. |
| | | | | That they may faithfully serve be-fore thee, |
| | | | | To the Glory of thy great Name, |
| | | | | And the benefit of the Holy Church, |
| | | | | Through Jesus Christ our Lord, Amen. |

*A Practical Discourse upon the
second Prayer.*

§. VIII. **A**lmighty God, the giver of all good Gifts, who of thy divine Providence hast appointed divers Orders in thy Church.]

The foundation of this Prayer is very firm, being laid upon two Places of Holy Scripture, for first *S. James i. 17.* assureth us, that every good Gift is from above, and cometh down from the Father of Lights; and then *S. Paul* teacheth us, that he is the Author of those distinct Orders and Offices in his Church; for *He gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers,* *Ephes. iv. 2.* No human Policy did invent these different places; but God himself foresaw it would be necessary in the Church, as well as in all other Societies, That some should be superiors as the Apostles and Bishops, some inferiors, as Priests and Deacons. Some in this Body were to act as the Head, some as the Hands, some as the Feet; yet every one doth serve as well to the beauty as the conveniency of the whole: So that we have good ground to hope, that God will hear this request, for he appointed the Offices, and he gives different gifts to fit men for the discharge of them; for to one is given the word of wisdom, to another the Word of Knowledge by the same Spirit, &c. *1 Cor. xii. 8.* The gifts of Learning and Elocution, of prudence and courage, of devotion and piety do all come from the hand of God; whatever place any man hath in the Church, it is of God's appointing, and whatever abilities any man hath to discharge his duty therein, it is by the Gift of God: But by gifts in this place, we may understand not only the Qualifications, but the very Orders themselves; for Ecclesiastical Offices are called Gifts by *S. Paul*, where

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where he saith, that Christ at his Ascension, gave gifts unto men, to some Apostles, &c. Ephes. iv. 8. 11. And Justinian calls the Priesthood one of the greatest Gifts, which ever God gave unto men. in *Authentic*. However we interpret, this is sure, that the Church is the House of the living God, 1 Tim. iii. 15. And as every man expects the power to appoint to all in his own Family their several places, so we may well allow God to do in his; and when he hath set them in their proper place; we may justly intreat him to bless those who are his gift to us; and 'tis very likely he will hear us in behalf of those whom he hath constituted, and as he hath called them, he will fit them.

§ IX. **G**ive thy grace, we humbly beseech thee, to all those, who are to be called to any Office, or Administration in the same, and so replenish them with the Truth of thy Doctrine, and endue them with innocency of Life.

Amongst all the Gifts of God, the best and noblest is his *Grace*, without which all other gifts are abused to pride or other evil purposes: Grace is requisite for all, but chiefly necessary for those, who are to instill grace into others: S. Paul saith he was made a Minister by the Gift of the grace of God, Eph. iii. 7. And in the Greek Forms the Bishop saith when he ordaineth any, the divine Grace promote thee; yea they do particularly pray for the Ordained, that the Grace of the most holy Spirit might come upon them (1). And we beg the same for all Orders among us, and for every person in those Orders, because none of them can please God or profit others without it. Whether therefore they be called to be Priests, which is here

(1) Εὐχαριστοῦμεν
ὅτι σου, ἰσχυρῶς
ἐστὶν δύναμις ἡ χάρις
τῆς παραγῆς ὁμοθυμα
νῶς. Euch.

understood by an Office, or to be Deacons, here intimated by the word **Administration** (m), whether they be chosen to consecrate or distribute, to officiate in the higher, or minister in the lower places of the Church, **Grace** is necessary for them all: and that

first, to replenish them with truth of Doctrine, *secondly* to endue them with Holiness of Life: To fill their minds with right Principles, and to adorn their Lives with a Conversation suitable thereunto. Now this is the exact Paraphrase of *Moses* his Prayer

(o) Exod. 28. Illuminationes & perfectiones. Samar. Charitatem & integritatem. Castal. Item Deut. xxiii. 8. Perfectio tua & Doctrina tua. Vulg.

for *Levi*, That God would let his *Urim* and *Thummim* be with his Holy one (o); for *Urim* signifies the Light of true Doctrine, and *Thummim* the Perfection of an innocent Life; both which are the necessary Qualifications of every good Clergy-man; whose Understanding must be enlightened with Learning and a com-

prehensive Knowledge, that he may discern what is Truth, and be able to defend it against all Opposers; and then his Actions must agree to his Profession, and be the Ornament of his Principles, and the guide to those belonging to his Charge; but alas! if they want both of these, and are ignorant or erroneous in their Judgments, or debauched and wicked in their Lives, they are a Plague to the Church, and every way to be lamented: yea if a Minister want but one of these, he can do but little good; Truth without Learning is weak, and without Holiness it is scandalous: And Holiness without Truth is Hypocrisie, without Learning it is contemptible. Wherefore let us pray, that both the Qualities may meet in such as are now ordained: For

when

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when they are both joyned in a Clergy-man, they are very lovely, and very powerful, and such persons will be both able and likely to do good: But of this before.

¶ X. That they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy Holy Church through Jesus Christ our Lord, Amen.]

A Minister is one chosen to draw dear to God, to serve in the noblest Employment, that any mortal can have about the King of Heaven; for **they are to serve before him**, to officiate daily in the Church, the place of his especial presence: They are to be Stewards of Heavenly Mysteries, and therefore it is fit they should be faithful, *1 Cor. iv. 2.* Especially since their Master's eye is alwaies over them, and that they are to give so great an Account at last. Now if it please God to set up Orthodox and learned, pious and sober Men in these Holy places, we do not doubt but they will be faithful Servants, and discharge their Duty as well to the Honour of the great Master, as the good of all the family; The **Name of God** will be glorified by all the people for setting such prudent and pious Shepherds over them, and all Christian People will be instructed by their Doctrine, and encouraged by their Example; so that the **Church** shall have abundant benefit from their Endeavours. And oh how great a blessing and desirable a happiness is this, to have such Clergy and such People! it will be a powerful Motive to God to give his Grace to these now to be ordained; and I hope it will also move us to beg it heartily for them: if we desire the Honour of the Master, or the good of the Family, let us pray for faithful and wise Stewards, and let the Lord say thereunto *Amen.*

The Paraphrase of the Second Prayer.

O [Almighty] and most bountiful [God, the giver of all good gifts,] which the Sons of Men do enjoy, [who] amongst other acts of Grace towards us our [of thy divine] Care and [Providence hast] for the prevention of Schism and Confusion [appointed divers Orders] and Degrees, some higher and some lower, [in thy Church] for the Government and edification thereof, We hope thou wilt bless that which is of thine own appointing: [Give thy Grace] therefore at this time, [we humbly beseech thee,] O Lord, and communicate thy Spirit [to all those who] by the Bishops, thy Substitutes [are to be called] and admitted, either [to any Office] as Priests, or as Deacons to fulfill any inferior charge [and Administration in the same] Holy Society of the Church: And let this Grace of thine bestowed on them enlighten their minds, [and so replenish them with] a right Judgment and compleat understanding, that they may teach and defend [the truth of thy Doctrine.] Let it also sanctifie their Conversation, [and endue them with] all Holiness and [innocency of life:] We pray they may be wise and pious to the end, [that they may] as good Stewards, [faithfully serve] in thy House, where they appear immediately [before thee,] and that their sacred Ministrations may tend [to the] setting forth of the [glory of thy great Name,] which deserves to be praised by all, [and] also to [the benefit of] all men, that belong unto [thy Holy Church,] who will be brought to eternal Salvation by the Doctrine and Example of such gracious Pastors. Grant this mercy therefore for the effecting so happy an end [through Jesus Christ our Lord,] in whose
Name

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Name we ask it, and by whose Mediation we hope to obtain it, Amen.

SECTION VIII.

Of the Prayer for the High Court of Parliament.

gi- do s us for ted ame edi- th is ere- ord, the ad- rea- nt: and ren ght ay Let em ray ap] ife, hat ing ich he sp on rs. py ofe ne
§1. IT is the peculiar felicity of this Realm of *Eng-land*, that though it be an absolute Monarchy, as well by Conquest as Inheritance, yet such have been the gracious Condescensions of the Kings thereof, that they have voluntarily circumscribed their own Power in some particulars, and granted their Subjects the Privilege to choose a great Council from among themselves to be advised with in matters of greatest moment, that so what is for the common good, may pass by common consent: So that we may say of our Princes, as *Pliny* of the good Emperor *Trajan*; *They have freely yielded to rule by those Laws, to which nothing but their own goodness could oblige them* (a).

And doubtless the People of *Eng-land* ought to take it as an Act of Grace, that their Kings have consented to govern them in this manner: For it is certain, that before the Conquest, the *Saxon* and the *Danish* Kings had no such formal Parliaments; but arbitrarily summoned such of the Temporal and Spiritual Nobility, as they pleased, upon some occasions; and none but Bishops and Barons were admitted to this great Council for many years after the Conquest: the first Grant that ever was made to the Commons, was in the last year of *K. John*,

(a) *Ipse se legibus subiecit — quod nemo Principi scripsit. Plin. Paneg. in Trajan.*

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who by his Charter saith, he will cause a common Council of the Nation to be assembled, and cause not only the Nobility to be summoned, but all that held of him *in capite*. *Chart R. Johan. an. 17. ap. Spelman. Glossar. fol. 452.* And yet it was near 50 years after, e're this Grant was put in Execution; for the first Writ issued out to summon the Commons to Parliament bears date but the 49 *Hen. 3.* about 1265. But ever since our gracious Kings have upon all grand occasions duly called these Parliaments, as well the Lords Spiritual and Temporal, as the principal of the Commoners chosen by the People; and they have conferred many great Priviledges and Immunities on this noble Assembly, and advised with them concerning Peace and War, concerning the making or repealing of Laws, the imposing Levies and Taxes for the publick defence; they have given them leave to represent all common grievances, and to impeach notorious Offenders, even of the greatest Quality: all which Rights and Powers being derived from the Royal favour, ought to oblige them to the Service of their great Master; who hath so far reserved the Supremacy in his own hands, that they cannot meet but by his Summons, and are dissolved again at his pleasure, they may contrive but cannot compleat any Law to bind the Subject without the Royal assent: and yet our excellent Princes have promised they will impose no universal Taxes, nor confirm or repeal any Statute-Law without their advice, following herein the Example of the noble Emperor, *M. Antoninus*, of whom it is said, *That he did no great thing in Civil or Military affairs without the advice of his best Subjects* (being wont to say,) *It was safer for him to follow the counsel of so many of his friends, than that they all should act by his single Judgement.* *Jul. Capitol. in M. Anton.* And *Solomon's* Observation confirms the
 pru-

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prudence of this Course, who saith, *in the multitude of counsellors there is safety*, Prov.xi.14. And doubtless so many judicious eyes, drawn together from the several parts of the Nation, cannot but discern things tending to the common good, and discover all publick inconveniences, and foresee all probable evil accidents, and prevent many mischievous Designs: So that they may be a very great happiness, as well to the King as the whole Nation, if they act prudently and piously, and aim at God's glory, and the publick good; to which purpose, we make this Prayer for them. And as we have great reason, so we have good Authority for so doing. The primitive Christians always prayed, that the Emperour might have a *faithful Senate*. *Tertul. Apol.* And the Light of Nature taught the *Gentiles* to begin all their grand Consultations with Sacrifices and Prayers, *neither did the Senators meet in a prophane place, but in a solemn and sacred one, where there were Temples of the God's, — and that they might have an auspicious beginning, they ought at their entrance to offer Sacrifice on the Altar of that Deity in whose Temple they assembled — or, as Augustus decreed, they were to supplicate with Incense and Wine, that every Act might be valid, agreeable to the custom of Athens, where the Priests were wont to sacrifice in all publick Consultations, and after the Example of the Spartans, whose Councils were always attended by an Augur.* Alex.ab. Alexand.gen.dier.1.4.cap.11. Now it would be an abominable shame, that we should express less sense of our dependance on God, and shew a lighter regard toward the common Good than Heathens; wherefore we also in the Session of our great Senate, do beg a blessing on them in that admirable Form, whose rare and comprehensive Method is presented in this Table.

The

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The Analysis of the Prayer for the Parliament.

§. II. This Prayer containeth four Particulars.

1. For whom we pray.	<p>1. In general for the whole Kingdom.</p> <p>2. In special, for it's Representatives in the Parliament.</p>	<p>Most gracious God, we humbly beseech thee as for this Kingdom in general,</p> <p>So especially for the High-Court of Parliament, under our most religious and gracious King at this time assembled,</p>
2. For what we pray.	<p>1. That their Counsels may be happily carried on.</p> <p>2. And aim at the right ends.</p> <p>1. God's glory.</p> <p>2. The Churches good.</p> <p>3. The welfare of Prince and People.</p>	<p>That thou wouldest be pleased to direct and prosper all their Consultations,</p> <p>To the advancement of the Glor.</p> <p>The good of the Church,</p> <p>The safety, honour, and welfare, of our Sovereign, and his Kingdoms.</p>
3. Why we thus pray.	<p>1. Generally for bringing all things into good Order.</p> <p>2. For keeping them so, by the Continuance of our</p> <p>1. Prosperity.</p> <p>2. Prosperities.</p> <p>3. And Religion.</p>	<p>That all things may be so ordered and settled by their endeavours upon the best and surest foundations,</p> <p>That Peace and Happiness,</p> <p>Truth and Justice, Religion and Piety, may be establish'd among us for all generations.</p>
4. The Sum of all, both	<p>1. Enlarging these Requests as to</p> <p>1. Things.</p> <p>2. Persons.</p> <p>2. Concluding them in the Name of Jesus Christ.</p>	<p>These and all other necessities</p> <p>For them, for us, and the whole Church, we humbly beg</p> <p>In the name and mediation of Jesus Christ our most blessed Lord and Saviour, Amen.</p>

*A Practical Discourse upon the Prayer for the
High Court of Parliament.*

§. III. **Most** gracious God, we humbly beseech
thee, as for this Kingdom in general ;
so especially for the High Court of Parliament
under our most Religious and gracious King at
this time assembled.]

The Jews were enjoyned both to seek, and pray for
the Peace of that Kingdom wherein they lived as Cap-
tives ; because in the Peace thereof they should have
Peace also, *Jer.xxix.7.* And it appears by innumerable
Testimonies, that the ancient Christians daily prayed
for the welfare of the *Roman* Empire, though they were
miserably persecuted under it. How much more rea-
son and greater Obligations then have we to pray for
this Kingdom, in which we were born and brought
up, of which we are natural Subjects, and under
which we enjoy our Lives and Liberties, our Estates
and our Consciences upon better Terms, and with
greater security, than any People in the World? We
may think it is a great matter for so inconsiderable
Persons, as to our quality and number, to intercede
for a whole Kingdom, and so it is ; but therefore we
ask humbly, and our comfort is, that we address to
a most gracious God, who will not easily deny us,
when we ask with a publick Spirit and a large Cha-
rity. It is an Argument of a base and narrow Soul
to pray only for our own private welfare ; and as *Iam-
blichus* notes, the publick and private Interest are not
distinct things, for in the common Good of the whole,
the peculiar advantage of private persons is contained : So
that it is a prudenter and nobler course to wish the
Prosperity of the whole Nation, that many may be
happy

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(b) *Tam publicè quam privatim utilis est, ut publica magis, quam privata curentur.* Plutarch.

happy together, than to desire felicity alone (b); and the *Persians* had a Law, That no man which sacrificed should confine his Supplications to such things as were only good for himself; but that he must pray for good things to the King, and to all the *Persians*, because in that number he himself is included, Herodot. l. 1. How much more are we Christians obliged to pray daily for the **whole Kingdom in general**? but more especially, we must pray for it in times of Parliament, because then there are very weighty affairs in hand, and, as the Writ of Summons intimates, they are called to advise *de arduis regni negotiis*, viz. to make Laws, redress Grievances, to contrive things tending to the publick safety, to raise Levies for making War, or to propose terms of Peace: Now while these things are in agitation, that are of so grand Importance to the whole Kingdom, it is fit we should pray most affectionately for it then: And the devout Christian, whose fervent Prayers do obtain God's blessing on their Counsels, contributes as much to the Common good by his Petitions, as the most eminent Patriot by his advice. We do suppose, that they are now assembled **under** our most gracious King; for he did convene them by his Authority, they sit by his permission, they do nothing without his Approbation, so that they are, and ought to look upon themselves, as Subjects still, and under, not equal to their Royal Master. And verily when the late long Parliament would be no more under the King, but above him and against him, no good Subject could or ought to pray for any thing, but that they might see their Error and submit; but now when we have Loyal Parliaments, who love and honour the King, and do humbly advise, not arrogantly compel him, we can pray heartily and chearfully for

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for them, and in our praying for them, we pray for the whole Kingdom; for if they be blessed, the whole Nation will flourish: And if we consider that a Loyal Parliament under a good King are the *Compendium* of the whole Realm, and the Nation representative, it will be a praying for the whole Kingdom at once, to pray for them; for here are present, the King, and the Nobility in Person, the Clergy by their Bishops and Procurators, the Commons by their Knights and Burgeses; so that if we do distinguish the Nation from the Parliament in our minds, yet we ought not to separate them in our Prayers, for they are the Nation virtually: Whereupon it was a Law at Rome; That whenever they prayed for the People, they should pray for the Senate and Nobility also, and that it should not be lawful to name the one without the other (e). And hence we may learn finally, how great intention and holy fervour is requisite for so noble a Prayer as this is, wherein we petition for the King, and all his Subjects at once; let us be ashamed to make such a Prayer with a slight or ordinary Devotion.

(c) *Manſuetus diu-
mos, ut in omni pre-
catione, quam pro popu-
lo facerent, pro Sena-
tu quoque & Quiriti-
bus precarentur, neque
fas eſſet in ſolenni pre-
ce alterum ſine altero
nominare. Alab. Alex.
l. 5. cap. 27.*

§.IV. **T**hat it may please thee to direct and prosper all their Consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms.]

There are two things required to make any Counsel happy, *first*, that it be directed to a good end by those that give it: *secondly*, that it produce as good effects for the benefit of those for whom it is given: the *first* is the subject

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subject of this Petition, and is so fully and clearly expressed, that it is not possible in so few words to give a better description of those great Ends, at which such Assemblies should aim; for it doth not only instruct the People what to ask, but admonish the Members of this great Council, what they are to endeavor in all their Consultations, being as well a Scheme of their Duty, as a Rule for our Devotions. In the confused Assembly at *Ephesus*, it is said, that *the greater part knew not wherefore they were come together*, Acts xix. 32. But it cannot be suspected, that those who are admitted into so Honourable a Council, should be wholly ignorant of these ends, however they may be liable to forget them; and therefore the Church hath made this daily Prayer to be as a constant Monitor to them, that they may remember their duty as well as know it, and daily propose these things as the mark, at which they may aim in all their deliberations. To which purpose we do in the general, *first*, desire of God to **direct** them to the right Ends, which are mentioned here; and then to **prosper** the Counsels so directed, that they may bring forth the happy effects mentioned in the next Paragraph: If he do not guide they will not aim right, and if he do not prosper them they cannot hit the mark; without his Grace to direct their Hearts, the Counsellors will advise with evil designs; and without his Blessing upon their Resolutions and Decrees, the Counsels will miscarry and come to nothing: so that we must first effectually engage God to be with them, and then their ends will be these three.

I. The **Advancement of God's own Glory**. It is an evil thing for any Members of this Honourable Assembly, to act and speak merely for applause, to move or comply with things, which will make them most grateful, without considering, whether they be pleasing

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sing to God, or agreeable to his Laws, whether they will bring honour to the divine Majesty or no. It is the duty of every Man in all his Actions to aim at the glory of God, 1 *Cor. x. 31*. but it is much more expected from so eminent Persons in matters of so great and general concernment: They that are so high must remember him that is highest of all, at whose Bar they must all answer, if they make unrighteous decrees, *Isa. x. 1*. So that they ought to consider, what Laws and Counsels will give the clearest Testimony of their Obedience to God, what will best agree with his Will, what is most just and pious, and what may be the most likely to engage the whole Nation to praise God for their meeting together: And these things they must advance with all possible vigour, neither courting the favour, nor fearing the displeasure of any Party, so they may but glorifie and please their heavenly Father, and have the Testimony of a good Conscience.

II. The next End is to **promote the Good of the Church**, that is, to make such Laws and Constitutions as may secure our most holy Faith, and preserve our antient and right ways of worshipping God. They must not suffer the prophane to scoff at these Sacred things, nor the factious to revile them; they must not allow Seducers to draw men from the true Faith; nor permit men of contrary Principles openly to use other Forms of Worship, to the amusing and dividing of the People, and the exposing the Laws, and the worship by them established, to censure and contempt; they must defend the Priviledges, and keep the maintenance inviolable of that sacred Order, which prays for them, and serves to the Salvation of Souls. And these things they must do for their own, and the Nations sake, as well as for the sake of God's Ministers; for it is a great mistake to think, that it is only the Interest of the Clergy
to

to promote these things, since the Laity are as much concerned herein as they; for if Religion be despised, and the Church divided, if Ecclesiasticks be made contemptible, and either Idolatry or Fanaticism tolerated, the whole Kingdom will suffer by it, we shall soon find, that it will let in such a Flood of contention and strife, such a Torrent of Injustice, Debauchery and Mischief, as will involve us all in one common ruine. Religion is the bond of Peace, the foundation of Government, the security of Magistrates, the defence of Laws, and the bridle of the People, and doubtless the Church and State do now stand and will fall together; but I hope our prudent and honourable Senators will shew their care of their Country by their maintaining of Religion, and declare themselves good Patriots by promoting the good of the Church.

III. And lastly, They are to aim at the welfare of the whole Nation, as well of the King, as of all his Subjects, whose **safetp, honour and welfare**, are so linked together in their own nature, that we have them put into one Sentence and signified in one Word: For the Interest of the Prince and People, if rightly understood, is but one, and the same thing. It is the securi-

(d) ——— *Ab hac
anima populi
vita salusque*

Pendeat. — Lucan.

*Ἀγεῖν τὸν πό-
ρον σὺν τῷ ἀ-
παντὰ ἀλλὰ σὺν ὅντα.*
Plut. in Pelopid.

vid. 2 Sam. 18. 3.

(e) *Prov. xiv. 28.*

*Nec magis sine te nos
esse felices, quam tu
sine nobis esse potes.*
Plin. Paneg.

ty, honor and happiness of the People to have their King safe from danger, honourable in esteem, and prosperous in his affairs (d). And on the other side, it is the safety and the credit, the advantage and comfort of the King, that his People be numerous and quiet, honoured abroad and abounding in plenty at home (e), their happiness and miseries are reciprocal; and we ought not to make any difference between

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between the Prerogative of the King, and the liberty of the Subject. The good Senator knows how to advance both at once: as to the Prince, he will aim at his **safety, his honour and welfare**, by giving him prudent and honest advice, by affording him liberal and necessary supplies, by prosecuting his Enemies, and complying with all designs for the general good: Again, he will also aim at the Peoples safety and prosperity, by devising wholsom Laws, and repealing such as are found inconvenient, by encouraging Trade, Impeaching Criminals, redressing grievances, and the like; whereby all may receive benefit. Let us all therefore earnestly beg of God to give us such Counsellors, and to bless them so long as they design these, and no other ends: the good Lord grant that the Members of this High-Court may not aim at their private ends, and design to make themselves great or rich, lest they who have such bad ends, use as ill means to accomplish them; for those who come into this Council, or act there, to advance their fortunes or encrease their Offices and Honours, will be apt to oppose any good thing, or promote any bad thing, so it will but help them to what they desire; may all such partial, selfish and corrupt Persons be kept from thence, and then God will **direct and prosper** them, He will make us happy in them, and oblige us to praise him for them, and that from time to time.

§.V. **T**hat all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, Religion and Piety, may be established among us for all generations :]

When the Counsels of our Senators are directed to a right end, it is to be hoped they will be prospered, and blessed by God so as to have most happy effects : And when they aim sincerely at the glory of God, the good of the Church, the welfare of the King and the Kingdom, it is great pity they should miscarry ; wherefore we pray, that he who directed them to these noble ends, will grant them to be as successful as they are pious. Now the effects which we wish and pray may follow upon their Consultations and Endeavours are, I. That all things may be brought into good Order. II. And that they may remain so for many Generations. There are always somethings in disorder, the State being like some Clock or curious *Machina*, wherein there are so many Motions, and such variety of Wheels, that some will be wrong without a daily care : some old Laws may grow inconvenient by the Alteration of Circumstances, and these are to be repealed ; others very profitable may become neglected and forgotten, these are to be revived : Some faults and grievances may be discovered in several matters. Now all these are to be rectified, and put into Order ; and when they are rightly ordered, then they are by the Royal assent to be settled, and turned into fixed Laws. But besides, there are some things which are very good and profitable, and are well ordered already, which yet some sorts of men (who like nothing but what is of their own devising) do find fault with, and would have either wholly taken away, or altered agreeably to their

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own fancies, and the way which is taken by some to make themselves eminent, is to complain of things that are well enough already; but doubtless it is not for the Interest of any Kingdom to answer the Pride, and innovating humour of these, who are never to be satisfied, and who by compliance with their complaints do only grow more apt to complain. The *Lycians* agreed, that whosoever propounded a New Law in their Senate should come in with a Rope about his neck, and submit to death, if his Motion were not thought convenient: and the great Master of Politicks adviseth against the change of Laws and Customs (f). *Hippodamus* is blamed for proposing a Reward to those who found out any new thing profitable to the *Milesian* State; and all the wife (g) men in the World have thought it better to keep old things with some inconvenience, than to have the trouble and hazard of Novelty, and daily Change: Wherefore in these Cases, we pray, that they may rather settle the good old ways, and confirm them by repeated Sanctions, than go about to order and establish new ones. 'Tis true, we desire that before they do settle any thing, they may take care it have a good foundation; we would not they should fix any thing rashly, till they have well considered of all the inconveniences that may attend it Counsel is the foundation of every Action, and by it (saith *Solomon*) every purpose is established (h). Our eyes ought to

(f) Τὸ ἐκτελεῖν δι' ἡμεῶν λυεῖν τὰς νομῆς παύλον. *Arif.*
Polit.

(g) Ipsa mutatio consuetudinis, etiam quæ adjuvat utilitate, perturbat novitate.
Aug. Epist. 118.

In rebus novis constituendis evidens esse debet utilitas, ut recedatur ab eo jure, quod deū æquum visum est. *Ulpian.*

Cavendum ne —
graviora inferamus vulnera, dum minoribus mederi desideramus.
Amb. off. l. 2. cap. 2.

(h) Prov. xx. 18.
*Consilia rerum agenda-
rum fundamenta sunt.*

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(i) Prov. iv. 25, 26.
Vulg. Latin. *Palpebrae praecedant gressus tuos, cum operationem consilia recte praeveniunt.* Greg. de past. l. 3.

(k) *Saliens antequam videat casurus est antequam debeat.* D. Bern.

ponder the path of our feet, and we cannot walk surely, unless we look before we step forwards (i), and our **Actions** have no **sure foundation**, unless we do them after a mature deliberation (k); so that in the weighty affaires of a whole Kingdom, we pray they may decree nothing till they have laid a foundation in serious and prudent debates and consultations; and withal there is another foundation, *viz.* The foundation of Honesty and Integrity, that is, when our Patriots do not confirm any thing, but what is just and pious, for we may observe that the most politick Counsels, which have been founded on impiety, cruelty or injustice, have never stood long, but been brought down, and many times on the guilty heads of their *Machiavilian Contrivers*; whereas holy and honest Counsels have endured for many Ages and Generations, whence we may conclude, that Prudence and Justice are **the best and surest foundations**. And when once all things are well ordered and settled on such a *basis*, there is nothing more to be desired, but that all things may **continue** in that happy State; for then private and publick Persons are as blessed as a good Government can make them: Then we shall have Peace abroad, and happiness at home; Truth shall right the innocent, and Justice punish evil-doers; The Church shall hold fast her purity in Religion, and every private person be encouraged to practice true Piety; Those who disturb our Peace shall then be suppressed, and all that hinder our happiness punished, there shall be no hiding of Truth nor evading of Justice, no Encouragements to those, who undermine Religion and oppose Piety, but an universal felicity: if we have no War with for-

reign

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reign Nation, nor want of any good things in our Land, if Laws and Justice be well and rightly dispensed, if the Church and Religion be protected, and Piety encouraged by the Counsels of this noble Senate, the whole Kingdom will rise up and call them blessed: May the wonderful Counsellor, and all-wise God, who is the President of this great Assembly, *Psal.* lxxxii. *ver.* 1. while they aim at these blessed ends, may he please so to direct and prosper them, that we may be happy in their Constitutions at present, and our Children after us in the next Generation: May they make such firm Leagues, that *Peace* and *Happiness* may continue for many Ages; and constitute such excellent Laws for Church and State, as may secure the Administration of *Justice*, and the Exercise of *Religion* unto our Childrens Children: Finally may they lay the foundation of an universal and lasting Happiness, such as may not be dissolved at their breaking up, nor dye together with them, but descend upon their Heirs, and remain for an eternal Monument of their Wisdom and Goodness. This is the substance of this most comprehensive wish, and is all, that any true *English* man, and good Christian can desire, to make his Native Country happy: and would to God we were all so affected with it, that such as are Members of Parliament might lend their sincere Endeavours, and all the People contribute their most ardent Prayers, towards the the attainment of this felicity. *Amen.*

§.VI. **T**hese and all other necessities, for them, for us, and the whole Church, we humbly beg in the Name and Mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.]

Rab. Simeon adviseth, that we should not fix our Prayers upon one thing, nor confine them within too narrow bounds. *Pirk. Ab. cap.2. §. 13.* Which Counsel we here follow in this large Conclusion of the preceeding Requests; wherein we do extend our desires to all things necessary for the Parliament and the Nation, for our selves and our Fellow-Subjects, yea for the whole Church of God. We have asked somewhat for the general good of all these already; but where so many are concerned, there are many necessities, and yet all very fit to be prayed for: We cannot reckon up all necessities, and yet we would not leave out any; and though we do not mention every thing, yet we comprehend all, and leave it to an All-seeing God, who knows the needs of all, to give to every one according as they wish, and he shall judge fit. *First*, We do review all our former Requests in the word [*these*,] which gives us opportunity to press for *these* things, which we have now prayed for, with a renewed importunity. *These* we beg especially, and with great earnestness at this time, yet not only *these*, but *all other things*, which Almighty God sees necessary, *First*, for *them*, who are assembled in Parliament, *Secondly*, for *us*, who are the Persons in whose behalf they advise; *Thirdly*, Or for this, or any part of his Holy Church; we desire he will grant it. Whatsoever will make their Counsels prosperous, our Condition happy, and the Churches Interests secure, we pray for these things. As for *them*, we desire they may be Loyal to the King, and united among themselves, diligent in finding out, and
happy

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happy in removing Evils, fortunate in discovering, and succesful in accomplishing all that is for the common good. As for our selves, that we may live quiet and free in Obedience to their good Laws, and submission to all just penalties, loving their Persons, and reverencing their Dignity, who take such care of us and ours. As to the whole Church, that its Doctrine may be free from Heresy, its Discipline undisturbed by Schism, and its manners uncorrupted by Vice and Wickedness. Finally, if there be any other thing, which we do not remember, or cannot express, we pray for that also, if it tend to the common Good. And that we may obtain all the more effectually, we do beg them most humbly, not as if we were worthy to ask, or as if the Nation had deserved to receive these; not in our own Names, or relying on our own Merits, but in the name of Jesus Christ, our Mediator, who is daily blessed by us for former good things, which he hath procured us by his prevalent Intercession, and who alone hath saved us from all Evils; so that we have a good hope by him to obtain all these things also to our exceeding comfort. *Amen.*

The Paraphrase of the Prayer for the High Court of Parliament.

O [**M**ost gracious God,] who art apt to hear us, and ready to give us the greatest blessings, [**W**e humbly beseech thee,] and intreat thy favour, [**a**s] at all times [**f**or this Kingdom in general] of which we are members, and natural Subjects, [**s**o especially for the] Representatives and great Councel thereof, even the [**H**igh Court of Parliament] summoned by the Royal Authority, and [**u**nder our most religious and gracious King] in a right manner [**a**t this time assembled] to advise of the great affairs of Church and State. And that their Session may be prosperous, we pray [**t**hat thou wouldst be pleased,] from whom all good Counsels do proceed [**t**o direct] by thy Wisdom, [**a**nd prosper] with thy blessing [**a**ll their Consultations,] Transactions and Decrees, that they may tend [**t**o the advancement of thy Glor^y] by encouraging Piety, and engaging us all to bless thy Name for them; as also to [**t**he good of thy Church] by defending the Faith, maintaining the worship, and securing the provisions thereof, and finally to [**t**he safety, honour, and welfare] both [**o**f our Sovereign] the King's Majesty, [**a**nd] also of all his Subjects, that belong unto all [**t**his Kingdoms,] for both Prince and People are happy, and must be miserable together. O Lord help them therefore to deliberate prudently, [**t**hat all things] which are amiss [**m**ay be so ordered,] and rectified, and those things which are rectified or well-ordered may be so established [**a**nd settled by their endeavours,] that they may stand [**u**pon the best and surest foundations]

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cons] of prudence, and the fear of God. Let such wise, holy and happy Proceedings be among them, and such Laws and Acts be devised by them, [that Peace] abroad [and happiness] at home, [Truth] in all Causes, [and Justice] in all punishments, [Religion] in our Principles, [and Piety] in our private Conversations, may flourish at present, and [may be established] so firmly [among us,] as to continue all our days, and [for all generations] of our Posterity, which shall come after us. [These] great and desirable blessings, which we have mentioned, and all other necessities, which we have omitted, we pray thee to grant, if thou seest they be fit and good, either [for them,] who are in Parliament, [for us] that are here, [and thy whole Church] in any part of the world; because we ask them not in our own Name, but [we humbly beg] them all of thy Majesty [in thy name, and] by vertue of the [Mediation of Jesus Christ,] who loveth us, and interceeds for us, being [our most blessed Lord,] our only Redeemer [Saviour,] to whom with thee, and the Holy Spirit be Glory for ever, [Amen.]

SECT.

SECTION. IX.

Of the Prayer for all Conditions of Men.

§. I. **A** Almighty God commands us by his holy Apostle to pray for all men, 1 *Tim.* ii. 1. and the ancient Christians did so in their daily Offices: But our Church before the addition of this Collect, had no such universal Supplication, except on Litany-days, and when the Communion-Office was read; wherefore this Prayer was appointed to supply the Part of the Litany on ordinary days, and is by some called *the lesser Litany*. And because we ought never to pray for our selves, but we should at the same time express our Charity towards all men, and our pity to the afflicted; therefore this Prayer ought not to be omitted, when the Litany is not used. Of the duty we have spoken before, so that now we shall only explain this Form.

The

The Analysis of this Prayer.

§ II. This Prayer contains three Particulars.

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|---|---|
| 1. The Preface, shewing of whom we ask. | <p>O God the Creator and Preserver of all Mankind,
 We humbly beseech thee for all sorts and Conditions of Men.
 That thou wouldest be pleased to make thy ways known unto them, thy saving health unto all Nations.
 More especially we pray for the good Estate of the Catholick Church, that it may be so guided and governed by thy good Spirit, That all who profess and call themselves Christians may be led into the way of Truth, And hold the Faith in Unity of Spirit, in the Bond of Peace, And in Righteousness of life.
 Finally we commend to thy fatherly goodness all those, who are any ways Afflicted in mind, body or estate, Especially those for whom our Prayers are desired, That it may please thee to comfort and relieve them according to their several necessities, Giving them patience under their Sufferings, And a happy issue out of all their Afflictions, And this we beg for Jesus Christ his sake, Amen.</p> |
| <p>1. Generally for the whole World.</p> | <p>1. The Persons prayed for,
 2. The thing desired in their behalf, viz. Conversion.</p> |
| <p>2. More especially for the Church, as to</p> | <p>1. The whole body thereof together, that it may be.
 2. The several Members of it, that they may be</p> |
| <p>3. Most especially for the afflicted, mentioning</p> | <p>1. Outwardly in good Estate.
 2. Inwardly guided by the Spirit.
 1. In Judgment Orthodox.
 2. In Practice
 1. United.
 2. Peaceful.
 3. Holy.
 1. Sorrowful.
 2. Sick.
 3. Poor,
 2. Strictly, such as now desire our Prayers.
 1. At the present
 1. Relief and
 2. Patience.
 2. For the future happy Deliverance</p> |
| 3. The conclusion of the whole, | |

A Practical Discourse upon the Prayer for all conditions of Men.

§. III. **O** God the Creator and Preserver of all Mankind, we humbly beseech thee for all sorts and conditions of Men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all Nations.]

That the Church hath introduced every Prayer with those divine Attributes, which are fittest to direct and encourage the Petitions thereof, hath been noted before: And the Observation may be renewed and confirmed from the Preface to this Collect, which being a Request for all men is begun with a Commemoration, that our **God is the Creator**, *Rev. iv. 11.* and the **Preserver of all Mankind**, *Job. vii. 20.* from the Consideration wherof we learn two things. 1. That he is fit to be addressed to in behalf of all men, 2. That we are obliged to make the Address to him.

I. To whom should we pray for all men, but to him whose Power created them at first, and whose mercy preserves them ever since? Man is one of the noblest of his Works, and a principal part of his care, so that we commend unto him the work of his hands, and those that are the objects of his daily Providence, and dear to him above all the rest of the Creation; for his Spirit *rejoiceth in the habitable parts of the Earth, and its delights are with the Sons of men*, *Prov. viii. 31.* And we may be assured he is able to do whatsoever we shall desire for them, or any of them, for he hath made, and doth preserve them all. Mankind is indeed of several sorts, inhabiting in several Countries, speaking different Languages, distinguished by various Names, Complexions, Humors, Customs and Laws. And in the same Nation, some are Princes, others Subjects; there are rich
and

and poor, young and old, males and females, bond and free but in this they all agree, that God is the maker, and the keeper of them all, *Prov. xxii. 2.* And all of them need his help; He also understands their several wants, and he only is able to relieve them; He therefore alone is fit to be addressed unto for all mankind.

II. And we are obliged to make this Address, for He is our **Maker and Preserver** also, and all men are our Brethren; we are all inspired with the same breath of life (1), All made by the same hand, of the same matter, *Acts xvii.*

(1) *Si ab uno Deo inspirati omnes & animati, quid aliud quam fratres sumus? Lat. l. 6. Omnes homines — velut jure quodam germanitatis connexi, ab uno patre conditi, & una matre tanquam fratres uterini editi.*

Amb. de Abraham. l. 2.

26. And all sprung from the same common Parents: So that we are obliged by nature to pray for all sorts of men. And when we do make such an universal Request, what is more necessary or more desirable to be asked for them, than for their *Conversion*? And where can we have a better form to ask this by, than in the holy Scripture? from whence we have taken *David's* words, *Psal. lxvii. 2. That thy ways may be known upon Earth, and thy saving Health among all Nations:* The next Petition is made for the Church, to whom God's **ways are known** already, but this is to be understood of the poor Heathens and all Infidels, who are strangers to their **maker and preserver**; for these therefore we pray that God who only can, may also **please to make his ways known unto them**; understanding by his **ways**, either the methods of his Providence in the wise disposal of all things, and the course which his Mercy takes to save poor sinners, as *Pf. xxv. 4. Isa. lv. 8.* which are so lovely and admirable, that if the World did see them they would be converted by such a prospect: Or else by
his

his ways, may be meant his Commandments and Laws, as *Psal. cxix. 13. 15, &c.* which are the path,

that he hath marked out to lead us to eternal happiness (*m*). We desire these Paths may be made known to the Heathen World: And not only his Laws, but his Gospel also, which is the meaning of **God's saving Health**, and is so called, be-

cause it is the blessed way of saving Souls by Jesus Christ, *Rom. i. 16. and chap. xi. 11.* We indeed are already happy in the Knowledge of both the Law and the Gospel, and we have abundant comfort and infinite benefit thereby, which may teach us to pity and pray for those millions of poor Men and Women, that are as yet Pagan, and worship stocks and stones, and serve the infernal Spirits instead of God; and those that are *Mahumetan*, who believe in an Impostor, and take an infamous cheat for their grand Prophet; as also those obstinate Jews, who yet reject their promised *Messiah*. All these have rational and immortal Souls as well as we; and oh! what pity is it they should live and dye in this miserable Delusion, and run such a desperate hazard of their eternal Damnation? If we have any compassion for our own flesh and blood, any value for their poor Souls, or any sense of their miseries, let us shew it in our most hearty Prayers for their Conversion, which will advance the glory of God, enlarge the Kingdom of Jesus, and rescue innumerable poor Souls from a sad and intolerable ruine.

§. IV. **M**ore especially we pray for the good Estate of the Catholick Church, that it may be so guided and governed by thy good Spirit, that all who profess, and call themselves Christians, may be led into the way of truth.]

We are commanded to do good to all men, especially to such as are of the household of Faith, Gal. vi. 10. which precept may serve for the Rule of our Prayers, as well as the Direction of our Charity, and teach us, when we pray for all men, especially to pray for the **Catholick Church**. S. *Augustine* saith, that in his time they prayed for the Improvement of good

men, as well as the Conversion of the evil (n); In like manner, when we have expressed our Charity abroad, in desiring that Heathens may be converted, we must not forget to take care nearer home, but must Pray for the Peace of *Jerusalem*,

Psal. cxxii. 6. that is, for the good Estate of the **Catholick Church**, that it may be in a prosperous and safe Condition in every part of the World, free from Violence and Persecution, that it may be honoured and defended, fair and flourishing, quiet and abounding in all good things. This we may account **the good Estate of the Church**; although we may observe this Prayer seems not to look so much at the external Prosperity of the Church, nor doth it reckon its good Estate to consist so much in outward good things; for it follows, **that it may be so guided**, &c. The Inspiration of the spirit and the Profession of the Truth, the Unity & Piety of the Members thereof, are more really the good Estate of the Church, than riches or any worldly splendour, as is evidenced from the first ages, wherein it was

(n) *Orantes ut qui boni sunt meliores fiant & opere bono permanant, qui mali sunt cito se corrigant.*

Aug. Homil. 6. tom. x. p. 92.

more

more glorious in its Poverty and Persecution, than it

(o) *Falsa est quidem opibus major, sed virtutibus minor.* Hieron. in vit. Malch.

was afterwards in its Peace and Plenty (o). We wish therefore, that the Church may flourish as well outwardly as inwardly, but especially we pray for the internal hap-

piness thereof, viz. That the whole body thereof may be animated by God's good Spirit, which is, as it were, the Soul of the Church, by which Jesus our Head quickens the whole Body, and orders every part. Now we have a gracious Promise from our Lord, that his Spirit shall be with his Church to the end of the World, *John xiv. 16.* And shall guide it into all Truth; *chap. xvi. 13.* So that as to the whole Church we are sure it shall never be forsaken by God, nor suffered to fall into any notorious Errors: But we know, that particular persons may fall into Errors and Impieties. There are many who profess the Religion of Christians in general, and call themselves by that Name, and are called so by others, which are but dead Limbs and withered branches, being in a worse condition than the Heathens, because these think themselves safe, and imagine their bare Profession will save them, when in Truth it will more surely and sadly condemn all such as dishonour it, and live contrary to it (p).

(p) *Atrocius enim sub sancti nominis professione peccamus, ubi sublimior est prerogativa, major est culpa.* Salv. gub. l. 4.

Such as these therefore we ought to pity and pray for, wishing if it were possible, that Heresies and Schisms, impiety and injustice might never be masked under the holy Name of Christian; But first, that every Christian in Profession may by the good Spirit be led into the way of Truth, that none among us may revive any old Heresies, or invent any new ones, That none may deny ancient and fundamental Articles, nor yet introduce

new

new and uncertain Fancies in their stead. As for those who now hold any wild or false Opinions, we pray, they may be convinced ; for those who are untainted, we pray, they may not be deluded by cunning Deceivers ; that so we may all come to a blessed unity in our Faith, and agree in that Truth which is but one ; and Lord, how happy were it for the Christian World, yea for any one part of it, if this Petition might prevail, and that there were no wicked and false Doctrines maintained or defended ! *happy were the People, who were in such a Case* ; and for the obtaining it among our selves, we must not cease to pray to him who is able to bring it to pass.

§. V. **And hold the Faith in Unity of Spirit, in the bond of Peace, and in Righteousness of Life.]**

It is the *first* part of a Churches felicity, that all its Members do believe the Truth, and hold one right Faith as to the main, yet this is not enough ; for *secondly*, it is required also that those, who do **hold this one Faith**, be united in their affections, and holy in their Lives ; for if there be Factions and Schisms, Quarrels and Disputes among them that agree in Fundamentals ; or if there be scandalous and notorious Sins committed by those of this Profession ; the Church cannot be happy, because strife and evil practices will dishonour Religion, hinder Piety, and expose the Church to the contempt of its cruel Adversaries : wherefore in St. Paul's language we pray also, that *we may hold the mystery of Faith in a pure Conscience*, 1 Tim. iii. 9. And *may keep the unity of the Spirit in the bond of Peace*, Ephes. iv. 3. because as he adds, v. 4, & 5. *There is but one body, and one spirit, one hope of our Calling, one Lord, one Faith, one Baptism* : May there be therefore **Unity** in

the affections, and **Peace** in the Practices of all Christians. May they so agree in their Judgments, and live so peaceably with one another, as if all made but one body, and all were animated by one Soul and Spirit, and all were bound in one **Bond of Peace**; for it is Peace, that makes every member agree with the other; and is called a **bond**, because it unites the whole body of Christians together, and makes them all as one, enabling them firmly to bear up against all opposition; and if we had but this **Peace**, nothing were wanting to make up our felicity, but only **Righteousness of Life**; for unity without Piety is but a Combination to do evil, and it is not sufficient, that we live lovingly together, unless we all live uprightly towards God, yea St. Paul thinks he is unworthy the name of a Christian who doth not *depart from all Iniquity*, 2 Tim. ii. 19. Now if we want affections to make this Request devoutly, let us but look a while upon the deplorable face of the Christian Church, and consider how they who hold the same Creeds, and agree in Fundamentals, differ in lesser matters, and that with so much bitterness and railing, fury and malice, that these lesser matters have set all Christendom in flames, and made our Divisions the scorn of all that are without, as well as the grief of the wiser sort within: And again let us but behold the wickedness of many called Christians, and we shall find their Pride and Luxury, Oppression and Fraud, Lust and Intemperance doth out-vie the very Heathens; whereby that illustrious Religion, which was once the wonder of its Enemies for its incomparable purity and virtue, is now become the Cloak for all wickedness, and infamous to the very Infidels. How justly may we complain with Holy *Salvian*? *In us doth Christ suffer reproach, and by us the Christian Religion is blasphemed, for we make the very Heathen say: Behold what kind of men they are, who*
worship

worship Christ——we may judge of him that is worshipped by his worshippers, for how can we think him a good Master, whose Scholars we see to be so very bad? Salv. gub.

L4. Now when we reflect upon these things, I hope we shall with most passionate desires, beseech Almighty God by his good Spirit to redress these Evils, which are such a dishonour to him, a scandal to the Church, and a grief to all good men.

§.VI. **F**inally we commend to thy Fatherly goodness all those who are any ways afflicted or distressed, in Mind, Body, or Estate, [*Especially those for whom our Prayers are desired.*]

As we are men we are obliged to pray for all Mankind, as Christians for the Catholick Church, and now we Remember——*them which suffer Adversity, as being our selves also in the body*, Heb. xiii. 3. and liable to the like Calamities. Nature binds us to the first, Religion to the second, and our own frail Condition to this last. We call this a Prayer for all sorts and conditions of men; wherefore we must not leave out the afflicted, which are the greatest part of Mankind, there being no sort or Condition of men free from afflictions; rich and poor, learned and illiterate, young and old, high and low, do all smart under them, sooner or later, in some kind or other: And verily Afflictions are of so many sorts, that it is almost impossible to reckon them all, yet every kind is so grievous to those which feel it, that none of all the variety of Sufferers ought to be left out in our Prayers; whereupon though a particular enumeration be impossible, yet the Church hath in a few words most admirably comprized all the afflictions in the World, and first in general recommends to the divine goodness all Persons, any ways afflicted or distressed, let the Sufferers be never so many, or their

Sufferings never so various, these words will comprehend them. But this may seem too slight and general a remembrance; wherefore here is annexed a most admirable and full Division of all kinds of Afflictions, the measures of which are taken from the several Subjects of all human Miseries, *viz.* Our **mind**, our **body** and our **estate**, that is, from all that we are or have, for all within us and all without us, may be a Subject for misery.

(1) Θεῷ, Θεῷ βρο-
τέων πημάτων
ἔσται τύχαι
Ὅσαι δὲ μοι, καὶ —
Tiag. Grec.

Calamity appears in a thousand shapes to torment poor man (q): Sometimes the **mind** is deprived of the use of it's faculties by Sicknes or Age, or evil Accidents, and those who retain their Understanding are

oppressed with grief, and overwhelmed with melancholy, tormented with fear, and frightened into despair, and Solomon thinks a Man may bear any infirmity more easily than a wounded Spirit; *first* therefore, we pray for those, that are **afflicted in mind**: *secondly*, Others are **afflicted in Body**, as all those who labour under Sickneses and Diseases, Aches and Pains, Wounds and Sores, dislocation or breaking of Bones, with other Infirmities, which are incident to the body of Man, of which there is so vast a Catalogue, that the Masters of Physick can hardly find names enow to express them by, and yet there have been Instances of them all. It were endless to recount all these miseries, so that I shall rather consider, that there is not the smallest nor the meanest part of our body, but it may put us to intolerable pain, and every thing about us may become a several Tormentor, a sinew or a vein, yea a tooth or a nail, may make us live in misery, and take away our wretched lives; what reason then have we to pity and pray for one another? Considering how infinitely many there are of these sufferers, how liable we are to fall

into

into the like Estate, and how impatiently we our selves are wont to bear the least of these Evils. These considerations should make us pray for all the sick and miserable in the whole World. *Thirdly*, others are **distressed in their Estate**, as all those who are poor and naked, hungry and destitute of daily food, and all who have no Houses nor Habitations for them and theirs, and all that are in Prison and Captivity, under cruel Task-Masters, or grievous bondage, so also are all such, who have had Estates in Land, Money, Goods, Offices, &c. but are deprived of them, by cheating and false witness, by plunder and sequestration, by theft and robbery, or else by Oppression and Injustice, by the hand of man; or the immediate hand of God, by fire or water, storms at Sea, or Earth-quakes on the Land; all these poor desolate Creatures we do remember with much pity, and will do good to as many of them as we can, but for the rest, all we can do is to commend them to God's infinite pity, who (as the *Greek Prayer* notes) *knows them every one and where they dwell, and understands what they all desire and need* (r), and he is able to relieve them all, whatsoever their Case be: He is their Father, and of a very gracious nature; so that we hope so many sad Spectacles will move his bowels, and prevail with his **fatherly Goodness** to come and help them. Now it would be a great advantage to our devout Recital of these Prayers for the afflicted, if at that time when we make them, we do call to mind some of our Acquaintance or Friends, whom we know to be **afflicted or distressed in mind, body or estate**, and especially pray for them, whose miseries do more affect us, because they are known to us: And lest the carelessness or uncharitableness

(r) Ὁ εἰς ἅς ἐξα-
ρον καὶ τὰ αἰτήματα
αὐτῶν, εἶκον καὶ τὸ
χρεῖαν αὐτῶν Liturg.
S. Basil.

bleness of those in health, who are present in the Congregation, should make them forget the Miseries of those that are absent; it hath ever been the Custom of the Churches of God to recommend our Neighbours,

(s) Τὸν ἀδελφὸν
ἡμῶν [τὸν δεῖνα]
τὸν ἀδελφεύοντα. ἐπι-
σκέψαι ἐν τῷ ἐλέει
σου. Enchol. p. 650.

*Exaudi nos pro fa-
mulo tuo N. pro quo
misericordia tua im-
ploramus auxilium.*
Miss. Sarisb. fol. 33.

that are in sorrow, sickness, or other Distress (upon their desire of it) by Name unto the mercy of God(s). And doubtless it is a Custom as pious and useful, as it is antient and universal, for it is an excellent Monitor to those that are in health, to mind them of their frailty and Mortality, and gives them all an opportunity to do an act of the

greatest Charity to their languishing Neighbour. And it is much more for the comfort and benefit of the sick Person, who though he be absent in body from his Christian Brethren, yet he is present in their hearts, and hath a share in their Prayers: and sure if any thing will prevail with God to spare them, he will grant that which so many combine to beg for with united importunities; if he hear them not so as to let the sick man live longer, yet it may prevail so far that he may dye more happily, and that also is a great blessing: Wherefore it is the duty of all sick persons, and such as are in great afflictions, to desire the Prayers of the Church for them with a firm perswasion, that they shall have very great benefit thereby, as many have had before them: And when any such are mentioned by the Priest as needing and desiring our Prayers, let us every one have a due Sense of their misery, and most heartily intreat God to relieve them, remembring it may shortly be our Lot; and as we shall desire on our sick bed, that others may pity and pray for us, so let us do now for these; for if we be obdurate or unconcerned, we

shall

shall deserve to be denied the Mercy of God, and the Prayers of the Church in our own greatest need.

§.VII. **T**hat it may please thee to comfort and relieve them, according to their several necessities, giving them Patience under their Sufferings, and an happy issue out of all their Afflictions, and this we beg for Jesus Christ his sake. *Amen.*]

From the Persons we pass to the Things requested in their behalf, which are proportionable to the various kinds of Sufferers; and because some are afflicted in mind, we desire these may be comforted; and since others are afflicted in body, or distressed in Estate, we pray, that these may be relieved. First, for those who are troubled in mind, there is no remedy so proper as comfort, and none so able to administer it, as he who is the Father of Mercies, and the God of all Consolations and Comforts, 2 Cor. i. 3. which made the Psalmist say, *In the multitude of the sorrows, which I had in my heart, thy comforts have refreshed my Soul*, Psal. xciv. 19. He can heal a broken heart, and cure a wounded spirit, and when he speaks peace those that were dejected do rejoyce, and we have a gracious Promise to encourage us to beg this of God for those that mourn, since he saith, *Blessed are they that mourn, for they shall be comforted*, Mat. v. 4. Secondly, as for those whose misery is outward, viz. in their body or Estate, we also pray to God to relieve them, that is to heal the sick, to ease those that are in pain, to supply the poor, and to right those that are oppressed: and though there be outward means for these external calamities, yet those means are ineffectual without the divine blessing; whatever be the second Cause he is the first, and therefore his Mercy is first to be implored. We

have mentioned two sorts of Cures, but because there are innumerable Sufferers, and all of them in different circumstances; we leave it to God's infinite wisdom to proportion his several remedies **according to their several necessities**; for he knows them all, and what their Condition is, and what will help them: We do not prescribe to this universal Physician, who hath a salve for every Sore, but leave it wholly to his wisdom and goodness, to find out the ways and fix the time, for the deliverance of all that are in Distress. Furthermore, when we consider the variety of mens afflictions, we know they have **several necessities**, and need various remedies; but when we look upon them all under the notion of **afflicted**, there are two things which may fitly be desired for them all, which are mercies needful for all in misery, let their Calamity be what it will, *viz.* I. **Patience under their Sufferings**, while they continue. II. **An happy Issue out of them** at the last. These therefore we beg for all kinds of **Sufferers**. I. We desire it may please God to grant them **Patience**, quietly to submit to his Correction, and nobly to bear their Cross, which will both engage the Almighty to strike gently, and to give over soon, when he finds the afflicted takes it so well; and besides Patience makes the burden not half so heavy, while it lies still, whereas impatient men double their Misery, and by fretting and vexation, unquietness and fear, they become their own Tormentors (*r*); wherefore it is a blessed and desirable thing, that the afflicted may bear the hand of God with a meek and submissive Spirit, with a serene and constant mind; when the sighs are few and smothered, the brow smooth

(*r*) *Indignatio in tormentum suum proficit. Sen. ir. l. 3. 16.*

Nil tam exasperat fervorem vulneris quam ferendi impatientia. Hegesip.

smooth and calm, the Language pious and full of praise to God, such a Sufferer is an Imitator of Jesus, he is dear to Heaven, easie to himself, and a comfort to all about him. II. We pray that their afflictions may have a **happy end**. Every one that is in distress longs for an Issue out of his trouble; and some are so greedy of it, as to use evil arts to escape, or to murmur if they be not presently delivered; such are only concerned for a speedy **Issue out of their afflictions**, not valuing whether it be **happy** or no, they would be delivered before their hearts are mollified, or their Lives amended, before they have sufficiently smarted for their sins, or reaped any good by their Sufferings, and then they easily return with the Dog to their vomit, so that the deliverance, which reprieves them from present death or misery, doth but consign them over to eternal Torments: But a wise and good Man had rather wait and endure a while, than not have a happy Issue out of his trouble, he had rather stay under them a little space, than not be bettered by them, and to such an one the **Issue** shall be happy at what-ever time, or in what-ever shape it comes. If God restore such to health and prosperity, they will use it well, and live holily: If the affliction end in death, that is also a **happy Issue** to a good man, and a happy exchange of a Scene of sorrows for a Kingdom of glory. Doubtless a good man's affliction hath a happier Issue by Death, than an evil man's by Life; for this wretch will live to encrease his Damnation, the other by dying enters the sooner upon eternal joyes. Let us therefore beseech Almighty God to turn our Sufferings to good, if he please, let us beg that we may see them happily ended while we live; however, and whenever they end, let us pray, that the event may be happy, and this is all that we can wish for our selves, or any distressed

stressed Creatures. The Petitions are very excellent, and Jesus in whose name we ask them is very powerful; so that if we say them with a hearty Devotion, we shall prevail, and then many poor distressed Souls will have cause to bless God, and thank us for the happy effects of these most charitable Supplications.

The Paraphrase of this Prayer.

O God, who art by thy infinite power [**the Creator, and**] by thy gracious Providence the [**Preserver of**] the whole world, especially of [**all Mankind,**] who are thy choicest work and chiefest care, [**we humbly beseech thee,**], who art so mighty and so merciful, [**for all sorts**] and degrees, and for all Estates [**and Conditions of men,**] wheresoever they dwell, and whatsoever their quality or fortune be, they are our Brethren, and therefore we pray for them all: And first for all Unbelievers, and such as know thee not, we pray, [**that thou wouldst be pleased**] in compassion to their ignorance and delusions [**to make thy ways**] and the holy paths of thy Laws [**known unto them,**] and to cause the Gospel and all the Mysteries of [**thy saving health,**] and man's Redemption to be published [**unto all Nations**] for the Conversion of Jews and Turks, Heathens and Infidels.

[**More especially,**] as we are Christians, [**we pray**] unto thy divine Majesty [**for the**] peace of thy *Jerusalem*, the welfare and the [**good Estate of the Catholic Church,**] whereof we are Members, that it may be quiet and prosperous in all the world; and in order to its inward happiness, we desire [**that it may be**] at all times [**so guided**] in its Principles, [**and governed**] in its Practices [**by thy good Spirit,**] that the whole Body thereof may never err, nor do amiss, [**and that all**] and every

every of the Members of this holy Society, [who profess] the true Religion, [and call themselves Christians,] or are accounted so by others [may be led] by this divine Spirit [into the way of Truth,] and kept from all Heresie, and when they have once embraced, let them retain, [and hold the Faith] together with Charity and a good Conscience: So that they may all happily dwell together [in unity of Spirit,] and with unanimous affection [in the bond of Peace] without discord or contentions, [and in righteousness of Life,] and religious Conversation, to thy Glory, the honour of Christianity, and their own eternal benefit.

Finally,] being by our frailty and our sins liable to all Calamities, [we commend] most heartily [to thy fatherly] care and infinite [goodness] the miseries and deplorable condition of [all those] wretched Creatures throughout the whole world, [that are in any way afflicted] by thy immediate hand, [or distressed] by evil men, whatever their Sufferings be, those that have any grief or trouble [in mind,] any sickness, or pain in their [body, or] that suffer any wrong or want in their outward [Estate,] many of which are known to us, and remembred by us; [Especially N. and M. our Neighbours, being those for whom] this day [our Prayers are] most expressly [desired,] whom we therefore particularly commend to thy Mercy.] Desiring for them all, [that it may please thee,] O Father of Mercies, and God of all comforts [to comfort] those in trouble of mind, [and relieve them] who suffer in body or estate. Send to every one [according to their several necessities] which are all known to thee, a suitable remedy: And be merciful to them all [giving them Patience] to endure meekly and constantly, while thou permittest them to
lye

lye [under their Sufferings] how great so ever they be. [And] when they are humbled and reformed by them, grant them both a speedy and [a happy Issue,] and deliverance [out of all their afflictions,] that they may end in their temporal Prosperity, or their everlasting Salvation : [and this] for the afflicted with all the former Petitions, [we beg] humbly at thy hands, not for any merit in us, but [for Jesus Christ his sake,] by whom, Good Lord, do thou say to our Requests [Amen.]

SECTION X.

Of the Collect for Pardon.

§. I. **T**His little Collect is an *Appendix* of the Litanies of the Western Church, and retaineth the marks of primitive Devotion, and being a brief, but proper Petition for Pardon, it may very well be joyned with any of the former Prayers, which are to deprecate Famine, Plague or War : that Sin, which is the cause of all those Evils, being removed, those Judgments may be averted also : And besides some devout Christians, who use the Common-Prayer in private, as their daily Service of God, do use this Form instead of the Absolution, which no ordinary Person may pronounce, nor can any properly use it to himself, but they may petition for forgiveness in this Form, whose Method we shall now set forth for the assistance of all that would use it upon either of the former Accounts.

The

The Analysis of the Collect for Pardon.

§. II. This Collect hath three Parts.

- | | | | | | | | | | |
|--|---|--|---|---|---|---|--|---|--|
| 1. The Person of
whom we ask, descri-
bed by his | { | 1. Nature. | { | O God whose na-
ture and property is
ever to have mercy,
and to forgive, | | | | | |
| | | 2. Property. | | | | | | | |
| 2. The Pe-
tions
themselves
for | { | 1. Acceptance of our
Prayers. | { | Receive our humble
Petitions, | | | | | |
| | | 2. Re-
mission
of our
Sins,
by | | | 1. Confes-
sing our mi-
sery under
them, | { | And though we be
tyed and bound
with the Chain of
our Sins, | | |
| | | | | | 2. Craving
deliverance
from them. | | | { | Let the pitifulness
of thy great mercy
loose us, |
| | | | | | | | | | |
| 3. The Motive used to enforce
them. | { | for the honour of
Jesus Christ our
Mediator and Ad-
vocate, Amen. | | | | | | | |

A Practical Discourse on this Collect.

§. III. **G**od, whose nature and property is ever to have mercy, and to forgive, receive our humble Petitions.].

When we have made our Supplications in the Litany, or any of the occasional Prayers for the removing of God's Judgments, there are two things which we all ought to desire. *First*, that those Petitions may be heard, which we make in our great necessity. *Secondly*, that those Sins which have brought all Calamities upon us may be forgiven; and both these are contained in this little Collect, being ushered in with a most comfortable commemoration, that he whom we ask of is a God whose very nature is Compassion, and whose sole property it is to forgive. *To the Lord our God be long Mercies and forgiveness*, Dan. ix. 9. and *his mercy endureth for ever*, Psal. cxxxvi. 1. *his compassions fail not*, Lament. iii. 22. And it is one of his Attributes, that he *forgiveth iniquity, transgression, and sin*, Exod. xxxiv. 6. If Man forgive, it is only by Commission from God, and

(u) *Domini enim securitas valet etiam si nolim, mea vero nihil valet si ille noluerit.*
Aug. hom. 11. t. 10.
96.

on Conditions which he shall allow of: and Man's Absolution is in vain, unless it be confirmed by him because none can forgive sins properly, but God only, *Mark* ii. 7. And it is certain, he is as ready to forgive as he is able, and rejoices upon the return of a Sinner, because he hath an opportunity to grant a Pardon. Now then since we have such a God, let us not be dejected, or despair in our Calamities, but pray heartily to him, and comfort our selves when we consider into whose bosom we pour our complaints, and to whom we have made our

moan,

moan, even to a God who is all mercy, and ever shews mercy, when he acts spontaneously, for when he takes Vengeance, we force him to it; Let us therefore again desire this most compassionate Father to pity us, and receive our humble Petitions: we have not murmured at his dealings, nor accused his Providence, but in all humility upon our knees begged for relief, and it is not likely so humble a suit, presented by so many miserable Petitioners, can be rejected by so merciful a God.

§. IV. **And though we be tyed and bound with the chains of our Sins, let the pitifulness of thy great Mercy loose us, for the honour of our Mediator and Advocate Jesus Christ our Lord. Amen.]**

The only cause of fear we can have lest our Prayers be denied, is because we are **Sinners**; but we have already declared, it is the property of God to forgive, so that (if we are sensible of our sins) we must apply our selves to him for the remission of them, and if we can obtain that, then both our Petitions shall be granted, and our miseries removed, to which purpose here is first an humble Confession of our Sinfulness in an elegant Metaphor, comparing our Sins to Bonds and Chains, and our selves to slaves or condemned Persons bound with them, a comparison frequent as well in Scripture, *Acts* viii. 23. *Isai.* lviii. 6. as in antient Authors; and whereas we are always in our affliction complaining of the severity of our Punishment, this Metaphor doth admonish us, that though affliction be the Rod, yet Sin is the Chain that binds us to the block; so that we must pray as well for the unloosing of these bonds, as for the cessation of the stripes.

stripes. Now as **Chains** are used either to bind slaves to their duty, or to keep Prisoners till their Execution, in both these Senses we are bound with the **Chain of our Sin**.

I. The power of Sin, when it gets the Dominion over us, binds us to its service, 2 *Per.* ii. 19. it puts manacles on our hands, that we cannot do God's Will, and Fetters on our feet to hinder us from walking in his ways, and with a strange violence almost compels us to do evil. Of which the devout St. *Augustine* most passionately complains; *I groaned* (saith he) *after liberty being bound, not with any other Iron than my own Iron will, for the Enemy had hold of my Will, and made with it a Chain to bind me, for alas, from a perverse will I began to lust, and while I served that Lust, I fell into an evil Custom, and while I did not resist the Custom, it became a necessity, with which links folded in one another (in manner of a Chain) I was held bound in cruel slavery.* Aug. confess. lib. 8. cap. 5. And would to God all that feel the like violent inclinations would confess it as freely, and lament it as heartily as that holy man did, and then they should be freed as he was.

II. The Guilt of Sin binds us also, it makes us Prisoners to the divine Justice, and by invisible chains, called therefore *Chains of Darkness*, Jude ver. 6. holds the sinner, that he cannot fly temporal Judgments, nor yet escape eternal Damnation, if these bonds be not unloosed, before he be summoned to Judgment. Let us therefore not only weep for our outward Miseries, but reflect upon the sad Estate of our Souls, how they are enslaved to the power, and condemned by the guilt of sin, and then let us cry mightily to our Judge to bring us out of Darkness, and the shadow of Death, and to break our bonds in sunder, Psal. cvii. 14. His

Grace

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Grace can unbind our hands and feet, and free us from all our evil Inclinations and Customs, and his Mercy can forgive us and acquit us from the bonds of death. He is able to free us from this Chain; and though we cannot deserve any such favour; because we were voluntarily bound by the power of sin, and justly chained by the guilt thereof; yet we know our Lord Jesus interceeds for our enlargement, and therefore we pray to God to grant it for his Honour, though not for our merits; since the deliverance of such wretched slaves and malefactors as we have been, will not be so much the Testimony of our own Innocence, as the glory of our Judge in shewing Mercy, and the Honour of our Advocate in pleading for, and prevailing in behalf of, such miserable sinners as we are.

The Paraphrase of the Collect for Pardon.

O God, whose very [nature] and inseparable [property] it was always, and [is ever, to have mercy,] on the miserable, [and to forgive,] penitent and returning sinners, we are very penitent and most grievously afflicted; wherefore do thou [receive] and answer these [our humble Petitions.] which we have made for pity, and are now making for Pardon. **And though we** poor wretches must confess ourselves to [be tyed] as slaves, [and bound] as the condemned are [with the Chain of our Sins,] so that we cannot resist the power, nor avoid the punishment of them: [Yet] we beseech thee [let the pitifulness] of thy nature, and the nobleness [of thy great Mercy,] which have delivered many

F f others

others, [lose us] also, and set us free from the bondage of corruption, and the vengeance due to it: And though we have nothing to deserve this favour, we pray thee to grant it [for the honour of our Mediator,] who interceeds for our freedom, [and] of our [Advocate] that pleads our Cause, that it may be seen thou wilt deny nothing to thy dear Son, [Jesus Christ our Lord,] to whom shall be the glory of this deliverance, [Amen.]

SECTION. XI.

Of Thanksgivings in general.

§. I. **W**E were admonished in the first *Exhortation* before the *general Confession*, that one main end of our assembling in the House of God was [to render thanks for the great benefits that we have received at his hands:] and though we have done this in the *Hallelujah*, the *Gloria Patri*, the daily Psalms and Hymns, yet because some dissenters did object, that we did not praise God by so particular Forms as was convenient on some occasions; Therefore there were added particular Thanksgivings upon a deliverance from drought or deluge, from Famine, War, or Pestilence in the time of King James; and to give more satisfaction still, and oblige the Complainants by removing all shadows of defect from our compleat Liturgy, there was one general Thanksgiving

giving added upon the last review since his Majesties happy restauration: And now doubtless our Offices do excel all the Liturgies of either the Eastern or Western Church in this kind, among all which I have not met with any so immediate Forms of praise, and yet without question they are a very necessary and useful part of divine Service, and we are obliged to that querulousness, which was the first occasion of them. Our care now must be, that as they are judiciously composed, so they may be devoutly recited: to which end we will here premise something of the Duty of Thanksgiving in general, which may have influence upon our affections, when any of the following Forms are to be used.

ps. 147. 1.

o mayst thou for this good thing to sing praises unto our God, give a joyful & pleasant thing that he be thankful.

§. II. **P**raise is so essential a part of the Worship of God; that we may justly account it a piece of natural Religion, since this is always one part of that worship, which all the Nations in the World do give unto their Deities. The Gentile Priests did every day sing Hymns unto their several Gods, and the people came frequently to their Temples to offer Sacrifices of Thanksgiving (a), and to pay their Vows, when any blessing had been bestowed on them, as might be shewed by innumerable Testimonies. The worship of the Jews consisted chiefly in Peace-offerings and Praises, having the Psalms, which they call *the Book of Praises* for their Forms, and the Sons of *Asaph* with all sorts of Musick in their Choire, to give thanks unto the most high, 1 Chron. xxv. And besides they had something, which

(a) *χαριστήρια*,
erant quibus pro cer-
tis beneficiis aut malo-
averso, aut bono ac-
cepto, animum pium
& gratum ostendere
voluerunt. Saubert. de
Sacrific. cap. 2.

answers to this general Thanks-giving, for *Philo* affirmeth, that *their High Priest was wont to bless God in behalf of all mankind, and to praise him for all parts of the Universe, for the Earth, and Water, Air and Fire, looking upon the whole World as his Country.* *Philo de Monar. lib. 2.* And the primitive Christians, besides those hymns and acknowledgements where-with their Devotions do abound, did daily make a real oblation of Eucharist, in the receiving the Holy Sacrament, which they used as a Sacrifice of Praise, and were wont at the holy Altar (where they beheld these Symbols) to commemorate and give thanks for all the Divine mercies; which blessed Custom had it been continued, would have left no room for any Objections about the omission of Thanksgivings; but since we do not now daily praise God in the same place with those first Christians, *viz.* at the Altar, yet let us strive to do it with the same affections, and before we begin the duty, let us consider,

Read

§. III. I. **T**Hat it is most rational and just; for we are poor, frail, indigent and helpless Creatures, we are nothing but what he hath made us, we have nothing but what he hath given us, and we do intirely depend upon the Divine bounty every moment, so that if he should but withhold his hand, we should immediately be undone; whence the Communion-Office infers, that **It is very meet, right and our bounden duty at all times, and in all places, to give thanks unto the Lord our God;** for this is all that we can give, and though it be a small matter in respect of our infinite Obligations, yet this is well accepted by him, who

who needs nothing (b). *And oh how monstrous ingratitude were it to deny him this? Give unto the Lord, saith David, the honour due unto his Name.* Psal. xxix. 2. Intimating it is no arbitrary or voluntary act, but the payment of a just Debt; and indeed for this very end we were created, that we might praise

(b) *Plurima & maxima beneficia in nos Deus confert sine spe recipiendi, quoniam nunc ille collato eget, nec nos ei quidquam conferre possumus.* Sen. de benef. l. 4. cap. 9.

God, he gave us Eyes to see, and Reason to apprehend his wondrous Works, and Tongues to publish the glory of him that made them all; which if we shall neglect we do not answer the end of our Creation, and by withholding this so deserved a Tribute, we devalue our selves of all right to any of God's gifts, and are but Thieves and Robbers, if we use them and do not pay him our just Acknowledgments. The blessings which he bestows on us were not due to us, nor yet deserved by us; but the praise is most due to him for them, and shall we be so base to requite him that gives us that which we had no Title to, by taking away his just rights from him? God forbid that ever we should be so unworthy and unjust.

§. IV. II. **I**T is a most easie duty: The antient way of Oblations and Sacrifices was troublesome and expensive, and could not allways be performed, nor by all persons, but no time is too short, no place too narrow, no fortune too mean for the Duty of Thanksgiving; they that have not leisure or convenience, or ability to make more real returns, can pretend no excuse for the omitting of praising God; we are none of us so busie, when we receive a mercy

but we may (as the Custom of the primitive Christians was) say, *the Lord be praised*

(c) *Deo gratias,*
Hoc nec dici brevis,
nec audiri latius, nec
intelligi grandius, nec
agere fructuosius possit.
 Aug. Aur. Epist. 77.

(c), we may easily present one of these brief Forms with hearty devotion. A poor requital indeed for Mercies so great, and so many, so freely bestowed, frequently repeated and long continued;

but our God is pleased with a thankful heart, and how inexcusable shall he be at last, who out of pride or carelessness shall not give this? the easier the duty is the greater is the Sin of those who do omit it, and the heavier shall be doom.

§. V. III. **I**T is most comfortable in the Performance To reflect upon ur sins as in Repentance, upon our wants as in prayer, upon our duty as in hearing the word of God, hath some shew of Trouble; but to behold the goodness and mercy of our heavenly Father, to recount the innumerable favours he hath done for us, and to hope for the continuance and encrease of them, this is nothing else but delight, and the height of pleasure. *It is a good thing to sing praises to our God, yea a joyful and a pleasant thing it is to be thankful,* Psal. cxlviii. 1. *My soul shall be satisfied, as it were with marrow and fainess, when my mouth praiseth thee with joyful lips,* Psal. lxxiii. 6. *saith holy David,* the great Master of this blessed exercise, which is the pleasantest part of all Piety, and therefore it is to be the employment of Heaven, the Inhabitants of which are happy in beholding the goodness and singing the praise of God: And they that can take no pleasure in this, are strangers to the joys of blessed Souls, and unfit for those

those regions of eternal bless, it may be at first it may not be so much exalted with Transports of pleasure in our Thanksgiving, but if we do it often and well, we shall perceive it grow still more sweet; so that at length it will invite us to it by its own loveliness; and a thankful heart will with no other reward for praising God, than the very pleasure of performing it.

§. VI. IV. **I**T is most profitable in the event: This Duty brings glory to God, and benefit to our Neighbours, it publisheth his goodness, and discovers the beauty of his Mercy, so that it engageth many to admire and love him, and Religion is never more attractive, than when it is exercised in the divine Praises. But perhaps we would know what good we our selves shall reap by praising God. I answer, that the frequent exercise of this duty will encrease our Love to our heavenly Father, confirm our Faith in him, and enflame our desires after the enjoyment of him; it will expel our fears, and revive our hopes, quicken our care to please him, and awaken our anger against all that is displeasing unto him; it will engage us to do good cheerfully, and (as St. Ignatius observes) it will arm us against all manner of Temptations (d), for he that often beholds God's goodness, and feels the sweetness of his Love, will not lightly disobey him, nor easily be inticed to take part with his Enemies. Besides there are temporal advantages also, which spring from this duty,

(d) Σπευδόμενοι
ἐν πνεύματι
ἐρχόμενοι εἰς ἡμέ-
ραν τοῦ κυρίου
ἐν ἡμέρᾳ
ἐκείνῃ, ὅτι ἡ γὰρ
ἐκείνη ἡμέρα
ὡς πυρὶς ἐστὶν
κατακαύσει
τὰς ἀντιθέσεις
τῆς σαρκὸς
καὶ τοῦ σα-
τάνᾳ. Ep. ad
Eph.

for there is not a more ready way to have to a blessing continued or encreased than to praise Almighty God heartily for it (e); He that bleſseth

(e) *Jupiter sibi
subveniri facit cui
collatum beneficium an-
te oculos semper aſtitit.
Caſſ. in Pſal.*

the Lord for a leſſer, ſhall have a greater; and he that takes the firſt ſo thankfully, ſhall quickly receive more: *Let the People praife thee, O God* (ſaith David) and then ſhall the

Earth bring forth her encrease, and our own God ſhall give his blessing, Pſal. lxxvii. penult. Gratitude is ever rewarded, whereas on the contrary, when we ſwallow all we can get, and ſtill gape for more, without ever acknowledging the hand that ſupplyeth us, we provoke him even to take away that we have received; ſo that by robbing God of his Honour, we deprive our ſelves of our own comfort; wherefore we cannot adviſe any thing more tending to our Spiritual and Temporal Good, than a due performance of this Duty of Thankſgiving.

SECT.

SECTION XII.

Of the general Thanksgiving

§. I. **W**Hen the former Considerations have rightly disposed us, here is an excellent Form prepared for us, fit to be said by all men at all times, when they would give God thanks, and yet peculiarly fitted for those, who having received some eminent personal Mercy, desire to offer up their public Praises for it, which they will do with more Devotion, if they first consider, how rarely its Method suits with their Occasion.

The Analysis of the general Thanksgiving.

§. 2. The general Thanksgiving hath three Parts.

A

1. An humble Acknowledgment of Gods mercies,

1. In the general containing

2. More particularly for those bestowed.

1. The Object of our Praises.

2. The manner of presenting them.

3. The Subject matter of them.

1. On such as desire now to return thanks

2. On our selves both

1 Temporal mercies.

1. Our Redemption.

2. Sanctification.

3. Salvation.

2. And Spiritual, viz.

Almighty God, Father of all mercies,

Whom nothing is too good for thee most humble and hearty thanks

for all thy goodness and loving-kindness to us, and to all men.

Particularly to those who desire to offer up their praises and Thanksgiving, for thy late mercies vouchsafed to them.

We bless thee for our Creation, Preservation, and all the blessings of this Life,

But above all for thine ineffable Love in the Redemption of the World by our Lord Jesus Christ,

for the means of Grace, And the hope of Glory.

2. A Petition
for his Grace
to make us

1. Inwardly sensible
of them.

2. Really
thank-
full for
them,
so as
to
shew
it.

2. In our
Thoughts.

2. In our
Words.

3. By our
Deeds.

3. The Conclu-
sion of both,
wherein,

1. The Petition
is enforced.

2. The Doxology
is repeated.

And we beseech thee
gibe us that due
Sense of all thy
Mercies,
That our hearts
may be unfeignedly
thankful,
And that we may
shew forth thy praise
not only in our
lips,
But in our lives, by
giving up our selves
to thy Service, and
by walking before
thee in holiness and
righteousness all
our days,
Through Jesus
Christ our Lord,
To whom with
thee, and the Holy
Ghost be all honour
and glory world
without end, Amen.

A

A Practical Discourse on the general Thanksgiving.

§. III. **A**lmighty God, Father of all mercies, we
 thine unworthy Servants do give thee
 most humble and hearty thanks for all thy Good-
 nesses and loving kindness to us, and to all Men.]

The first care in the offering our Sacrifice of Praise must be, that it be directed to the right Object. We must not with the rude Heathens sacrifice to fortune, nor with the viler Atheists to our net, *Habac. i. 16.* No nor yet with the proud man to our selves; but our praise is to be given to **A**lmighty God, who (as *St. Paul* teacheth us,) is the **Father of all mercies**, *2 Cor. i. 13.* And justly so called, since *all things come from him*, *1 Chron. xxix. 14.* and every good gift comes down from above, where he dwells in glory, *James i. 17.* which made the Royal (though *Pagan*) Philosopher say, *That when any good thing befell him, he took it as the gift of God* (f). To him we present our

(f) Συμβουλευε τι
 μοι, δεχομαι ἐν τῷ
 θεῷ ἀναπέσω·
Marc. Anton. ad seips.
lib. 8. Sect. 23.

Thanksgivings here, and we shall do it with greater solemnity and devotion, if we consider a while, to whom we are addressing our selves, even to that omnipotent and gracious God, on whose goodness many millions do every moment depend, and none of them perisheth for want of his care; what blessing is there which now makes any Creature in the world to rejoyce, or what Mercies have they been which have relieved the whole Creation hitherto? They are, and were, all from him. Oh! what an abyss of goodness is there in our heavenly Fatherly, that gives continually and very li-
 berally

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berally, yet hath no less, nor can he be exhausted, that hath bestowed upon all that ever had a being, and yet hath sufficient left for all that trust in him? Methinks it should be a mighty pleasure to us to praise so glorious and gracious a God, if we were wholly unconcerned upon our own account, much more when our selves have a share in his distributions, and we have received Mercies more than we can reckon, greater than we did expect or could deserve, who are most unworthy; which carries us to the *second consideration*, viz. Who we are that do praise him, **his unworthy Servants**, we ought to serve him as he is our Maker and Preserver, though he gave us no reward; and he hath glorious Servants in Heaven much more worthy than we; yea considering our frailty and folly, our treachery and disobedience, **we are unworthy to be his Servants**, only he is pleased to accept of us, yet even so we must confess with holy *Jacob*, that we are not worthy of the least of all his Mercies, Gen. xxxii. 10. Our service could never merit the smallest favour or the meanest reward: Stripes indeed we have deserved for not serving him as we ought; but instead of our deserved Punishment behold we have many undeserved blessings heaped upon us, which we can make no requital for, unless by confessing, that **we are his unworthy Servants**. Thirdly, therefore what kind of praises ought such unworthy Creatures to give to so glorious and kind a Master? doubtless both **humble and hearty thanks**, for the less we deserve his blessings, the more he deserves our praises, and our unworthiness makes his kindness the more lovely: If we consider our selves, we owe most **humble thanks** unto him, who hath been pleased to regard us, whose condition is so low, and our sins so many, that we might seem only fit objects for his anger or his scorn: Again if we regard the freeness and fulness

fulness of his Mercy and loving-kindness, we owe most hearty thanks to his bounty; for who can be so base to return real goodness and sincere Love with feigned thanks or hypocritical praise? His favours flow from a sincere pity and loving kindness; and our Thanksgivings must spring from a hearty gratitude, or else they are not fit to be offered, nor likely to be accepted. *Hu-*

(2) *Et habere te
cognosce, & nihil ex
te habere, ut nec super-
bus sis, nec ingratus.*
Aug. in Psalm.

mility and Sincerity after the necessary qualifications of all our acts of Praise; and either Pride or Hypocrisy will make them be rejected (2).

Fourthly, we may learn what is to be the subject matter of our praises,

*viz. All his goodness and loving-kindness; to our-
selves* in the first place, for these we are best acquainted with, these we have most comfort from, and are most obliged by; and if every Man would praise God for his own peculiar Mercies, none of his blessings would return empty, or be buried in ungrateful silence: but because too many do neglect their duty; therefore *S. Paul* commands us to *give thanks for all men*, 1 Tim. ii. 1. And the Church appointeth we shall also bless God for his mercies to all other men, because we are all Brethren, and Members of the same body, so that when any Member rejoiceth, all ought to rejoice with it, and Charity will teach us to be as really glad to see another man prosper as to prosper our selves. Now God is merciful to all men, but some are Heathens and do not know him, others are wicked and do not regard him, some are wholly given up to the world, and forget to praise him, and scarce any praise him so often or so heartily as he deserves; wherefore the grateful Soul endeavors to make up all these defects, wishing it could supply the negligences and ignorances of the whole Creation, or repair the glory that God seemeth to lose by all the ungrateful wretches in

the

giving

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the World, so that it doth most heartily praise him for his goodness and Love to all mankind.

§.IV. (*P*articularly to those, who desire now to offer their praises and thanksgivings for thy late Mercies vouchsafed unto them.)

We cannot pass this so generally neglected Parenthesis without a just complaint of the base ingratitude of this present age; wherein though many desire the particular Prayers of the Church to be made for them, in their sickness or danger; yet scarce any take care to return publick thanks upon their Recovery. The Church hath Provided Thanksgivings as Well as Prayers, and expects we should use the one (when God gives occasion) as well as the other; so that it is the fault of private men, if either of them be omitted. When our Lord Jesus had cured the ten Lepers, though all received their desired health; yet none returned to give glory to God, but one poor Samaritan stranger, *Luke xv 11. 16, 17, 18.* But now men are more negligent, for of many Hundreds which do recover by the Church's Prayers we hear of not one that comes to make a just acknowledgment. Whether it be out of ingratitude or negligence I will not determine, but whatever be the Cause, I am sure the Crime is very great. When the God of *Israel* had healed *Naaman*, he came back to confess the Mercy he had received, and profered large Oblations, yea and craved as much consecrated Earth, as might serve to build an Altar within his own Country, whereon he might particularly sacrifice to the true God for the health he had received, *2 Kings v. 15, &c.* For it was the Custom of the very Heathens to come and offer Sacrifices and gifts, and to pay their Vows at the Temples of those Gods to whom they had prayed in time of sickness or danger. *Strabo* mentioneth a famous Temple

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Temple of *Æsculapius* at *Tetrapolis*, a City of the *Ionians* and *Carians*, in which there was multitudes of sick and miserable Petitioners, and the Walls thereof were every where covered with painted Tablets, in which were written the Disease, and the name of the Party, which had been restored; the like also was done in the Isle of *Coos*, and elsewhere, *Strab. lib. 8. & Natal. Comes lib. 4. c. 11.*

In like manner those who were delivered from Shipwrack by praying unto *Neptune*, hung up their garment with like Tablets in his Temple, and payed their Vows their (b), those poor *Gentiles* taking more care to do honour to their false Gods than we Christians to the true. But if *Hea-*

(h) — *Me tabula sacer*

Votiva paries indicat
uvida

Suspendisse potenti

Vestimenta maris Deo.

Hor. Carm. l. 1. Od. 5.

then Examples will not shame us, let Instances of Holy-Scripture prevail with us; for among the Jews it was so constant and known a Custom for all upon their recovery to go up to the Temple, and give solemn thanks, that in the History of *Hezekiah's* sickness, the going up to the House of the Lord, is put to signify his Recovery, *Isaiah xxxviii. 22. What shall be the sign, that I shall go up into the house of the Lord?* that is, what shall be the sign, that I shall recover, and as usual, be able to go to the Temple and make my Acknowledgements? And the Duty was approved by our Saviour and his Apostles: The lame man whom our Saviour cured at the Pool of *Bethesda*, made first use of his Legs to carry him to the Temple to praise God, and there Jesus found him soon after, *John v. 14.* He also whose Limbs were restored by the Prayers of *St. Peter* and *St. John*, no sooner was able to stand up, but immediately he waited on the Apostles into the Temple, to praise God there, according to the pious use of his Nation, *Acts iii. 8.* It were endless to relate, how it was used

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fed of the antient Christians, and of our pious Forefathers to return thanks, and offer rich Oblations, and distribute large Alms upon the receipt of such Mercies, as we in this irreligious Generation are wont to take no notice of at all: But if yet we will amend, let us consider how we obscure the glory of God, disparage the prayers of the Church, and shew our selves unworthy of the mercy received, if we do not cause open thanks to be given for our deliverance: Let us observe how base a temper it shews, to be craving and importunate till we get a mercy, and when we have it, to regard him no more of whom we begged it. How shall it be known that God hath shewed mercy, or the Prayers of the faithful prevailed? How shall any be encouraged to seek to God, or desire the Churches prayers hereafter, When the efficacy of both is smothered by thy vile Ingratitude? We hear the Petitions, but whither they be answered or no, we cannot tell; through the unworthiness of those for whom they are made. They have many of them obtained their base end; which was ease and health to enable them to serve the World or the Devil as they did before, and God nor his Church hear of them no more, till another sickness do arrest them, which when it comes to pass, it is very likely He will be deaf to the next entreaties, that was so little regarded for his former answers, and they who do not give thanks for the first recovery, deserve never to be heard the second time. Let us imitate therefore the best Examples, and consider how holy *David* did not only pray in sickness to be delivered, but when his Prayers were heard, he made *Psalms* on purpose, and gave them to the Choir to be sung openly in the Temple for his restoring to health: On which occasion the vi. & cxvi. with some others were written. We have a Form made ready, the good Lord grant us a heart rightly disposed when we are delivered, and then

we shall never neglect to pay our solemn acknowledgments to the glory of God, the encouragement of the Church, and the procuring relief for our selves, when ever we relapse into like distress.

§. V. *WE* bless thee for our Creation, Preservation, and all the blessings of this Life.]

After we have diverted a little to commemorate a special Mercy, which is yet fresh in the minds of all present, we return to give thanks for the Mercys, which we enjoy in common with all Mankind. And here we may say, *Who can express the noble acts of the Lord, or shew forth all his praise?* Psal. cvi. 2. *Oh how great is the Sum of them? if we tell them they are more in number than the sand,* Psal. cxxxix. 17. The Mercies bestowed upon all the world in one day are above human Arithmetick, and the blessings which one single man enjoys in the whole course of his life, do transcend the bounds of Numeration; what an amazing Sum therefore would all the Mercies make, which all men in all ages have received? These infinite and inconceivable Myriads command us into silence and adoration, and it is the employment of Angels and glorified Souls to enumerate them in the Regions of Eternity: Yea, and Heaven it self seems to be designed on purpose, that we might supply the defects of our imperfect earthly praises, and

(i) *Σὺ ἐκ τῆ μὴ
ὄντος εἰς τὸ εἶναι ἡ-
μᾶς παρήγαγες, καὶ
παραπέμποντας ἀνέ-
στας πάλιν, καὶ ἐκ
ἀπίστευς πάντα ποι-
ῶν ἕως ἡμεῖς εἰς ἡ-
ερινὸν ἀνήγαγες. Lit.*

S. Chrys.

fully give glory to God for all the Acts of his goodness, which will require an everlasting duration to recount them: Only while we are upon the Earth, we may touch at the general heads under which the particulars are comprehended; where in we have some Presidents in the antient Liturgies (i), as in that of

St. Chry-

St. Chrysostom God is praised for our Creation, Restauration after our fall, and all that tends to our glorification. St. Augustine, and some of the later Doctors following him come still nearer our Form (k), who teach us to praise God for our Creation, Preservation, Redemption, and Glorification; but we can no where find so exact a Division and Enumeration, as this Thanksgiving affords us in this and the next Paragraph.

(k) *Deus est laudandus quia est creator ad esse, conservator in esse, recreator ad bene esse, glorificator in optimo esse.*
Hugo Cardin.

I. In this we have all temporal mercies, which are placed first, as having the precedence in the order of nature, for we must have a being before we could need or enjoy any other good : And therefore we begin with 1. Our Creation, which was the first of all Mercies to us, and made us capable of all the rest. Now there is abundant reason, why we should praise God for this : It was a work of infinite Power and admirable Wisdom in it self, and an excellent favour to us, without which we had been nothing: And that we may be the more affected with it, let us consider the dignity of our Soul, which is invisible and immortal, endued with noble Faculties, able to act in a moment of time, to discern things past as well as present, and to judge probably of future events, it can compass the Earth, measure the Heavens, and give some kind of Description of the nature of God, it is free and subject to none but the Law of Heaven, it cannot be hurt nor die, it is a little branch of the Divinity, and the most exact resemblance of God, that is in the whole World (l). Again if we contemplate the composure of our bodies, we cannot but admire the

(l) *Ὁ ὤς γὰρ
ἡμῶν, ὁ θεὸς Μεν.
Quid aliud voces ani-
mum quam Deum in
humano corpore hospi-
tantiem? Sen. ep. 31.
ἀπὸς παρὰ θεῷ.
Phil. de insidiis.*

Proportions and beauty of the whole, the convenience and usefulness of every Part. The exquisite Art and incomparable Goodness of the Author appears in the parts of this Work; the secret Conveyances of our nourishment, the curious Fabric of the eyes and ears, the strange variety of Motions, the perpetual Circulation of our blood and spirits, and the constant exercise of respiration, the agility of the Limbs, and the strength of the whole body, all these may well cause every one of us to cry out with *David, I will give thanks unto thee, for I am fearfully and wonderfully made*, Psal. 139. 13. 2. We must also praise God for **our Preservation** in the next place, because without this our Creation would signify but very little, we are so frail, and liable to so many dangers, that if an all-seeing eye did not watch over us, and an Almighty Arm guard us, our Life would be a continual Scene of Mischief and Sorrow, and we should never be safe, nor quiet, nor would it be long ere we should be reduced to our first nothing or a worse Estate; O how much then are we indebted to the divine Providence, which secures us from invisible Enemies and infernal Spirits, from the fury of evil men, the rage of wild Beasts, and the venom of Serpents? O what a mercy is it, that we do not lose the use of our Reason and Understanding, our Senses or our Limbs? What cause have we to praise him, that we escape sickness and Diseases, Wounds and infection, and all those kinds of death that daily watch for us? We do justly deserve to be cast out of his protection, if we do not daily praise him that keeps us at home and abroad, that preserves us night and day, that takes charge of us from the womb, to the Tomb; wherefore let us bless his holy name also for our Preservation. 3. And also for **all the blessings of this Life**, considering that he not only defends us from all evil, but furnisheth us with all good things; wherefore

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wherefore we must praise him for the Lights of Heaven, and the seasons of the year, for the fruits and the beasts of the Earth, the Fowls and Fishes of the Air and Water, for the Fire that warms us, the garments that cover us, the houses that shelter us, for meat and drink, sleep and innocent Recreations, for health and the remedies of our distempers, for the invention of all Arts and Sciences, for the securities of Law and Government, the benefit of Commerce and Trade, for the authority of Magistrates, the society of Friends, the comfort of our Relations, and the content we take in our own Family, for faithful Husbands, loving Wives, dutiful Children and careful Servants: In short, for all that makes this World tolerable, and our Lives desirable, we must bless and praise God: If we cannot think of them all at once, we must supply one time what we omit another; for the least of these deserve our hearty Thanksgivings. Let us consider which of all these we could well spare; sure I am they are all useful and beneficial to us. I confess we are apt to regard these but slightly, because they are so common (*m*), whereas they are the better, because they are so universal, and the commonness of them expresses the nobleness of their divine Author, who delights to profit all the world at once; We should rejoice that our Brethren are sharers with us, and since we have enough for our selves, our gratitude should not be less, that others also are provided for. Finally, let us take heed we do not by our ingratitude and contempt of these blessings provoke God to take them from us, and teach us to value them by making us feel the want of them; for some are so foolish that nothing but the loss of Mercy can teach them to esteem it; but we

(*m*) *Magnitudinem rerum consuetudo subducit, soli spectatorem, nisi cum deficit, non habet, nemo admiratur lunam nisi laborantem. Sen. nar. quest. lib. 1.*

shall I hope daily bless God for all his Gifts, and suffer none of them to slip out of our minds; and then we shall have them all continued and encreased, and never want matter for our Praises.

§.VI. **But above all for thine inestimable Love in the Redemption of the world by our Lord Jesus Christ, for the means of grace, and the hopes of glory.]**

The next order of mercies are those that are Spiritual, which though they affect us less than the Temporal, yet they profit us more, and are as much above them in real worth, as the Soul is more excellent than the

(n) Βελτίων γὰρ
μοις ἢ ψυχῇ Plu.
de tranquil.

Prima mihi debet ani-
mi bona ———

Juven. Sat. 8.

body (n), since they tend to the good of our immortal and nobler part; therefore we are here taught **above all** to praise God for these:

The best Mercies deserve the greatest thanks, and spiritual mercies are better in their nature, higher in

their end, and more lasting in their duration, for they promote our everlasting happiness; so that we ought to give more thanks for these than for all other blessings. Now as the Temporal Mercies were reduced to three heads, so are the spiritual also, and they do mutually answer one another. 1. **Redemption** answers to **Creation**, for this brought us out of nothing, that recovered us out of an Estate worse than nothing; Creation made us capable of living in this World, Redemption of living for ever in the World to come. 2. **The means of Grace** answers to our **Preservation**, for this keeps our bodies, that saveth our Souls; Providence delivers us from present miseries, but the means of Grace rescues many Souls from eternal Damnation. 3. **The hopes of Glory** answers to the **blessings of this Life**,
these

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these make our Subsistence here to be comfortable for a while, but those not only comfort us here, but bring us to happiness that never shall have any end. If we compare these spiritual Mercies with temporal, they far exceed them; if we look upon them by themselves, they are a compleat enumeration of all that God hath done for our Souls; and if we view them single, we shall find every one of them big with miracles of Goodness, and affording us abundant matter of Thank-giving.

I. If we consider our **Redemption**, we shall find it to be a happy effect of God's **inestimable Love**; for how can we sufficiently prize that infinite Love of God, which sent his own dear Son to die for his rebellious Servants? Which caused him to suffer that we might escape? and appointed him to sustain his wrath on Earth, that we might obtain his favour in Heaven? This is a Mercy above all other Mercies, yea it is this which makes all the rest to be Mercies: Had there been no Redemption, our Creation had only made us capable of endless Torments, and it had been better for us never to have been born, than to be born to inevitable ruine (o). Without a Saviour our Preservation had been like the securing a condemned malefactor to a more publick and dreadful execution; and all the blessings of this life had been no other than the Feast presented to the *Persian* Captive intended to be sacrificed, and sed that he might bleed more freely at the Altar; but Redemption alone makes all the others to be real favours. And indeed this Redemption is a mercy so necessary, that all mankind had perished without it; and is so large, that **all the World** may be saved by it; it was an attempt so great that none but our **Lord Je-**

(o) Math xxvi. 14.
*Simpliciter dictum est,
multo melius esse non
subsistere, quam male
subsistere. Hieron.*

hus Christ durst undertake it, yet it is now so perfectly accomplished that nothing remains to be added to it. If we think upon the Wisdom that contrived it, the Love that effected it, the many millions of perishing Souls delivered by it, and the unspeakable benefits that all the world doth receive from it, we shall say it was the greatest and noblest of all mercies: Have we peace with God, and possibilities of Salvation? Are we filled with Expectations of Heaven, or free from the fears of Hell? We owe all this to this glorious Redemption, which satisfied God's Justice, and appease his Anger, engaged his Mercy to us, merited his Grace for us, and settled an eternal Inheritance on us. *Praise the Lord, O my Soul, and forget not all his benefits, who forgiveth all thy Sin, and healeth all thine Infirmities, who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness, Psal. ciii. 2, 3, 4.*

II. We must praise God **for the means of Grace**, for though all the World be redeemed by Jesus, yet only those can have benefit by this Redemption, who have Grace to apply it to themselves; this glorious Price will be in vain to our particulars, if we want Faith and Repentance, Hope and Charity, to lay hold of it. Now these Graces are not given us by Miracle or sudden Inspirations; but they are regularly and by degrees begot in us by the reading and hearing God's Word, by Prayers and the due use of the holy Sacraments, which being the Instruments appointed by God to convey Grace to us, are called the **means of Grace**; and doubtless we have all these means so purely retained, and duly administred in this Church, that we have reason to bless God for them above all Nations in the Christian World. Let us therefore give him hearty thanks for our Baptism, and admission into Christ's Church, for our Confirmation in that holy Profession by Episcopal benediction, for our
most

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most excellent Forms of Prayer and Praises, which we may daily enjoy in publick or private; for Holy Scripture constantly read unto us in our own Tongue; for plain and pious Preaching which we hear every week to instruct us in our duty, reprove our vices, and quicken us to all goodness; for the blessed Communion of our Lord's body and blood which is offered to us, at least thrice every year, to renew our baptismal Vow, to revive our love to God, and encrease all our Graces: Good God! what care is there taken for our Salvation? How many ways hath our heavenly Father tried? How long hath he waited on us? Or what can we say is wanting to make us full of Grace, and partakers of the Redemption wrought by Jesus Christ? Blessed be God, we have no Persecution to keep us from the means, no mixtures of Idolatry to pollute us in the use of them, as in other Ages it hath been, and is in other Churches; so that we have more reason to bless God upon this account than any Nation under Heaven, if we did understand and would take notice of our own felicity in this kind.

III. Besides all this, we have **the hope of Glory**: and truly *if in this life only we have hope, we are of all men the most miserable*, 1 Cor. xv. 19. since many times the best of men have the fewest comforts, and the greatest share of miseries here; but let our present Condition be what it will, we can look beyond it, and behold a glorious Immortality provided for us, into which we shall shortly enter, and then all our sorrows shall have an end, so that we have reason to say with St. Peter 1. ep. i. cap. 3, and 4. v. *Blessed be God—who hath begotten us to a lively hope through the Resurrection of Jesus Christ from the dead: To an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us.* 'Tis true, we have not the actual Possession as yet, but we have it in reversion, and enjoy it in hope already. We believe
we

we shall have it, and our security is as firm as the Truth of God can make it; and verily this blessed hope is that, which bears up our hearts in the midst of all the miseries of this Life, this makes us love God and serve him chearfully, this causeth us to despise the pleasures of Sin, which are but for a Season, and to contemn the fears of Suffering, and the terrors of Death it self; This Hope is that Anchor of the Soul, by which it lays such hold on the divine Abyss of Mercies, that it rides secure amidst all the storms and billows with which the World attempts to overwhelm it; This **hope of Glory** is a very comfortable, and a very profitable thing, for which we ought daily to praise God, and by doing so, we shall confirm it; by constant and frequent reflecting upon our future happiness, and the divine Mercy which hath prepared it for us, our Faith will grow stronger, and our hope more lively, so that they will carry us on with joy to the end of our course, and then Faith shall be turned into fruition, and hope shall end in the actual possession of this glory, and then we may make up what is wanting in the best of our earthly Praises.

§. VII. Ad we beseech thee give us that due Sense of all thy mercies, that our hearts may be unfeignedly thankful.]

The serious consideration of the foregoing Catalogue of mercies is sufficient to strike us into admiration, if we be duly sensible of them: and the devout Soul doth with great delight meditate upon the Greatness and Glory of the giver, the misery and unworthiness of the receivers, the infinite number and the transcendent worth of the blessings that are received, till it be swallowed up in joy, and wonder at this vast Abyss of the divine goodness; and then it is fit to pause a while. And in regard it is impossible we would return such praises as
all

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all this deserves; we must turn our Thanksgivings into Petitions; and pray to our gracious Father to add one favour more to all the rest, even to make us **unfeign- edly thankful** for them: Now none are so, but such as have a **due Sense** of these mercies wrought upon their hearts, such as rightly apprehend and truly value his infinite Love in bestowing them. There are many who will by this and other Forms pretend to praise God, but alas so long as their hearts are not touched with a due sense of his Mercies, their Praises are but formal and feigned, slight and customary, and there is no agreement between their thoughts and expressions; so that all their gratulations must needs be odious to him who sees them to be nothing but Hypocrisy: Let us therefore beg that our hearts may be exceedingly affected with the loving-kindness of the Lord, and then we shall need no artifice nor force to move us to give thanks, for our Souls will be filled with the Love of God (p), and that Love will make us uneasy, till we have given vent to our thoughts by sincere

(p) *Laudat Deum
veraciter qui eum a-
mat. D. August.*

Acknowledgments. And that we may endeavour as well as pray for this **due Sense** of God's goodness, which is the foundation of all real gratitude; we must observe every little mercy in all its obliging Circumstances, and often sum them up together, we must think of them frequently and seriously, till we feel our frozen hearts warmed with holy love and delight: and when we are in this frame, we must set about this duty of Thanksgiving, and then we shall find it very easy and very sweet to us, very real and vigorous in it self, and very pleasant and acceptable to our heavenly Father.

§.VIII. **AND** that we may shew forth thy Praise not only with our Lips, but in our Lives, by giving up our selves to thy Service, and by walking before thee in holiness and righteousness all our days.]

There is a threefold effect of the forementioned due Sense of God's mercies. *First*, it hath influence upon the heart, and makes that **unfeignedly thankful**. *Secondly*, upon the Lips, causing them to be perpetually grateful. *Thirdly*, upon the Life, procuring it to be completely holy; of the first we have spoken already. Now if the Heart be once truly thankful, the gratitude thereof will not long be contained there; for these holy flames once kindled will break forth at the Lips, for *out of the abundance of the heart the mouth speaketh*, Matth. xii. 34. whereupon David, who never wanted a thankful heart, saith, *I will always give thanks unto the Lord, his Praise shall ever be in my mouth*, Psal. xxxiv. 1. His mercies to us are publick, and done so openly, that all the world may, or do, see them; wherefore we must not stifle or conceal his praise in the secret corners of our hearts, nor pretend we give him thanks in our private thoughts, for that is but an Excuse for ingratitude

(q) *Quidam furtive agunt gratias & in angulo, & ad aures, non est ista verecundia, sed inficiandi genus: ingratus est qui remotis arbitris gratias agit.* Sen. de benef. l. 2. cap. 23.

(q), and no just return for Mercies so apparent; wherefore we must openly praise God with our Lips in publick, and let our praises have as many witnesses, if possible, as his favours to us have had; so shall we spread the glory of God further, and excite others to joyn with us and assist us: Yet when we have thus praised God, our Duty is not presently at an end; for, we must not only praise him with

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with our Lips, but also glorifie him in our Lives, as we are taught in this Form out of Holy S. Augustine, who saith, *Let not your Tongue and your Voice only praise God, but your Conscience, your life and actions also; for though we now praise God in the Church while we are together, yet when we return every one to his home, we shall give over these vocal Praises; but if we do not give over living well, then we praise him for evermore.* Aug. homil. 16. And doubtless this is the best and most real Thanksgiving of all other; for if the Tongue be silent, the Actions of a Holy man declare that he truly loveth God (r), they publish to all the World, that he esteems himself obliged by the divine favours, that he is sensible of them, and so thankful for them, as to be ashamed to displease so gracious a Father: Whereas the most pompous and solemn Thanksgivings, presented by a wicked wretch, are but Hypocrisy, and odious in God's sight, because their good words do not bring him so much glory, as their evil Actions bring him dishonour; and their praises are in vain (s), because their abusing of his Mercies, breaking his Laws, and provoking him to anger, do make it manifest, that they were never sensible of his goodness, nor obliged by it, so as to love him or reverence him, to desire his favour, or seek his glory: There is a Contradiction between their Praises and their Deeds, which is sufficient to demonstrate that they are highly ingrateful, let them never so often verbally give thanks; rightly therefore doth the Wise man affirm, *Praise is not seemly in the mouth of*

(r) *Si à vita bona nunquam declines, lingua tacet; vita clamat.* Aug. hom. 16.

(s) *μὴ τι τὸν γὰρ δόξῃσι τιμᾶν τὸν θεόν οἱ διὰ τῶν ἔργων αὐτῶν ἀτιμᾶσιν.* Throph. in Mat. xv.

Qui male vivunt, non laudant Deum, quia etsi prædicant linguæ, blasphemant vitæ. Aug. in Psal. 47.

a sinner, Eccclus.xv. 5. but on the contrary, David saith, *It becometh well the just to be thankful*, Psal.xxxiii. 1. There is a blessed Harmony between the Heart, the Lips, and the Life of a Holy man, and all of them agreeing make a most ravishing Concord in the ears of God; He hath a thankful heart, and his mouth is frequently exercised in Thanksgivings; and all his actions are the Verifications of his Praises; for when the Offices of the Church are over, he returns home with a heart full of the divine Love, and his whole Conversation publisheth afterwards, that he is Conquered and made Captive by the force of God's stupendious and amazing goodness, so that he can no longer resist the mighty power thereof; for it hath caused him **to give up himself** wholly to serve his glorious Benefactor, and obliged him **to walk before God in Holiness and Righteousness** so long as he breathes upon the Earth. And oh how visible is this thankfulness! When it produceth such noble effects, as to make a man resolved to despise all the pleasures of Sin rather than offend God, and to chuse the most difficult parts of Virtue and Piety to obtain and secure his Love: When it causeth us to delight in his Service, and desire his favour above all things; when we love what he loveth, and hate what he hateth, wishing nothing so much as to please him, and dreading nothing more than to offend this Father of Mercies, and Fountain of all goodness. Pray we then, that the divine bounty may have this happy effect upon us, that it may shame us from our Sins, and encourage us in our duty, and then God's blessings will not only be occasion of our present Praises, and Instruments of our comfort on Earth, but means of our eternal Salvation, and causes of our endless felicity in Heaven, God's mercies will make us love him, and be thankful, and our Love and Gratitude will move him to give us more still, and the

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increase of his favours will augment our Graces, and quicken our Obedience, till his Bounty and our Duty both arrive to their perfection in the Kingdom of Heaven.

§.IX. **T**hrough Christ Jesus our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*]

The preceding Petitions that are so excellent, and so necessary that we recommend them by the dear Name of our Lord Jesus: He obtained all the former blessings, and therefore through him we ask this one more, that we may have the Grace of sincere Gratitude; yet to shew we do not forget the first design of this Office, we conclude them, and the whole Form, with a most comprehensive Doxology to the Son with the Father and the Holy Ghost, that as all have united in doing us good, all may partake of our returns of Duty; even as St. Chrysostom concludes a like Form of Praise in his Liturgy, *For all these we give thanks unto thee, and to thy only begotten Son, and to thy Holy Spirit, for all that we know, and all that we know not, for the manifest and the secret benefits which have been done unto us.* Lit. S. Chryf. And since this doth conclude both the Praises and Petitions that went before; if we apply this Doxology to the Praises, it is a kind of brief recapitulation of all Mercies, and gives us an opportunity to sum up the particular, and seal them with one hearty Thanksgiving to the whole Trinity; if we apply it to the Petitions, which went just before, it expresseth our hope they shall be granted, because we sing praise to him as soon as ever we have asked them at his hands, in confidence we shall not be denied; it may be either an Act of gratitude or of Faith, or of both, as we apply it, the Good Lord accept it. *Amen.*

The

The Paraphrase of the general Thanksgiving.

O [Almighty God,] who art the Author of all comforts, and the [father of all mercies,] that any Creature doth enjoy, [we] our selves have received many from thee, though we are [thy unworthy Servants,] who cannot deserve nor requite the least of thy favours; wherefore, as we are in all duty bound, we [do give thee] with great affection our [most humble and hearty thanks] which thou hast justly deserved [for all] those noble Acts of bounty, which have flowed purely from [thy goodness and lovingkindness,] and are a continual refreshment [to us, and to all men] in the World besides.

[Particularly] for the eminent Instances of thy favour [to those] thy Servants, [who desire] us to joyn with them [now,] that we may help them [to offer up their Praises and Thanksgivings] in the publick Assembly [for thy late mercies] and deliverances so graciously [vouchsafed unto them.]

O Lord [We bless thee] most heartily for the temporal mercies shewed to us all, even [for our Creation] out of nothing, and the making both of our bodies and souls, and also for our [Preservation] from all the Evils of Sin or Misery, which might have hurt us in either; [and] likewise [for all the blessings] of food and raiment, health and wealth, friends and habitations, the necessary supports [of this Life,] which would be miserable without them.

[But above all] other mercies, we must most highly bless thee for those that are spiritual and eternal, even [for the Redemption,] which was wrought to deliver us, and all the Inhabitants [of the World] from eternal vengeance [by our Lord] and only Saviour [Jesus Christ]

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Christ his bitter Death and Passion: And we praise thee also [for] thy worship, and thy word, thy Sacraments and all holy Administrations appointed to be [the means of] conveying thy [grace] to us at present: and finally we give thanks for thy preparing thy heavenly Kingdom for us, [and the hopes] that we shall pass through all troubles and dangers to the enjoyment [of glory] and Immortality at the last.

[And] because we cannot rightly praise thee without the help of thy Grace, [we beseech thee,] who hast given us all these blessings, [to give us] together with them [that due Sense] of the infinite number and excellent nature [of all thy mercies, that] our very Souls may be affected with a real gratitude, and [our hearts may be unfeignedly thankful] for them, so that not being able to keep our joy within (we desire) that we may publish, [and that we may shew forth thy Praise] in our words by Hymns and manifold Thanksgivings. Yea further, we pray, that we may glorifie thee [not only with our Lips] by vocal praises, [but in our Lives] and Conversations also, that it may appear we are sensible of the Obligations thou hast laid upon us [by giving up our selves] both in Soul and Body intirely [to thy Service,] and the performance of all religious Duties; [and by walking] in the whole course of our affairs, as being ever [before thee,] and accordingly spending our time [in Holiness] towards thee, [and righteousness] toward our Neighbours, both now and [all the days of our Life,] for our gratitude ought to endure as long as thy mercies. Grant this therefore [through] the Intercession of [Jesus Christ our Lord,] who hath obtained all good things for us; [to whom] therefore [with thee,] O Father, [and the Holy Ghost be] ascribed

bed and given [all honour and Glory] now in this World, and for ever in that [World] which is [without end,] Amen.

SECTION. XIII.

Of the Thanksgiving for Rain.

§. I. **I**T will be needless to say much in the general either of this, or any of the following Mercies for which these Forms of Thanksgiving are appointed, because what is discoursed before the several Prayers upon each of these occasions, together with our sad experience of the long want of these blessings, will be sufficient (I hope) to make us heartily thankful for them, when our Prayers and our Desires are answered: So that we shall only note here, that the *lxv. Psalm* seems to be a Form written by *David* (and perhaps used by the Jews) on this occasion, as we may gather from the 1, 2, 9, 10, 11, 12, 13, Verses: And that the very

(t) βασιλιν 'Ου-
 βρις Διὸς memini-
 nit Pausan. in Attic.

(u) Εὐμεν εἶδε
 ἐν τῷ Γαργάρι τῷ
 Ἰούρι Dial Jov.
 & Ganym.

Heathens were wont to build Altars unto the showring *Jupiter* (t), and *Lucian* tells us, there was such an Altar in Mount *Gargarius* (u); Now though they were mistaken in the Object, because none of the Vanities of the Gentiles can give Rain, Jer. xiv.

22. yet they were right in the Duty, and they become Monitors to us, who know the true God and real giver of Rain, to give him hearty thanks for it in this Form which the Church hath provided, and the following Method doth explain.

The Analysis of this Thanksgiving.

§. 1. This Thanksgiving hath two Parts.

1. For Rain in Ordinary, intensifying.

1. The Cause of it.

2. The Kinds of it.

3. The end of it.

1. The mercy to be very great.

2. For these present showers, confessing

2. The Events to be very good; both

1. In respect of the sufficiency thereof.

2. In respect of the sufficiency thereof.

1. Our Comfort, and

2. God's glory.

O God our heavenly Father, who by thy gracious Providence dost cause

The former and the latter Rain to descend upon the Earth,

That it may bring forth fruit for the use of Man:

We give thee humble thanks; that it hath pleased thee in our great necessity

To send us at the last a joyful Rain upon thine inheritance to refresh it, when it was dry.

To the great comfort of us, thy unworthy Servants, And to the glory of thy Holy Name, through the Merits in Jesus Christ our Lord, Amen.

A Practical Discourse upon this Thanksgiving.

S. III. **O** God, our Heavenly Father, who by thy gracious Providence dost cause the former, and the latter Rain to descend upon the Earth, that it may bring forth fruit for the use of man.]

The giving of Rain in due Season is so great a blessing, that the holy Scripture compares the most desirable things unto it, the favour of a King, *Prov. xvi. 15.*

yea the Grace of God is expressed by this Metaphor, *Hos. vi. 13. (w).*

(w) *Pluvia temporaria in sacra Scriptura pro omni benedictionum spiritualium & temporalium largitione sumitur. Rivet, in loc. Hos.*

And yet when we have it year after year in due time, we are scarce ever mindful of it, or thankful for it; wherefore now that we have felt the want of this excellent mercy,

the Church takes occasions to admonish us to supply our former defects by a particular Thanksgiving for those seasonable Rains, which we have formerly had in the ordinary course of divine Providence: And here we bless our God by the same Title of **Our heavenly Father**, by which we called upon him in the foregoing Prayer, and we acknowledge, that the Rain is ordered by a most wise and **gracious Providence**, and therefore when our Sins do not withhold it, it usually falls especially at two Seasons of the year, which Scripture calls the *former and the latter Rain*, *Deut. xi. 14.* The former Rain among the Jews (whose year as well as their Seed-time began in *September*) was that which fell upon the new sown ground, and made the Seed at first to spring and grow, for which cause it is called the *rain of their Seed*, *Isai. xxx. 23.* The latter

Rain

Rain with them was that which came about *March*, when their Corn was shooting and earing, that it might fill and ripen kindly, and yield a plentiful increase. And among us the same words must signifie in the same proportion the Rain soon after our Seed-time, and that a little before our Harvest, for both which we are plainly commanded to give thanks, *Joel* ii. 23. And if we do neglect it, the very Heathens would shame us; the *Athenians* having a double Sacrifice. The first of an He-goat solemnly offered to *Minerva* by all the Magistrates for the first Springing of all fruits, which they called *Προχαριστία*; The second an Oblation at the time, when the fruits were ripe, called *Ἀλωα*, as *Suidas* testifies. *Saubert. de sacrif. cap. 2. pag. 29, 30.* And shall we be less grateful to the true and living God, whom we know to be the Cause of Fruits and Grass? for he created them before ever there had been any Rain in the World, *Gen. xi. 12. chap. 2. 5.* for this very Cause. (as *St. Augustine* notes) that the fruitfulness of the Earth might not be attributed to the power of Rain, but the blessing of God (x): for he gives Rain, and he gives it vertue to nourish the Earth, that it may bring forth fruit for the use of man; for our sakes he chiefly sends it, and therefore we are bound to praise him for it. The beasts devour the productions of the field, and cannot look up to the Author of them: and those men are few degrees above the brut Creatures, who enjoy all the blessings of the Earth, and look not up to God who gives them; unless we shall account these the more brutish, who may know the first Cause of all, but never do regard him.

(x) Si enim post
pluviam senum fecisset
Deus, pluvia magis ex-
ortum, quam factum ab
eo videretur. Aug.
Genes. ad Lit. lib. 5.

6. IV. **WE** give thee humble thanks, that it hath pleased thee in our great necessity to send us at the last a joyful Rain upon thine Inheritance, to refresh it when it was dry.]

Having blessed God for his giving Rain in ordinary, we come now to give him extraordinary thanks for the late refreshing Showrs, which our great necessity hath made to be a greater Mercy; we wanted them long, and suffered much while we were without them, we prayed long and earnestly for them, but our Iniquities did withhold them for a great while, Jer. v. 25. And our God seemed to deny our Requests, it may be, that we

(y) *Cum aliquando tardius dat, commun- dat dona, non negat: diu desiderata dulciss obtinuit.* Aug. verb. Pop. Scrm. 5.

might know the worth of it by our want thereof, and that we might pray for it more heartily till it came, and be the more thankful for it when it did come (y). So that now (I hope) we know the sweetness of this blessing, and so we shall give

most humble thanks for it, remembering our late great necessity. And if our hearts be so disposed, here is a Form out of Holy Scripture, where the Church saith, *Thou O God sendest a gracious Rain upon thine Inheritance, and refreshedst it when it was weary*, Psal. lxxviii. 9. Our Land is God's Inheritance, as well as the Land of Canaan, and we are his People as well as they, our ground was dry and even weary as well as theirs, and we have had a joyful Rain now, as well as they had then; our Case and Cause is the same, and I wish our gratitude may be the same also. Let us consider how the parched ground with gasping cliffs did lately declare its intolerable Thirst, and remember how it grew weary

of bringing forth: The Earth is the common Mother of us all, and for want of Rain from Heaven her breasts, at which both man and beast are brought up, began to be dry and withered. *Behold (says the Greek Office) the Earth lyes desolate before thee, like a Mother with dry Breasts; and as the empty Breasts do threaten the Infant with present death, so doth the Earth for want of its streams and showers threaten the grass, and plants, beasts and men, with one common destruction.* Euchol. 678. This was our Case of late, but now God hath refreshed our universal Nurse, and given her a new vigour to bring forth fruit for us; blessed be the name of the Lord.

9. V. ***To the great comfort of us thine unworthy Servants, and to the glory of thy Holy Name through thy mercies in Jesus Christ our Lord. Amen.]***

I hope we have not forgot, that when we prayed for Rain, we then desired it as a means that we might receive the fruits of the Earth **to our comfort and to his honour**; and now that we have our desire, we do acknowledge, that it is to **our comfort**, and we promise it shall be **to his glory**. It is a great refreshment to us to see the scorched Earth refreshed, and beginning to look green and brisk again, to behold our own and our Neighbours goods and fruits to thrive and prosper, to perceive a new spring, and a return of Plenty to our Land; and we know full well that we are **unworthy and unprofitable Servants** to Almighty God, who never did nor could deserve this favour; but the freeness of his love in it makes it to be a **greater comfort to us**, wherefore we give most hearty Thanks for it, and then it will advance the glory of his Holy Name; we must observe his goodness in it, till our hearts be enflamed

med with love and gratitude, and then we must publish his praise, and engage others to joyn with us in admiring his power, who can water a whole Nation at once, in celebrating his wisdom, who chose so seasonable a time, and in magnifying his mercy, who gave it in so abundant measures: Let us endeavour that all who prayed for it, and all who have the benefit of it, may joyn in this Thanksgiving, that his glory may extend as far as his Mercy hath done; and if we make his favours return with so much glory to his name, we shall be more readily heard the next time stand in need, and we shall have all blessings, which we want or desire, through Jesus Christ our Lord.

The Paraphrase of this thanksgiving.

[O God,] thou art [our heavenly Father who,] though thou dwellest so high, yet [by thy gracious Providence] thou takest care of all Creatures, in order to whose supply ordinarily thou [dost cause the former] Rain after Seed-time, [and the latter Rain,] when Harvest draweth near, [to descend] from Heaven, and distill [upon the Earth,] to the end [that it may bring forth fruit,] and all kind of provision [for the use of man] and Beasts: We acknowledge the great Mercy of these usual blessings at all other times; and especially at this time [We give thee] most hearty and [humble thanks,] as thou deserveest, because [that it hath pleased thee] to take pity on us [in our great necessity,] when Men and Beasts suffered so extremely by the late excessive drought, and that thou hast vouchsafed [to send us at the last] what we so earnestly prayed for, and long expected; even [a joyful] and plentiful [Rain upon] our Land, which is [thine Inheritance]

heritance] to water [and to refresh it when it was dry,] and even languished for want thereof. Which seasonable and excellent mercy of thine, as it hath been [to the great comfort] and benefit [of us] who could not merit it, because we are [thy unworthy] and unprofitable [Servants]: So it shall be made use of by us to thy honour, [and to the Glory of thy Holy Name,] for we will take this Occasion to declare thy infinite Goodness, and our own happiness [through thy Mercies] bestowed on us, [in] the name, and for the sake of [Jesus Christ our Lord,] to whom with thee, and the Holy Ghost, be all Praise and Thanksgiving now and evermore. Amen.

SECTION XII.

Of the Thanksgiving for Fair-weather.

§. I. **T**He first Altar, that ever we read of in Scripture was built by *Noah* after the universal Flood, *Gen. viii. 20, 21.* to praise God for the ceasing of the waters; for no sooner did that Holy man salute the dry Land, but he offers some of all sorts of clean Beasts in Sacrifice, to acknowledge the divine goodness, which preserved himself and the rest from a common destruction; and we find the benefit of his pious gratitude to this very day; since God was so pleased with it, as to resolve that the Waters should never arise to the height of a general desolation again; which may invite us to imitate his happy Thankfulness now we are delivered, though in a less degree, that our Sacrifices of praise may still prevail with our heavenly Father to perform what *his* goodness moved him at first to promise: I shall only add, that the *Heathens*, who imitated the History of *Noah's*, in the Description

scription of *Deucalion's* flood, did not forget to mention, that his Wife and he did most thankfully adore the Deities, as soon as the Floods were over, and themselves were safe (a). Our danger 'tis like was not so great as theirs, yet it might have been as great, if God had not in Mercy prevented it, so that we also are obliged to great degrees of thankfulness, which we may fitly express in the following Form.

(a) *Hic ubi Deucalion,*
nam cetera texerat
aequor,
Cum consorte tori par-
va vate uictus ad-
hæsit,
Corycidas Nymphas,
& Numina montis
adorat,
Fatidicamque The-
min—Ovid. Met. l.
 1. 1. fab. 10.

The Analysis of this Thanksgiving.

- §. 2. This Thanksgiving hath three Parts.
- 1. An humble Acknowledgment, of
 - 1. God's Justice in our late Punishment.
 - 2. His Mercy in our present Deliverance.
 - 2. An Act of Praise for this favour.
 - 3. A Vow of perpetual Gratitude.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters,

And in thy mercy hast relieved & comforted our Souls by this seasonable and blessed change of weather.

We praise and glorify thy Holy Name for this thy Mercy, And will always declare thy loving-kindness from generation to generation through Jesus Christ our Lord, Amen.

A Practical Discourse upon this Thanksgiving.

9. III. **O Lord God who hast justly humbled us by thy late Plague of immoderate Rain and Waters,**

It would rarely increase the gratitude of one newly come safe to shore after a dangerous storm or shipwreck, to stand a while at the Sea-side, and look back upon the rouling surges and boistrous waves, which so lately threatened his destruction; in like manner now the Rain is ceased, and the floods are gone; it may be very profitable for us to call to mind the miserable circumstances with which we lately were encompassed. We all were, or ought to have been, **humbled** in the time of our late **immoderate Rain and Waters**. Our sighs and fears, our wishes and vows, our complaints and Prayers did express no less; they are now indeed all gone, since God hath removed the Cause of them, and we are now cheared again; but in our present joy we must not forget the depth of our misery, least we be slack in his praises who changed the Scene and made the alteration; and withal we must confess the Justice of God in humbling us, or else we shall not so well discern his mercy in our exaltation. It was the overflowings of Ungodliness that caused the waters to flow so high, and woe had been unto us, if they risen as high as our Iniquities have done; it was a sore Judgment indeed, but we must confess it to be a very just one, and in so doing we do glorifie God as much as we can do by any Act of praise; for in Holy Scripture the acknowledgment of our Sin, and of Gods Justice in chastising us, is called *Giving glory to God*, Josh. vii. 19. 1 Sam. vi. 5. so that if we do make the like Confession of our sinfulness and evil deservings, we shall clear

clear the divivine Justice, vindicate his honour, and take off from his proceedings all the suspicion and imputation of severity; we shall declare to all the World, that he is a gracious God, who delights in the Prosperity of his Servants, and that we had not felt this late calamity, if our offences had not even forced him to inflict it on us: And this is the first part of our Praises.

§. IV. Ad in thy mercy hast relieved and comforted our Souls by this seasonable and blessed change of weather.]

The second Part of our Thanksgiving is to acknowledge the mercy of our present Comfort, and this regularly follows the former; for if the Punishment were (as we declare) no more but just, then the removal of it can be nothing else but pure Mercy. If we consider Sin as the Cause of the late Floods, we may see (I doubt) as just Cause for the continuance, as there was for the beginning of these Rains and excessive waters; yet it hath pleased Almighty God to command the Clouds to cease, and the waters to return into their old Channels, the face of the Heavens are clear, and the face of the Earth is dry, the brute Creatures seem to rejoyce, and the little winged Choristers of the Air with their sweet and inartificial Notes do sing the Praise of him that gives such blessed weather, being as so many Monitors to us men, who are most concerned in the Mercy, that we may not forget to glorifie the Name of God, who hath not only relieved our misery in the cessation of the ill-weather; but, as here is noted, hath **comforted our Souls** also by this **blessed Change**; for while the Judgement was upon us, we were not only outwardly in danger of much Loss, but inwardly perplexed with many fears that God was angry with us;

whereas

whereas now the storms of his displeasure seem to be over, our Souls are comforted again. And if we make a right use of this as well as all other Temporal Mercies, we shall not rejoyce so much for the preservation of our corn and hay, our sheep and oxen, as for the return of the Divine favour; that may comfort our outward man, but this rejoyceth **our Souls**. One smile from a reconciled Parent to a good and ingenuous Child is more satisfaction than the taking off the Rod, and obliterates all the memory of a painful Correction: Even so this seasonable and happy Change of Weather convey comfort to our very Souls, because it doth not only preserve our Substance from loss and spoil, but is like *Noah's Dove* a Messenger of good News from Heaven, to signify that the anger of God is abated, and that is the Cause of our so great and hearty joy, which the next Sentence doth expresse.

§. V. **WE** praise and glorifie thy Holy Name for this thy Mercy, and will alwayes declare thy Loving-kindness from generation to generation through **Iesus Christ our Lord. Amen.**

Upon the holy garment of *Aaron* there was a Bell fixed between every Pomegranate, *Exod. xxxviii. 25, 26.* The Mystery whereof was, that for every particular Mercy we receive, we should sound forth the divine goodness by a particular Act of Praise, and now we have received an eminent Mercy, wherefore we must solemnly give thanks for it to him, who hath restrained the Clouds, and sounded a retreat to the waters, because both the Winds and the Clouds, the Sea and the Waves obey him, he hath delivered our Estate from ruine, and our minds from fear, stopping the fury of this merciless Element, which threatned to swallow up both us and all ours; and doth not this deliverance call for a
most

most hearty Thanksgiving? Sure none will be so unworthy to omit so small a return for so great favour: all the fear is left our devotion and gratitude should cease with this little Collect, wherefore we are here admonished by a divine Sentence taken out of the Psalms, to vow perpetual gratitude, saying, *We will remember thy Name from one generation to another, therefore shall the People give thanks unto thee world without end, Psal. xlv. ult. And we will always be shewing forth thy Praise from generation to generation, Psal. lxxix. ult.* This one mercy brings to our mind innumerable other favours of his towards us, and fills our hearts with such a Sense of his infinite goodness, that a single act of Praise cannot satisfy us, nor shall we judge it sufficient to declare his Mercy to those few in the present Assembly, but we must resolve to publish it as much as in us lyes to this whole Generation, that they may tell it to the next, so that our good God may be praised to the World's end. If we were to live always on earth, we must resolve ever to praise the Lord; but since that cannot be, we hope that we shall be translated to Heaven, the proper place for eternal Hallelujahs: yet while we stay, we will spread his Glory as far as we can, that what particular Persons cannot do, may be done by a Succession of others in our stead. And as there will never want good men to praise God, when we are gone; so there will never want matter for his praises; before the sense of one considerable blessing be obliterated, another follows upon it, and renews the occasions of Gratitude: so that we will praise him for our ever, and endeavour that his Loving-kindness shall be declared in all succeeding Generations through Jesus Christ our Lord. *Amen.*

The Paraphrase of this Thanksgiving.

[**Q**] Almighty and most merciful [**Lord God,**
who] being provoked by our manifold and grievous
 Sins [**hast justly**] punished our disobedience, and de-
 servedly [**humbled us by**] all the miseries and fears
 which we suffered through [**thy late Plague**] the gri-
 evous Judgment [**of immoderate Rain**] from above,
 joyned with excessive floods [**and waters**] on every
 side of us, We confess thy Justice in punishing us,
 [**and**] we acknowledge that merely [**in thy mercy**]
 and free goodness thou [**hast relieved**] our necessities
 by the removing of this affliction, [**and comforted**
our] very [**Souls**] in the return of thy favour, which
 seems to be manifested [**by this seasonable**] altera-
 tion [**and blessed Change of weather**] which makes
 all Creatures to rejoyce, and is the more welcome, be-
 cause we have wanted it so extremely: Wherefore [**we**
praise] thy sacred Majesty, [**and glorifie thy Holy**
Name,] upon which we called in our Distress, blessing
 thee particularly [**for this**] particular act of [**thy**
Mercy] in hearing our prayers, and restraining the fu-
 rious waters: [**And**] we will not only praise thee at
 present for this favour, but we [**will allways declare**]
 the greatness of [**thy Loving-kindness**] towards us
 by our continual and publick Thanksgivings so long as
 we live; yea we will endeavour that the memorial of
 thy goodness shall pass [**from**] this present [**gene-**
ration] that is now alive [**to**] every succeeding [**ge-**
neration,] as long as the World endures, that it may
 never be forgotten how gracious thou hast been to us
 [**through Jesus Christ our Lord,**] to whom be all
 glory now and for ever, Amen.

SECTION. XV.

Of the Thanksgiving for Plenty.

§. I. **I**T hath been an ancient Custom of Jews and Christians to give solemn thanks to God after every Meals meat, derived from the command of holy Scripture, *Deut. viii. 10.* and observed by pious men in

(b) *Audiant omnes
qui quasi porci quum
jam comederint, ver-
sa calcibus mensa,
remulanti consurgunt;
cum agere gratias de-
bent, & in hymnum
a mensa devenire.
Chrys. hom. 83. in
Mat.*

all ages; and those who neglect it are reputed no better than filthy Swine, which devour all, and never own the hand that feeds them.

(b). But how much more brutish are they, who do not praise God for a plentiful year after a long famine, when provision is made for all People, and the whole Nation is fed at once? When we consider how many empty Souls the divine Bounty then satisfieth, and how many hungry Creatures he fills with good things, we cannot but wish with Holy *David*, *Psal. cvii. 9.* and *15.* *O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the Children of Men.* The *Israelites* of old were commanded after their tedious March through the hungry Wilderness, when they should arrive at the plenty of *Canaan*, then to beware they did not forget the Lord their God, *Deut. vi. 12.* and *viii. 11, 12, 13.* And we have need of the same caution, because though we are very devout in Famine, yet when abundance returns to us, we are apt not only to forget our former want, but our duty also to praise our Deliverer; and Prosperity though
it

it gives the greatest cause of Thankfulness, yet it frequently diverts us from it, and so becomes an occasion as well of Ingratitude, as of all other sins: *Then doth God most of all* (saith *Lactantius*) *slip out of mens minds, when they enjoy the greatest number of his blessings, and so are obliged most of all to praise his divine Indulgence*—so that from plenty ariseth luxury, and from luxury as well all other vices, as ingratitude towards God is derived. *Lact. Inst. lib. 2. c. 1.* but God forbid it should be so with us; I hope we are more sensible of his favours, and our own Obligations, than thus to requite the Lord with evil for good; and if we be disposed, as we ought, to give thanks; this brief Form well considered will exceedingly help us therein.

The Analysis of this Thanksgiving.

§. II. This Thanksgiving hath four Parts.

1. An Acknowledgment of the mercies contained in the former year.	1. The Author.	O most merciful Father,
2. The moving Causes.	1. Internal.	who of thy gracious goodness
3. The happy effect.	2. External.	hast heard the devout Prayers of the Church,
		And turned our search and scarcity into chearfulness and plenty,
2. A Thanksgiving for his Blessing.		We give the humble thanks for this thy special bounty,
3. A Petition.	1. Desiring the continuance of	Beseeching thee to continue thy Loving kindness unto us,
	1. God's Love.	That our land may yield her fruits of increase
	2. Our Plenty.	To thy glory and our comfort,
2. Declaring the end of both.		Through Jesus Christ our Lord, Amen.
4. A Conclusion of the whole.		

A practical Discourse upon this Thanksgiving.

§. III. **O** most merciful Father, who of thy gracious goodness hast heard the devout Prayers of thy Church.]

It is the duty of a Father to provide for his Children, 2 Cor. xii. 14. Especially to give them bread in their hunger, Luke xi. 11. For alqs they bring no Provision into the World with them, being left by Providence to their Parents care; but both Parents and Children are left to the care of Almighty God, who is the common Father of us all. We have nothing for our selves nor our Children, but what he giveth us, and now he hath supplied us with abundance, giving us reason to style him **most merciful Father**: and we are the more obliged by his gifts, because they are so freely bestowed on us, he expects no price nor pay, no requital

nor reward, but only our thankful acknowledgments (c); and shall we be so base to withhold them? We had no merits to deserve this plenty, he gave it us purely of **his gracious goodness**; we did not contri-

(c) *Vendit mihi aliquis frumentum, vivere non possum nisi emero; sed non debeo vicam quia emi.* Sen. de ben. l. 6. c. 14.

bute any thing to it but our prayers, and they alas could not have prevailed, if his own innate goodness had not been our Advocate; his Mercy pleaded within, while our Prayers solicited from without, and both uniting did obtain this Mercy, which ought to be more dear to us, because we procured it by our Prayers: perhaps we may assign some secondary Causes as seasonable weather, or the retreat of our Enemies; but these were ordered by the first Cause, and he was moved by his own Compassion and the unanimous Supplications of the Church; and indeed there is a mighty force in the Prayers of the whole Church, he that uses to grant what two or three

beg in the name of Jesus, can hardly deny so many, so importunate Suiters among whom there are doubtless many, whose persons are dear to him, and their desires exceeding prevalent with him; which may teach us, to have an high esteem for these publick Forms, which are sanctified by the Faith and Devotion of so many Saints and Holy Servants of God, and have prevailed for so many blessings; we ought to value those Prayers which God vouchsafes to answer. And since the Supplications of the Church obtained this plenty, it is most reasonable to believe, the Praises thereof shall continue it; and therefore let us all devoutly joyn in this Thanksgiving, that our gratitude may be as universal, and as sincere as ever our Petitions were; and then we shall find the happy effects of our Praises, as we do now of our Prayers.

§.IV. AND turned our Dearth and Scarcity into cheapness and plenty, we give thee humble thanks for this thy special bounty.]

The Mercy here acknowledged is the very same which was begged by the former devout Prayer in time of Famine, Sect IV. §. iv, v. viz. *That the scarcity and dearth, which we did then most justly suffer for our Iniquities, might through his goodness be turned into cheapness and plenty*: which Petition is now answered exactly and to the full; for blessed be God we have now plenty of all things and at reasonable prices: and therefore we do here solemnly acknowledg this, as an Act of God's **special bounty**. S. Paul calls fruitful Seasons, the witnesses of God, Acts xiv. 17. For they testify his care of us, who filleth our hearts with food and gladness. Now we have plenty of food we have abundance of joy among us, and it is but fit this our joy should express it self in his Praise, who is the blessed Author thereof. A large crop

crop and a plentiful encrease is a great blessing at any time; but our late Scarcity hath made them a double blessing to us at this time, and an Act of **special bounty**. When *Barzillai* sent bread and other necessities to *David* and his men, who were hungry and faint in the Wilderness, 2 *Sam.* xvii. 28, 29. he thought he could never sufficiently return that great favour, and offered him all the delights of his Court while he lived, in return for so excellent and seasonable a relief, 2 *Sam.* xix. 32, 33. And *Xerxes* caused one to be registred amongst the *Benefactors of the King*, who in his extreme thirst gave him a cup of Water, such as he desired. *Ælian. var. hist.* l. 12. c. 40. For necessity and the long want of any thing, makes us know the worth

(d) of it, and if we have any ingenuity, will make us highly grateful to those who furnish us with it; let us therefore while the Cryes of the poor, the necessities of our Neighbours, and our own late miseries

(d) *Quanti estimas in solitudine hospitium, in imbre tactum, in frigore balneum aut ignem? Sen. de ben. l. 6. c. 15.*

are yet fresh in our mind, give **humble thanks** to God for our deliverance; Let us consider what an excellent bounty he hath shewed in giving us fulness instead of hunger, plenty instead of want, riches for poverty, joy for sorrow, praises for complaints and mournful stories. The Fields, which yielded nothing but weeds and bryars the last year, do now stand so thick *with Corn*, that they do laugh and sing, *Psal.* lxxv. ult. and shall we be silent? The very beasts and unreasonable Creatures rejoyce, and shall we only be unmoved, to whom the kindness is principally designed? We have most reason of all to rejoyce, for all things are for our sakes.

S. V. B. *Be* **l**et **h**im **g**ive **u**s **h**is **l**oving-kindness unto us, that our Land may yield us her Increase to thy Glory, and to our comfort, through **J**esus **C**hrist our **L**ord, Amen.]

In the preceding Sentence we have all joyned in praising God, and therefore we may now justly hope for a more plentiful Encrease, since Gratitude for plenty is the best and surest means to continue it: *Let the People praise thee, O God, (saith David) yea let all the People praise thee, then shall the Earth bring forth her encrease, and God, even our own God, shall give us his blessing,* Psal. lxxvii. 5, 6. And truly we ought to be concerned as much for the continuance of our abundance, as we were for the first procuring thereof, because it is not one plentiful year will suffice us; for Egypt had seven successive years of great plenty, which yet could not secure them against the following years of Famine; It is usual indeed with foolish men, when their Land brings forth largely once, to fancy they shall never know want any more, *Luke* xii. 19. but the good man knows, he shall still stand in as much need of the divine favour as ever. He is not puffed up therefore, nor grows secure by his abundance, but is thankful to God for it, and depends upon him still. We acknowledged before it was God's **g**racious **g**oodness, which gave us this store that we now enjoy, and therefore, we here pray, that his **g**oodness and **l**oving-kindness may be continued; for we learn out of Holy Scripture, That *When the Lord shews Loving-kindness, our Land shall yield her encrease,* Psal. lxxxv. 12. and therefore we pray, *O continue forth thy Loving-kindness,* Psal. xxxvi. 10. And I hope when we see his Love to be so necessary for the Preservation of our plenty, we shall take heed of provoking him to anger by abusing our encrease to luxury or pride, and that we shall labour to gain his Love by our Piety as well as our Prayers, for he
hath

hath promised, that if we walk in his Statutes and keep his Commandments and do them, then he will give us Rain in due Season, and our Land shall yield her increase, Levit. xxvi. 3, 4. Let us therefore pray heartily for the continuance of his Love, and live so, as to shew we heartily desire his favour, and then we shall want no manner of thing that is good; for then we shall have temporal blessings, and Grace to continue them with us, and sanctifie them to us, and then they are real blessings. We wish plenty, but not without the Love of God; for then it will never do us good. The Land of Sodom brought forth plentifully, and was as the Garden of God, Gen. xiii. 10. but for want of Grace this abundance was abused to Pride and idleness, Ezek. xvi. 49. It made them richer, but more wicked than their Neighbours, and at last brought the Curse of God upon them. Better were it for us to have scarcity still than Plenty upon these Terms, wherefore we desire our Land may spring by God's Love, because we would have it bring forth to his Glory as well as to our comfort; we pray that he may have the honour, as well as we the pleasure of our increase, and then it shall be well for Soul and Body both. May our plenty make us more charitable, and more thankful, more pious and more obedient, and then God will have glory by it, and we shall have comfort from it, not only in this World, but in the World to come; whereas, if our abundance make us neglect God, and forget Heaven; if it make us wanton and debauched, cruel and unapt to pity the poor; we shall dishonour our heavenly Father by it, and had better been without it: In this manner therefore we beg the Continuance of our plenty through Jesus Christ our Lord. Amen.

The Paraphrase of this Thanksgiving.

[O] God, who art in thy own nature a [most merciful Father] unto all that are in distress, and [who,] without any defect in us, merely [of thy gracious goodness] hast pitied our late misery, and [hast heard the devout Prayers] and Supplications [of thy Church,] which have long and constantly been presented unto thee for relief, [and] now at last thou hast happily [turned our] extreme [dearth and scarcity] of all things needful for human Life [into cheapness and plenty] of all provisions: We are infinitely obliged to thee for this joyful Change, and as it is our duty, [we give thee] most affectionate and [humble thanks] in particular [for this] abundant plenty, acknowledging it to be an Act of [thy special bounty] thus nobly to help us in our great necessity: And withal [beseeching thee] by whose favour the Earth was now made fruitful [to continue thy Loving-kindness] for many years [unto us,] and to keep us from displeasing thee by our sins; So [that our Land] according to thy gracious promise [may yield us her Increase] abundantly, and that we having thy grace together with our plenty, may use our store piously [to thy Glory,] and soberly to our own support [and our comfort]: So shall this abundance be every way for our good; wherefore we beg these things [through] the merits and mediation of [Jesus Christ our] most blessed [Lord] and Saviour. Amen.

SECTION XVI.

Of the Thanksgiving for Deliverance from our Enemies.

§. I. **T** Here is no Custom more antient and universal, none of which we have more Instances in sacred and common Histories, than this of praising God for Peace and Victory. When *Abraham* had conquered the four Kings, he came to *Melchisedec*, and he *blessed the most high God for delivering his Enemies into his hands*, Gen. xv. 20. The Song of *Moses* upon the deliverance of *Israel* out of *Egypt*, and that of *Deborah* upon her conquering *Sisera* are both recorded in Holy Scripture, *Exod.* xv. and *Jud.* v. Many of *David's* Psalms also were written on this occasion, particularly *Psal.* xviii. whose Title speaks it to be an Hymn of Praise to God for deliverance from all his Foes, *2 Sam.* xxii. 1. *Jehoshaphat* after his great Victory assembled all his people together, and did so publickly and solemnly give thanks to God, that this memorable Act gave Name to the Place, which was called the *valley of blessing* ever after, *2 Chron.* xx. 26. The very Inhabitants of Heaven also are described singing glory to God for giving Victory to his Church over all his Enemies, *Rev.* xv. 3. and xix. 1. which some explain as a Prophecy, that the Christian Church should sing praises for their Conquest over *Pagan Religion* and the Defenders thereof. Among the Heathens there was several ways of acknowledging Victory to be from the blessing of the Gods. First, the solemn Dedication of the Tenth of all their spoil to their Gods (e), which they learned from *Abraham*,

(e) *Frequens apud veteres votum fuit, ut decima prædæ & spoliis quicquid ab hostibus captum fuisset, Jovi & Diis devoverint.* Al. ab Alex. lib. 3. c. 22.

Τὸ γὰρ ἐκ τῶν πολέμων ληφθέντα ἑξῆς πρὸς τοῖς θεοῖς. Val. Harp. Vid. Spelman of Tithes. c. 26.

Gen.

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(f) Lamprid. in
Vit. ejus cap. 56.

(g) *Jovi Statori,
Herculi victori, M.
ulp. Nerva Trajanus
Caesar victo Decabato,
domita Dacia, votum
salutis. Aspicite Romule
pater, gaudete Quiri-
tibus, vestra ista est
gloria. Inscriptio A-
rae ap. Alb. Jul. in
Dacia.*

Gen. xv. Secondly, the oblation of large and costly Sacrifices, of which we have an Example in *Alexander Severus*, who admonished the Senate to decree publick Sacrifices for his many Victories (f). Thirdly, the singing of Hymns and triumphant Songs to the honour of their Gods, which they learned from *Moses*, *Exod. xv.* Lastly, the erecting of Altars with the Names and Titles of those Deities, by whom they thought they were assisted (g). And although the Roman Triumphs seem to some only to have been designed to the honour of the Conqueror, yet we shall find they were accompanied with many acts of their kind of Religion to the honour of their Gods; for thus they are described: *On that day all the Temples in the City being open, the whole multitude of all kinds and ages and degrees with Vows and Prayers offered at the Altars, they killed Sacrifices, and gave thanks to the Gods, signifying the joy of their minds, by singing, by verses, and loud acclamations, till the whole pomp — by the Holy way was come up to the Capitol, whither they led Bulls in great state to be offered in the Temple of Jupiter, O. M. Al. ab Alex. gen. dier. l. 6. c. 6.* And though the Idolatry was left out by the Christian Emperors, yet the Thanksgiving to God was still retained; as appears by two instances out of Ecclesiastical story. 1. When *Constantine* returned into Rome triumphantly after his Victory over *Maxentius*, he was met with the acclamations of all the people; but he forbade them to give the praise to Him, commanding the glory to be given to God, and by a Law ordaining, that all should worship the true God, who had given him the Victory over the Tyrant, *Euseb. hist. Eccl. l. 9.*

l. 9. c. 9. 2. *Theodosius* also having conquered *Eugenius* did not only praise God himself, but immediately writ to *S. Ambrose* to give publick thanks for his Victory, who also did it with great Devotion (h), and commended his religious care therein. Which may be paralleled by two other Instances out of our own Chronicles. First of that most valiant and pious *K. Henry V.* who after the Victory at *Agincourt*, presently caused the whole Army in their array, as they were, to give God thanks, causing the Clergy there present to sing the *CXIX. Psalm*, &c. (i). And made Proclamation, that at the Verse, not unto us O Lord, &c. [*Psalm. cxv. 1.*] Every one should kneel down, and the Horsemen bow their bodies; and then singing *Te Deum*, and other holy Hymns, they marched to the Enemies Camp. *Bak. Chron. Hen. 5.* So also when God had delivered the most religious and happy Prince *Q. Eliz.* from the Armada of Spain, an. 1588, she caused a general Thanksgiving to be made, through her whole Realm; and dedicating the Enemies Ensigns to God in *S. Paul's London*, she her self rode thither in great Pomp, to give publick Thanks to God. *Bak. Chron. Q. El.* So that if the Reason and Example of all mankind, yea of Christians, and our own pious Ancestors can move us, we must not omit this duty. I have not indeed met with any Form for this Office in the *Roman Church*, only I perceive it is their Custom to sing the *Te Deum*, which seems to be very improper for such an occasion; and therefore we are obliged to the care of our own Church, which hath provided us with most pertinent and pious Forms, as will appear by their fuller explanation.

(h) *Alii Imperatores in commemoratione victoriae ejus triumphales parari jubent--Clementia tua hostiam Deo parat, oblationem & gratiarum actionem, per Sacerdotes celebrari domino desiderat. Ambros. ep.*
58. *Theodos.*

(i) This was the great Hallelujah, reaching to *Psalm 118.* so much used among the Jews.

The Analysis of the first Thanksgiving.

§. 2. This Thanksgiving consisteth of two Parts.

1. Eucharistical, containing

2. Petitionary. wherein there is.

1. A Description of the Author, what he is

2. A Thanksgiving for this great Deliverance.

3. An Acknowledgment of the cause thereof.

1. The thing desired.

2. The end why it is desired.

3. The name, wherein 'tis asked.

1. In himself.

2. Towards us.

O Almighty God, who art a strong Tower of defence unto thy Servants against the face of their Enemies.

We yield thee praise and Thanksgiving for our Deliverance from those great and apparent dangers, wherewith we were encompassed.

We acknowledge thy goodness, that we were not delivered over as a prey unto them,

Beseeching thee still to continue such thy mercies towards us,

That all the world may know, that thou art our Saviour and mighty Deliverer.

Through Jesus Christ our Lord, Amen.

A practical Discourse upon this Thanksgiving.

§.III. **O** Almighty God, who art a strong Tower of defence unto thy Servants against the face of their Enemies.]

The first Part of our care in this Duty must be, that we choose a right Object; and since Victory is the gift of God, *Psal.* cxliv. 10. *Prov.* xxi. 3 1. to him we must ascribe the Glory; we must not terminate our thoughts upon second Causes; we may not with the proud *Assyrian* arrogate the praise unto our selves, nor with the vain *Egyptians*, when we return Conquerors, worship the devices painted on our shields (k), nor with the ruder *Scythians* sacrifice unto our swords (l): These were faults of the blind Heathens; but I doubt we come too near them when after any Victory (as *St. Salvian* complains) we ascribe the glory of the Action to the policy of the Leaders, or the valour of the Souldiers, to the advantage of the time and place, or to any thing rather than to God (m). Which base Ingratitude makes him deny us the Victory often-times, since he knows, if he should give it to us, we would rob him of the honour thereof: It being observed of *Timotheus* an *Athenian* Captain, who having conquered his Enemies boasted saying, *I did this, not Fortune*, that he never prospered afterwards. Wherefore we have the right

(k) *Sixtus Senens. bibl. l. 2. p. 47.*

(l) *Populus istus Deus Mars est, pro simulacro enses colunt. Solin. de Scythis & Clem. Alex. protrep.*

(m) *Si quando enim nobis aliquid prosperi præter spem & meritum nostrum Deus tribuit, alius ascribit hoc fortuna, alius eventui, alius Ordinationi ducum, alius consilio, alius magistro, alius patrocinio, nullus Deo. Salv. de gub. lib. 7.*

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right Author of our Victory set before us, even **All-mighty God**, and we are taught by an elegant Metaphor taken out of holy Scripture, that our safety is from him; *The Name of the Lord is a strong Tower* (saith Solomon) *the righteous runneth into it and is safe*, Prov. xviii. 10. and David, *The Lord is my Rock, and my Fortrefs*, &c. 2 Sam. xxii. 2. *Thou hast been my hope, and a strong Tower for me against the Enemy*, Psal. lxi. 3. and cxliv. 2. And while we make the same acknowledgments, we declare that our safety came not from our own valour or policy, from the number of our Forces or the strength of our Forts; but from the divine Protection, for they who live in his fear and fly to him for aid, are secured by him against all the assaults of their Foes, and kept as safe as if they were in the most impregnable Fortrefs: They

(n) *Hic est mihi turris fortitudinis, quo cum fugero, non solum vitabo tela inimici: sed & in illum quando vulvero: securus ipse jaculabor.* Aug. in Psal. 51.

can wound their Enemies (n) from thence, who are destitute of the divine protection; but their Foes can never reach those who trust in, and are preserved by, the Lord of Hosts, who is to all his Servants a Fort that can never be forced by storm and battery, betrayed by Treachery or stratagem, nor forced to yield for want of necessary Supplies. In vain have our Enemies made their attempts against us, because our God hath undertaken our defence, whom we are therefore bound to magnifie with all our Powers.

§. IV. **WE** yield the Praise and Thanksgiving for our Deliverance from those great and apparant dangers, wherewith we were encompassed.]

As the Church did not teach us to pray for the destruction of our Enemies, but only for our own Preservation from them; so neither doth she here direct us to praise God for their slaughter, but only for our own deliverance: *Rejoyce not (saith Salomon) when thine Enemy falleth — lest the Lord see it, and it displease him, Prov. xxiv. 17, 18.*

And he that is glad at calamities shall not be unpunished, chap. xvii. 5. (o). It is not agreeable to the Spirit of Christianity to glory in blood and

(o) *ἡ ἀνομία ποὶ
ἐνεδίξεν Νίκαν
αὐτῶν
πρᾶπτου Πιττακί.
Diag. Laert.*

mangled Carcasses, or to rejoyce that our Swords have made so many poor Creatures Orphans and Widows; the *Heaven* Emperor *Titus* may teach us more humanity, who, when he saw so much blood, and so many dead bodies of the miserable Jews at the siege of *Jerusalem*, sighed, and lifting up his hands to Heaven protested, *It was not his desire so many of them should perish.* Joseph. bell.

Jud. l. 6. c. 14. We should rather lament after a great slaughter, that our Enemies Wickedness and Malice should bring so many of them to so sad an end; and we can only give thanks to God for our own Deliverance.

And truly this **Thanksgiving** doth suppose that our War was a very just, if not a defensive War, that we were not the first beginners thereof, or not without absolute necessity, and intolerable Provocations. *Q. Curtius* saith the *Syrthians* make no War until they be provoked, lib. 12. And *Varro* affirmeth that the Old *Romans* were slow to begin any War, as believing none ought to be made, but what was pious. And *L. Crassus* was forbid by the *Tribunes* to invade the *Parthians*, who

had

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had done the *Romans* no Injury. *Appian*. And would to God Christian Princes would imitate this Heathen equity and moderation, and not engage in Blood and Rapine for every slight Cause, to enlarge their Dominions, or satisfy their ambition or revenge; for such Wars are no other than great Robberies, as *St. Aug.*

(p) *Inferre bella finitimis ac populos sibi non molestos sola regnandi cupiditate contere, quid aliud quam grande latrocinium nominandum est?*
Aug.

calls them (p); and they who assail their quiet Neighbours, are the Enemies of mankind, and have a sad account to give to the maker of all men for all the blood that is spilt on both sides; and there is not a baser affront can be offered to the Majesty of Heaven, nor can there

be a greater abuse put upon Religion, than to make *Te Deums* be sung, because they have destroyed many innocent poor Christians; it being like the Hypocrisy of those *Heathens*, which the Poet exclaims against, who praised the Gods, when they had made a prosperous Robbery and came off safe. How can they praise God for their deliverance from dangers, who wilfully cast themselves into them? or how can they bless him for Peace, who would not let their Neighbours live quietly? Our excellent Form therefore doth suppose, that we fought only to secure our Native Countrey, or to preserve our undoubted Rights,

(q) *Fortitudo, que vel bello ruitur à barbaris patriam, vel domi defendit infirmos, vel à latronibus socios, plana iustitia est.*
Amb. de Offic.

(q) attempted by some unjust and cruel Foe: and when our God hath delivered us from their attempts, we may then with great piety and comfort yield him all possible Praise and Tranksgiving, and to assist us therein, it will be necessary for us to reflect upon our late grievous and apparant Dangers, wherewith we were encompassed on every

side

side. We have been in danger of invasion and spoil, of Captivity or death; we lately had a powerful, politick, and malicious Foe before us, we had many uncertain friends in the Nations round about us, and it may be many Traitors among our own selves; nor were our preparations sufficient to secure us, they were more likely to get the Victory over us than we over them; and we may consider, that if they had prevailed, their fury and rage would have brought horrible miseries upon us and all ours; but God hath delivered us, and we do yet enjoy our Lives and Liberties, our Estates, our Religion, our Trade, and all other Comforts: Oh! what praise is sufficient to return for all this?

§. V. **W**e acknowledge it thy Goodness, that we were not delivered over as a prey unto them.]

Those ravenous and salvage beasts, which hunt and devour other Creatures, tearing their flesh, and drinking their blood, are made the Emblem of Tyrants, and such as delight in War, who are compared to Lions, and Bears, Wolves and Tygers: in pursuance to which Metaphor the Church in *David's* time saith, *Praised be the Lord, who hath not given us over for a Prey unto their Teeth*, Psal. cxxiv. 6. from whence we have taken this Thanksgiving. We did not design to make a prey of them, but they of us; they designed to conquer us, and enslave us, to possess our Estates, destroy our Country, murder us and our friends, and do all acts of barbarous out-rage to us. Had they prevailed we must have expected no other Mercy than we should do from a hungry Lion; for *they would have swallowed us up quick, when they were so wrathfully displeased at us*, Psal. cxxiv. 5. but our most gracious God hath rescued us out of the very Lion's mouth: so that we have great reason to acknowledge

K k our

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our deliverance to be an act of his free goodness, had he not infatuated their counsels, and defeated their designs, weakned their power, and blasted their endeavours, they might have got the victory for any policy or strength, which we had to oppose them with; besides we have sinned against our God, and if we had never so much counsel and strength, he might justly have made it useless to us, and might have given the victory to our Enemies, merely to make them Executioners of his wrath upon us for our Iniquities, and doubtless they would have proved very severe ones; so that we have cause to acknowledge it was his **Goodness**, and Mercy alone that saved us from them, we cannot arrogate any thing to our selves, but must ascribe all the praise to him. It was a prudent Custom among the *Romans* for the General, who did triumph, *to lay his triumphal Crown in the lap of Jupiter, or to offer it to some Temple, thereby to acknowledge the Victory was given him by the benefit of the immortal Gods, to whom therefore the Praise was wholly due.* Al. ab. Alex. l. 6. c. 6. Even so we do here take the Crown from our own heads, and lay it down at Gods feet, acknowledging it to be his goodness alone, that caused our safety.

§. VI. **B**eseeching thee still to continue such thy mercy towards us, that all the world may know, that thou art our Saviour, and mighty Deliverer, through **Jesus Christ our Lord.** Amen.

Although the Cloud seem to be dispersed at present; yet it may gather again, and either the same Enemies may rally to revenge their defeat, or some new ones may arise: wherefore we must not only give thanks for our past deliverance; but having found the felicity of being under the divine Protection, we must also beg the continuance of such mercy towards us, and pray, that he who hath been a Tower of defence to us now, will
please

please to be our strong hold, whereunto we may always resort in like danger, Psal. lxxi. 1. to the end that all the world (as well as these our late foes) may know that the Lord is our Saviour. And this Petition is very likely to prevail, because God hath promised to do the same thing, and for the very same end, *I will save thy Children;* (saith he) *And all Flesh shall know, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jacob* (or as the old Translations have it) *thy Saviour and thy mighty Redeemer O Jacob,* Isai. xlix. 25. 6. And upon this ground the Servants of God in all ages have begged deliverances by this very Argument, so David, *Help me O Lord my God, O save me according to thy Mercy; and they shall know, how that this is thy hand, and that thou Lord hast done it,* Psal. cix. 25, 26. And thus also Hezekiah prays, Isai. xxxvii. 20. And so do the Offices of the Greek Church upon this occasion (r). And by this means we shall not only be safe, but God will be glorified also; for some may ask us, as the Persian Emperor did Daniel, *Is your God whom you serve continually able to deliver you?* Dan. vi. 20. but that question will be effectually answered by God's frequent giving illustrious Evidences of his Mercy and Power in our constant Deliverances; and withal we may hope it will discourage our most daring Enemies, to set upon us, when they see they can do nothing against us. The very obstinate Egyptians finding the ill success of all their attempts against Israel, had so much prudence, as to say, *Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians,* Exod. xiv. 25. And if God's Protection have this effect, he shall be glorified, and we abundantly satisfied, who desire not our Enemies destruction, but only our own peace and safety, which the Lord grant unto us for Jesus sake, Amen.

(r) ὁ ὁμοῦν ὁ ὁμοῦν
 ὁμοῦν ὁ ὁμοῦν ὁ ὁμοῦν
 γίω. ὁμοῦν ὁμοῦν
 τὰ ἔδωκ, πρὸς ἔδωκ
 ἔδωκ, ὁμοῦν. Ezechel.

The Paraphrase of this thanksgiving.

O Almighty God] Lord of Hosts, [**God**] of bat-
 tel, [**who art a**] greater security to all that trust in
 thee than a [**strong Tower,**] or a fortress [**of defence,**]
 since they may be forced or betrayed, but thou art an
 invincible safeguard [**unto thy Servants,**] who trust
 in thee [**from the face**] the fury and force [**of their**
Enemies,] be they never so many, or so mighty; [**we**]
 thy Servants in this Nation, having been lately preser-
 ved by thy mercy do [**yield thee**] the Tribute of most
 hearty [**praise and thanksgiving**] which thou hast
 justly deserved at our hands [**for our deliverance**
from] the miseries of this late War, and all [**those**
great and apparent dangers] of Invasion and Spoil,
 Captivity and Death, [**wherewith we were**] so de-
 sperately beset and [**encompassed,**] while our enraged
 Foes lay against us on every side. And here [**we**] do
 [**acknowledge, it**] was not our own Policy or Pow-
 er, our Innocence or our Merits, but [**thy goodness**]
 which preserved us from all those miseries, and kept
 us [**that we were not**] according to our deservings
 [**delivered over**] by thy Justice [**as a prey unto**
them] to devour us, and execute their utmost malice
 upon us. Having therefore found the benefit of thy Pro-
 tection, we will still pray for the like favour, [**beseech-**
ing thee,] who hast hitherto helped us, [**to continue**]
 still to grant us [**such**] wonderful deliverances through
 [**thy mercies,**] which have been so often exprest
 [**towards us :**] For we hope by the frequent mani-
 festations of thy care of our safety it may come to pass,
 [**that all the world,**] as well as our late Foes, [**may**]
 come to [**know that thou,**] O Lord, wilt ever take
 our part, because thou [**art our Saviour, and**] we
 hope,

Sect. XVI. from *forzeign Enemies*. 521

hope, thou ever wilt be our [mighty Deliverer,] so that they who assault us must fight against thee: so we shall be quiet, and thy Name shall be glorified by us, and all others, [through *Iesus Christ*] thy Son, [our Lord] the purchaser of all Mercies. Amen.

The Thanksgiving for restoring publick Peace at home.

§. VII. **I**F the War hath been raised by our fellow-subjects, and especially if it were crasht in the beginning, we may then use this Form, the occasion whereof was our late *horrid Rebellion* (this being added since his Majesty's return); for the effects of those Seditions and Tumults, which gave beginning to that sad Calamity, were so mischievous, that whensoever any traiterous Conspiracies are discovered and prevented before they arrive to that accursed height, we shall have reason to give special Thanks for so great a Mercy. To excite us whereunto I hope the memory of our miseries in the *late times*, and the Consideration of what is said already concerning, *Sedition, priby Conspiracy, and Rebellion*, Part. I. Sect. §. 8. may be sufficient, especially if we consider well what is contained in this excellent Form, whose explication here followeth.

The Analysis of the second Thanksgiving.

§. 7. This Thanksgiving hath three Parts.

- | | | | |
|---|--|--|--|
| 1. A Description of the Author by | 1. His glorious Nature,
2. His gracious Acts, both in | 1. Keeping Peace.
2. Stilling Tumults. | O Eternal God, our heavenly father, who alone makest Men to be of one mind in a house, And stillest the outrage of a violent and unruly People, We bless thy Holy Name, that it hath pleased thee to appease the seditious Tumults, which have lately been raised up amongst us, Most humbly beseeching thee to grant to all of us Grace, That we may henceforth obediently walk in thy Holy Commandments, And leading a quiet and peaceable life in all godliness and honesty, May continually offer unto thee our Sacrifice of praise, and Thanksgiving for these thy Mercies towards us, Through Jesus Christ our Lord, Amen. |
| 2. A Thanksgiving for the Cessation of our late troubles. | 1. A general request for Grace. | | |
| 2. A Petition containing. | 2. The Ends of this request, viz. That we may be | 1. Holy and obedient.
2. Peaceable and quiet.
3. Happy and thankful. | |
| | 3. The Name in which it is made. | | |

A Practical Discourse upon this Thanksgiving.

§.IX. **O** Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly People.]

The Introduction of the present Thanksgiving being the words of the Holy Scripture, is the Reason why we give thanks to Almighty God for the allaying our late Troubles, and giving us this Peace we now enjoy. *First*, because he it is, who keeps us in Peace, and *secondly*, when any Tumults arise, he it is, who doth appease them: The first is asserted in the words of *Psalm. lxxviii. 6. He is the God that maketh men to be of one mind in a House*; that is, not only within the walls of private families, but within whole Nations and Kingdoms, which are as it were, one great house, being all under one Master the King, every one having their several Offices, and all governed by the same Rules. Now we learn from our Saviour that a Kingdom and a house are alike in this, that if either of them be divided against it self, they cannot stand (s), *Mat. xii. 25, 26.* And therefore it is very necessary, that our heavenly Father, of whom the whole Family in heaven and earth is named, should interpose to keep us quiet among our selves: and if he did not constantly do this, no Kingdom would stand long; for we may consider that in so populous a Nation (for Example) as this, there are innumerable men, and almost as many minds (t), they being as unlike in their humours as their faces, and as contrary in their opinions and persuasions, as they are

(s) *Quæ domus tam stabilis, quæ tam firma civitas est, quæ non odiis & dissidiis funditus possit everti?*
Cic. de amicis.

(t) *Quot homines tot sententiæ.*

in their designs ; some are for the good old ways, some for new, some adore that as Religion which others deride as ridiculous, some aim at pleasures, others at honours, others at riches, others at lawless liberty ; some are angry, others proud ; some are melancholly, some deceitful and some malicious ; yet all these by Gods infinite power do so far agree, as that all resolve to live quietly under the same Government. It is noted by the ancients as a miracle, that all sort of Animals should live together in *Noah's Ark*, without devouring one another ; but if we consider (as one said) how many salvage beasts lye under human skin we shall be obliged to confess it as great a wonder, that so many men should live in unity in the same Kingdom, and must acknowledge it to be the mighty work of God, of whom it is affirmed, *Secondly*, that he stilleth the outrage of a violent and unruly People, which is taken also out of the *Psalms*, *He stilleth the raging of the Sea, the noise of his waves, and the madness of the People*, *Psalm. lxxv. 7.* Wherein we see the tumultuous Assemblies of a seditious Rabble are very fitly compared to the Sea, disturbed by the tempestuous breath of their factious Ring-leaders ; for the Vulgar

(u) *Fluctu magis mobile vulgus,*
Anrà tumidum voluit inani. Sen. Herc.
sur. act. 1.

thus stirred up, are as fickle and uncertain (u), as loud and boisterous, **as violent and unruly**, as that outrageous and unquiet Element ; and if we observe the desperate words and cruel threats, the unreasonable clamors and barbarous actions of such a seditious Crew, we should think it impossible to allay their fury, so long as there remained any thing to be destroyed, but that God which commands the Sea to be still, he also can charm the rage of seditious Rebels, and bring them either to submission or confusion ; of which we saw an illustrious Instance in the restoration of our Peace and our King together,
 against

against whom not a Dog moved his Tongue; and although the Enemies of our Sovereign had Arms & men, Policy and Riches, yet they had no power to secure their ill-gotten places, nor could they keep him out, whom God resolved to exalt, and he did restore him without one drop of blood spilt either by the sword or by the axe, except such as was too bad to live, and could not have been spared, without bringing Vengeance on the whole Nation. This God did then, and thus he hath done now, blessed be his Holy Name.

§.X. **WE** bless thy Holy Name, that it hath pleased thee to appease the seditious Tumults, which have lately been raised up amongst us.]

King *David* not only acknowledgeth Gods mercy to him in his Deliverance from foreign Enemies, but from Civil broils, saying, *Thou also hast delivered me from the strivings of my People*, 2 Sam. xxii. 44. And indeed this is a blessing not inferior to the other, if we consider to what mischiefs these lesser Tumults might have grown, if the Divine Goodness had not nipt them in the bud; they might have overthrown our Laws and Government, our Religion and our Rights; they might have depopulated our Country, and made us a prey to strangers, or slaves to the vilest of the People; or have produced another Civil War, which is of all others the most furious and mischievous (w), and the most to be abhorred and feared by us in this Nation, who have so sadly smarted by this Rod; So that I hope hereafter every little Deliverance of this kind, shall be most thankfully acknowledged by us to the honour of God, who most commonly early discovers,

and

(w) *Jusque dat im-*
leri caninus popu-
lumque potentem,
In sua viscera con-
versum viscera
dextra. Lucan. l. 1.
Summum, Brute, ni-
fas civilia bella fa-
temur. id. lib. 2.

and justly punisheth seditious attempts in the very beginning, as aiming at the Subversion of the Authority which himself hath set up. And verily we are infinitely bound to the divine Providence for preventing the spreading of this Gangrene. In regard there never wants

(x) *Ῥάδιον μὲν γὰρ
πάντων σείσαι καὶ
φωλοτέρους,*

*Ἄλλ' ὅτι χάρις αὐ-
τῷ εἶναι δυσπαλὲς
ὅτι γίνεται ἑξαιτίας
ἢ μὴ θεὸς ἀγεμό-
νεσι*

Κυβερνατῆς γίνονται.
Pindar. Piib. od. 4.

*—Deus nobis hæc
Ora fecit.*

mischievous Persons to raise them, we are happy that God is pleased to allay them again: It is the Observation of Pindar, that it is an easie matter for the vilest Men to stir up a City to Rebellion, but it would be impossible to appease it again, if God did not direct and assist the Governours thereof (x). To him therefore we are bound to give most hearty praise, for for crushing this Viper in the birth.

§.XI. **M**ost humbly beseeching thee to grant all of us Grace, that we may henceforth obediently walk in thy holy Commandments,]

The sweetness of that happy Peace which we all enjoy, while we obey our Prince, and agree together in Love, makes us finish our Praises for the suppressing of our late Tumults with a hearty Prayer, that we may have no more Seditions or disturbance, and to that end we first beg that the Grace of God may for the future be given to us all, that we may all obey the Laws of God, and then there can be no Rebellion. If the late Conspirators and their Complices had had any Grace, they never had laid plots against the Lords anointed; if they had walked in the Commandments of God, they would have feared God and the King, Prov. xxiv. 21. 1 Pet. ii. 17. and have been subject to the higher Powers, Rom. xiii. 1. as he requireth all men to be. There is often times much talk of Grace and Godliness, Religion and

and Conscience amongst Traitors and seditious Companies, but would to God they had really any of these among them; for then they would presently submit to Gods Vice-gerent, and repent exceedingly that ever they lift up their hands against his anointed, if they ever do come truly to fear God, they will see what a desperate wickedness they have been guilty of all this while, in living contrary to so many strict and plain Commandments, and no question they will be really good Subjects as soon as they are good Christians and good men; therefore the good Lord grant to all that are, or have been, traiterously disposed, Repentance to the acknowledging of the Truth, and Grace to live in Obedience to Gods commands, and then we shall have no more mischiefs hatched among us, the Authors whereof are destitute of all grace and real goodness. *Secondly*, we pray not only for grace to be given to them, **but to us all**, that all our Fellow-subjects may obediently walk in Gods ways, for then none of us shall either consent to any Treason in our hearts, nor by our wicked Lives provoke God to scourge us with this Rod of Seditions, which is a Judgment by which God is wont to scourge an offending King and a sinful People, *Prov. xxviii. 2.* When Wickedness abounds it provokes our God, who (as was noted but now) alone keeps us in Peace, to withdraw his Providence from us, and then Tumults and Seditions, Strife and Rebellion break in irresistibly upon us; for the Present our gracious Father hath diverted these Evils, pray we then (as it is in the *Roman Office*,) *That we may use the tranquillity and peace, which his goodness hath established among us, as a remedy for our amendment.* *Miss. Ebor. temp. belli.* And take we heed, that none of us by heinous Iniquities make the Evil to return. And doubtless if ever this Petition were needful, it is necessary for us in these times, who have lately been delivered

delivered out of great Rebellion, as no Age nor no History can parallel, and yet we are so far from either being warned by our late Sufferings to amend, or being obliged by God's mercy to live more holily, that we are now more debauched and luxurious, more profane and loose than ever: So that I may complain with devout *Salvian*: *We have received the respite of a happy Peace by God's gift, and we use it only as an opportunity to sin more boldly, and more securely*—— *So that our very Peace is a mischief to us, since we live so, as to declare, that it had been better for us we had never received that which makes us so much worse men than we were before.* Salv. de guber. lib. 6. Surely this is the ready way to provoke God to cast us into the fire again, and if we live thus wickedly, our Peace will not long continue, 1 Sam. xii. 25. There are many, I am confident, who abhor directly to stir up Sedition against the King, who yet by their impieties do take the ready way to cause God to scourge us by another Civil War, of which they are the meritorious, if not the instrumental, causes. May the Lord therefore grant both the seditious and the loyal his Grace to amend their Lives, and live holily, and then we may hope for an enduring Tranquility. Amen.

9. XII. **And** leading a quiet and peaceable Life in all godliness and honesty, may continually offer unto thee our Sacrifice of praise and thanksgiving for these thy mercies toward us through Jesus Christ our Lord, Amen.]

Our God hath sufficiently shewed himself an Enemy to all Sedition and Rebellion in that place of the Apostle, whence this is deduced, where he sheweth that the very end of Government is, *That under it we should lead quiet and peaceable Lives in all Godliness and honesty*, 1 Tim. ii. 1, 2. And if we be good Christians, this must be our design and desire; for the two great Duties of Christianity

Christianity are Piety towards God; and Justice towards Men, here called *Godliness and honesty*; and the two necessary means to enable us to perform these, are *Inwardly, the Grace of God* (which we prayed for in the last Paragraph) and *Outwardly, a quiet and peaceable life* (which we beg here): for Wars and Tumults, Drums and Trumpets, Rebellion and Violence, Sediti- on and Strife, disturb us in the Duties of Godliness, and hinder us in the practice of Honesty; therefore whoso- ver desires sincerely to serve God, and do justly to all men, he will and must abhor and pray against all Treason and rising up in Arms, as that which is an im- pediment to his quiet, and consequently to his chearful and undisturbed leading a good life. And oh! that none of us had any other ends; then to serve God and do ho- nestly towards all men; for then we should all live qui- etly under our Governors, we should never mutiny nor rebel, we should never disturb the Kingdom if we only wished to live in peace; nor should we break God's Laws that command subjection, if our only aim were to serve God: Our only employment then would be to live holily and happily, to obey our King, and love our Fellow-Subjects, and to pray for the continuance of Halcion days: and then also, as *S. Paul* adviseth, *Heb. xiii.*

15. We should have continual Cause to offer up the *Sacri- fice of praise and thanksgiving to God through Jesus Christ for these his Mercies towards us*: for then Heaven would so watch over us, that our peace should never be disturbed, we should have no plots, or none to prosper, and we should frequently have occasion to bleſs the Name of God for the encrease of Piety and Vertue, the security of Laws and Magistrates, the suppressions of Treasons and Conspiracies, the continuance of Peace and Plenty, and happy are the People that are in such a case, *Psal. 144. ult.* wherefore let our Lives as well our Lips hereunto say, *Amen.*

The

The Paraphrase of this Thanksgiving.

[**O eternal God**] whose Kingdom can never be shaken, thou art [**our heavenly father,**] and takest care of our peace also: For thou art he [**who makest men**] of several interests and tempers [**to be of one mind,**] and live quietly together [**in a house**] and in a Kingdom also; [**and**] when any Tumults do arise, thou [**stillest the outrage,**] and appeasest the fury [**of a violent**] faction, [**and**] of an [**unruly people**] broke loose from their obedience: We can remember the mischiefs lately contrived by such as these, [**and we bless thy Holy Name, that**] in pity to us [**it hath pleased thee**] to discover the plots, [**and to appease the seditious tumults**] of ungodly and discontented Men: Causing a Cessation of those troubles [**which have**] by evil Instruments [**been lately raised up among us,**] who otherwise might have lived in Peace. And now we are quiet again, we come unto thee [**most humbly beseeching thee**] our gracious Deliverer [**to grant all of us**] as well the Disturbers, as the Loyal, such [**grace, that we may**] be truly religious, and [**henceforth obediently walk in**] observance of all [**thy Holy Commandments,**] especially of those which require subjection to the higher Powers: So that being good Subjects, [**and leading a quiet and peaceable life,**] we may, without disturbing the Government, employ our time [**in all godliness**] towards thee, [**and honesty**] towards our Neighbours: And then thou wilt discover and prevent all Conspiracies; so that we [**may continually**] have reason and opportunity to [**offer unto thee our Sacrifice of Praise**] and thanksgiving [**for these**] happy days of Peace, which we enjoy by [**thy mercies towards us,**]

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us,] and [through] the Intercession of [Jesus
Christ our Lord] to whom be glory, Amen.

SECTION. XVII.

Of the Thanksgiving for Health.

§. I. **L**IFE is the greatest of all earthly blessings, and therefore the preservation thereof should be acknowledged by the most solemn Thanksgivings. It hath been the Custom, and is the Duty of all pious men, to praise God for recovery from an ordinary Sickness, as hath been noted before, *Sect. xii. §. 4.* And the very *Heathens* when they were restored to Health after any Disease, offered Sacrifices (a), and built Temples to the honour of their Gods (b). How much more then are we bound to return our highest Praises for deliverance from the Plague, the most grievous and mortal of all other Diseases? They that have been infected have *Hezekiah's* Thanksgiving after he was healed of this Sickness for their Example and Encouragement, *Isai. xxxviii. 9.* And they who were free may learn from Holy *David* to offer up Thanksgiving for their own Preservation, and for the Deliverance of the whole Nation, *2 Sam. xxiv. 25.* And for their assistance here are two devout Forms prepared, of which this first is most proper after the **Plague**, the other after the ceasing of any other contagious Disease.

(a) *Sacrificia ab iis
fiebant, qui ab aliquo
morbo convalescent,
que victimae, animales
vocabantur. Natal.
Comes Mythol. l. i. c.*

17.
(b) — *reddere victimas,
Ademque votivam me-
mento
Nos humilem feriemus
agnum.
Hor. Carm. lib. 2. od.
17.*

The

The Analysis of the first Thanksgiving.

- §. 2. This Thanksgiving hath four Parts.
- | | | | |
|---------------------------------------|----------------------------|-------------------------------|---|
| 1. A Commemoration of God's | 1 Judgment. | 1. Confessing the cause. | { O Lord God, who hast wounded us for our Sins, and consumed us for our Transgressions.
By thy late heavy and dreadful Distraction,
And now in the midst of Judgment remembering mercy, Hast redeemed our |
| | | 2. Describing the Instrument. | |
| | 2. And his mercy, shewing. | 1. The motive to it. | { Souls from the Jaws of death,
We offer unto thy fatherly goodness Our selves, our Souls and Bodies, which thou hast delivered,
To be a living Sacrifice unto thee,
Always praising and magnifying thy mercies in the midst of thy Church,
Through Jesus Christ our Lord Amen. |
| 2. An Act of Oblation, shewing, | | 2. The effect of it. | |
| | | 1. To whom we offer. | |
| | | 2. What we offer. | |
| | | 3. To what end. | |
| 3. An Act of praise and thanksgiving. | | | |
| 4. The Conclusion of all. | | | |

A Practical Discourse upon this Thanksgiving.

§. III. **Lord God, who hast wounded us for our sins, and consumed us for our Transgressions by thy late heavy and dreadful Visitation.**]

The Joy of a City or a Nation delivered from the Plague is like that which the *Athenians* expressed in their Feast called *Oscophoria*, which being to be celebrated when *Aegæus* the Father of *Theseus* was newly dead, he appointed they should at once both sing and lament over the Sacrifice, and so they were wont to do ever after (c): Or like the mingled notes of shouting and weeping among the Jews at the rearing of the second Temple; *Ezra* iii. 12, 13. Those that are spared alive have cause to rejoyce, when they reflect upon the Mercy of their own Preservation; but when they consider, that one hath lost a dear Father or a tender Mother, another a kind Husband or a beloved Wife, a hopeful Child, or an useful Friend; their joy is interrupted with a sigh, and 'tis hard to say, whether of the passions do prevail: Wherefore the Church complies with our temper, and introduceth this Thanksgiving with a sad reflection upon our late heavy and dreadful Visitation, that the remembrance thereof may gratifie their sorrow, and also help to encrease our gratitude for the mercy of our present state. The Visitation indeed was heavy to the infected, and dreadful to those that were free, some were wounded, and others alas! consumed by it, the Scars are still to be seen upon the Living, and an empty silence, and void spaces tell us how many are gone from among us, but lest we should wonder at God's severity, or murmur at his dealings with us, we are taught to confess, that all

(c) ἐπιδεικνύντες δὲ ταῖς σπονδαῖς Ἑλεῦ [Hallelujah] Ἰδ', Ἰδ' τὴν παρόντας [καλεῖται] Πλὴν. in *Theseo*.

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was for our sins, and for our transgressions. These stirred him to anger and made him wound us in wrath, and consume us in his sore displeasure : Nor can we justly repine at it ; for it is said of Jesus the Son of God, *That he was wounded for our sins and bruised for our Iniquities*, Isa. liii. 5. Now he that caused his own Son to die for our Sins, shall he not punish us for our own ? We do not, we cannot accuse his Justice, but must confess, even now the Evil is gone, that *our destruction was of our selves*, Hos. xiii. 9. And now we see how dangerous it is to provoke him by doing so wickedly as we did before, there is hopes it may warn us for the future ; for now we know, *It is a fearful thing to fall into the [avenging] hands of the living God*, Heb. x. 31. *whose wrath, if it be kindled but a little, blessed are all they that put their trust in him*, Psal. ii. 12.

§.IV. **AND** now in the midst of Judgment, remembering Mercy, hast redeemed our Souls from the Laws of Death.]

It was *Habakkuk's* Prayer, *Hab. ii. 2.* *That in wrath God would remember Mercy* ; and he hath answered this Request to us ; for though our Sins had so highly provoked him, that he was executing his wrath upon us, yet his anger had not banished pity from his breast (as it useth to do from ours) ; for in the midst of the Execution he stays his hand. And it is the greater mercy to have a reprieve in the midst of our punishment, because our Sentence was so just, we are more bound to bless the Lord for taking off the Plague, because he

(w) *Quo culpa gravior
gratia major,
Iusti supplicii vin-
cula resolvit. Amb.
hymn,*

had so just cause to lay it on ; it was not unmerited fury, but righteous Judgment (w), which he was inflicting, yet he stops in the very midst thereof : So when the

Israelites

Israelites of old, provoked him to anger with their own in-
 vasions till the Plague broke in upon them, Psal. cvi. 39,
 49. Nevertheless when he saw their adversity, he heard their
 complaints, and pitied them, &c. ver. 43, 44. For many a
 time turned he his wrath away, and would not suffer his
 whole displeasure to arise, Psalm lxxviii. 38, 39. And when
 he threatens most severely by his Prophets, he usually
 adds, that he will not make a full end, Jer. iv. 27. and v.
 18. and xxx. 11. This hath been his dealing with o-
 thers, and his Mercy is the same still toward us, for
 when the Plague that devouring Monster gaped wide
 to swallow us, being not satiated with so many Morfels,
 the Lord did (as David speaks) save us from the Lions
 mouth, Psal. xxii. 21. A Proverb to express a rescue from
 an almost unavoidable danger (e),

such as our Deliverance was, who
 were almost in the very Jaws of
 Death, from whence God hath re-
 deemed our Souls, Psalm xxxiv.

22. The Soul in Holy Writ is put
 sometimes for the Life only, Psalm

cxvi. 8. And in that Sense, we have
 escaped Temporal Death, when we were in very great
 danger thereof, so that we may justly sing with David,
 Bless the Lord, O my Soul — who saveth thy life from
 destruction, Psalm ciii. 1. 4. But if we take the word
 [Soul] properly, it may be true also, for if many of
 us here present had died by this sudden stroke, it is to
 be feared, we are so unfit to dye, that this Plague might
 have sent our Souls to Hell, as well as our Bodies to the
 Grave, and thus God hath in sparing us, and giving us
 more time, redeemed our Souls from the Jaws of Eter-
 nal Death also, if we will now amend, as the next par-
 ticular teacheth us.

(e) Ab ore Leonis,
 Proverb. 2 Tim. 4.
 17. i. e. à maximo pe-
 riculo. Leo quicquid
 prehenderit, etiamsi
 camelus foret, rostro
 auferet. Johan. Leo.
 deserti. Afric.

9.V. **W**e offer unto thy fatherly Goodness our selves, our Souls and Bodies ; which thou hast delivered, to be a living Sacrifice unto thee.]

When God had delivered *David's* Soul from death, *Psal. cxvi. 8.* He asks, *ver. 12.* *What shall I return unto the Lord for all his benefits ?* And *St. Paul* doth answer that Question, *I beseech you Brethren by the Mercies of God, that you present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service, Rom. xii. 1.* And doubtless it is never more reasonable to offer up both Soul and Body to God's Service, than when we have received our selves, and both soul and body, as it were, by a new Donation from the hands of his Mercy. Our own Customs do oblige a Malefactor, that is begged from the place of Execution, to be a perpetual Servant to that gracious Person, whose pity sued for his Pardon, and saved his Life. And it is as reasonable, we should spend our Life in God's Service, which he hath now so miraculously preserved ; especially considering, that when the Plague threatened us, and Death was at our doors, most of us did in our earnest Prayers to be spared resolve and vow, promise and engage, if God would save our Lives, we would lead them in a new manner, and spend our time more holily and religiously than ever we had done before. So that now we shall add perjury to our Ingratitude if we do not perform our Vows, and instead of giving somewhat more to God, we shall rob him of that ; which our promise hath made to be his. And doubtless it had been better for us to have died by the Plague, when our fears had in some measure humbled us ; then to live to encrease our Sin and aggravate our Damnation ; this will make
the

the very mercy of our sparing become a grievous Curse unto us. Yet thus it proves too often, that *the rest of the men which were not killed by these Plagues, yet repent not of the works of their hands*, Rev. ix. 20. And as soon as the Calamity is over, there is as much Lying and Swearing, Lust and Debauchery as ever; he that was unjust is unjust still, and he that was filthy is filthy still, scarce one Instance of amendment doth appear. Good God! what can reclaim such Wretches if the approach of Death will not affright them from their Sins, nor the Mercy of a new life oblige them to be more holy? surely they are incurable who cannot be healed by such a Judgment, and may fear their next punishment shall be in eternal flames. Consider therefore in time you that are yet alive, and resolve sincerely to make this oblation of your selves, to which you are engaged by gratitude and reason, by God's goodness and your own Vows, and then we shall behold, that your Correction and your reprieve was not in vain: Now for the manner of doing this Duty we shall not need say more here, because if any be convinced, and desirous thus to dedicate themselves to God, they may find directions, and a proper Form for it. *Comp. to the Altar. Part II. Sect. II. §. 5. whither we refer the Reader.*

§.VI. **A**lways praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord, Amen.]

The Conclusion of this Thanksgiving is *David's* resolution, when God had delivered his Soul out of the Lions mouth, Psalm xxii. 21. For in the next verse he adds, *I will declare thy Name unto my Brethren, in the midst of the Congregation will I praise thee*, v. 22. Or as *St. Paul* (and we from the Old Translations (f) read—*in the midst of the Church will I sing praise*

(f) Psalm 22. 22.
 ἐν μέσῳ ἐκκλησίας
 ἔξω: ἐν μέσῳ Ἐκκλη-
 σίας. Vulg.

unto thee, Heb. ii. 12. The praising God by our lives is the best, but not the only praise which is due unto him; for we must also bless him

with our lips, our Tongue being among other parts to be offered up as a Sacrifice unto God, wherefore it must be the Instrument of his glory, and that not only just now, but **always** so long as this Life endures, which hath been restored to us; when we praise the Lord for any other Mercy, we must think of this, and the remembrance of this deliverance must never be obliterated; moreover as our Preservation from this Plague hath been a publick Mercy, so must our gratitude be also; we must give thanks in the house of God, and before his People (both signified by the Church) that there may be as many witnesses of our Praises; as there was of our Deliverance, let us say, *I will pay my Vows unto the Lord, in the midst of thee O Jerusalem, even in the Courts of the Lords house, and in the presence of all his People, praise the Lord.* Psalm cxvi. ult.

The Paraphrase of the first Thanksgiving.

[O] Almighty [Lord] and most glorious [God, who hast] most grievously [wounded] some of [us,] who art yet alive [for our Sins,] which had provoked thee to anger [and consumed] many others of [us] by this cruel death [for our Transgression] of thy Holy Laws. We acknowledge, these were the Cause of thy punishing us so severely [by thy late] Judgment of the Plague, which was to them that felt it an [heavy, and] to them that only feared it a [dreadful Visitation:] Lord thou hast most justly corrected us hitherto, yet of thine infinite Mercy, thou inclinest to spare us; [and now] while thou art [in the midst] of the execution of thy righteous Sentence [of Judgment] upon us, thy compassions are not extinct; for thou [remembering] thy wonted [mercy, hast redeemed our Souls] from Hell, as well as saved our Lives [from the jaws of Death,] which was ready to have devoured us if thou hadst not prevented it: [We] whose Lives are thus miraculously spared [do offer] with a sincere gratitude [unto thy Fatherly goodness,] and in return for thy mercy [our selves] wholly and entire, even [our Souls and] all the faculties thereof, our [bodies] and all our Members [which thou hast delivered] from death and destruction; wherefore they shall be dedicated [to be a living,] holy and reasonable [Sacrifice unto thee] and only exercised hereafter, in doing thy Holy Will: For we will henceforth be thy Servants, not only now, but [always] spending our time in [praising] the freeness, [and magnifying] the greatness of this and all [thy mercies] towards us,

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and this not only in private, but also [in the midst of]
the Assemblies of [thy Church,] that all our Bre-
thren may joyn with us in blessing thy Name [through
Jesus Christ our Lord] and only Saviour. Amen.

*Of the second Thanksgiving for Deliverance
from any Common-Sickness.*

§.VII. **T**Here are many other Diseases besides the
Plague, which are infectious and Epidemi-
cal, causing great Mortality when they spread them-
selves, such as Fevers and small Pox in our times, and the
sweating Sickness, of which many thousands died in a
little space, in the last Century;
(g) An. 1. Hen. vij. wherein this Nation was thrice se-
An. 9. Hen. viii. verely visited therewith (g). Now
An. 5. Edward. vi. when we are delivered from such
Distempers, we may very properly give thanks to God
in this Form.

The Analysis of this Thanksgiving.

§. VIII. This Thanksgiving hath three Parts.

A. A Confession, wherein there is contained,	1. The Person to whom. 2. The things, whereof it is made.	We humbly acknowledge before thee, O most merciful Father. That all the Punishments, which are threatened in thy Law might justly have fallen upon us., By reason of our manifold Transgressions, and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, Upon our weak and unworthy humiliation, To assuage the contagious Sickness, wherewith we lately have been so sore afflicted, And to restore the voice of joy and health into our dwelling.
2. A commemoration of our deliverance, intimating	1. The motives to it. 2. The effect of it.	1. Our deserved Punishment. 2. Our grievous Sins. 1. Principally. 2. Less principally. 1. Removing the Evil. 2. Restoring the good.
3. A Thanksgiving, consisting of	1. An Act of Praises. 2. The reason thereof.	We offer unto thy divine Majesty the Sacrifice of praise and thanksgiving lauding and magnifying thy glorious Name, For such thy Preservation and Providence over us, through Jesus Christ our Lord Amen.

A practical Discourse upon this Thanksgiving.

§.IX. **WE** humbly acknowledge before thee, O most merciful Father, that all the punishments, which are threatned in thy Law, might justly have fallen upon us by reason of our manifold transgressions, and hardness of heart.]

There are many dreadful things threatned in Holy Scripture against the transgressors of God's Law: and amongst the rest, there are two sad Catalogues of judgments in that part of Scripture properly called the Law, wherein contagious and mortal Diseases are threatned to disobedience. *And if ye shall despise my Statutes — saith God — I will even appoint over you terror, consumption, and the burning ague, &c. Levit.xxvi. 14. 15, 16. and again, The Lord shall smite thee with a consumption, with a fever, and with an inflammation, and with an extreme burning, Deut. xxviii. 22. and ver. 59. The Lord will make thy Plagues wonderful — even sore Sickneses and of long continuance, ver. 60. Moreover he will bring upon thee all the Diseases of Egypt — ver. 61. also every Sickness, and every Disease, which is not written in this Book of the Law, them will the Lord bring upon thee until thou be destroyed.* To which, with the rest of the Punishments there recited, the Church hath respect in this place, teaching us to acknowledge, that as our Sins have been many, of divers kinds, and of long continuance, so might our punishments justly have been also, but our God hath shewed himself a most merciful Father, in that he hath not dealt with us according to our deservings. It is the property of (h) Mercy either wholly to pardon, or to punish gently: and it

(h) *Pœnam si tutò
poterit, donare, sin
minus, temperare. Sen.
de Clem.*

it is said of *M. Antoninus*, that his penalties were always below the Law (i) which was the Custom of all his Successors (k); but we are sure, it is the manner of Almighty God instead of many Punishments to inflict but one, and when the greatest are deserved, to choose the least, and yet to take that off also as soon as there is any hopes of amendment: He might have scourged us with Famine and War, Plague and Epidemical Diseases altogether; but now he hath only used the last, and the least, which if it seem grievous in it self, yet is very moderate with respect to our evil deservings: So that we are so far from, having any reason to complain, that we have all possible cause to admire our heavenly Father's mercy, who threatneth severe things to keep us from sinning, hoping his words may warn us to avoid the stroke of his anger, but threatneth only to prevent our Suffering of them (l); and yet when the warning takes no place, but we do sin for all that, then he abates of the rigour of his Sentence, chastising us gently, and soon giving over: So that there is mercy in his threatnings, and mercy in his executions; and it is a proper Introduction to the divine praise, to look upon the Clemency, which he shews, even in the severest parts of his dealing with us.

(i) Jul. Capitol. in vita.

(k) Ῥωμαῖος ἔ-
ρεσι μὴ ἀντιβῆναι
παιδείας ἰσχυρότερος
τοῖς πλημμελήμασι
Justin. 2. ad Hunnos.

(l) Tristia min-
atur, ne in nos tristitia
invadat. Theod. in
Jon. 3.

Ἀπειλεῖ πολλάκις
ἵνα μὴ ἐπὶ τῷ ἀ-
πειλῇ εἰς ἔξοτον ἐ-
ξανάγκη. Chrys. in
Gen. hom. 20.

9.X. **B**E ſeing it hath pleased thee, of thy tender mercy, upon our weak and unworthy humiliation, to allwage the contagious Sickneſs, wherewith we lately have ben ſo ſore afflicted, and to reſtoze the voice of joy and health into our dwellings.]

This one Judgment of the late raging Sickneſs, though it were leſs than we deſerved: yet if God had made it continue, or cauſed it to ſpread, might have almoſt conſumed us: So that we have cauſe to reckon it as an act of **his tender Mercy**, that he was pleaſed to **allwage** it. 'Tis true, we did expreſs a great **Humiliation** under it, and prayed earneſtly for the removal thereof: But we muſt not be ſo vain as to think our **humiliation** could merit our deliverance, ſince it is ſaid, than when God in anger ſends his Judgments upon a Nation, *Though Noah Daniel and Job were in it, they ſhould only deliver their own Souls*, Ezek. xiv. 14. And doubtleſs our Piety and Devotion is far ſhort of theirs: and we here do juſtly confeſs, it was but **weak and unworthy**, our ſorrow went not ſo deep, nor were our Prayers ſo fervent, or our Repentance ſo ſerious, as ſo great an occaſion did require, ſo that we may note, that this Mercy of health was granted [**upon**] our humiliation, but not for the merit thereof: The grant proceeded merely of **his tender mercy**; only he was pleaſed with our imperfect humiliation, and took that occaſion to ſend us relief. And now how are we bound to bleſs his infinite pity! that beheld ſome of us dead, and others dying, many ſmitten with this Diſeaſe, and all of us full of grief and fear, and then remembring our Sins no longer, he commands the Angel to put up his Sword, the mournful knels are ceaſed, and there is no more complaining in our ſtreets, no more lamentation in our dwellings: But the voice of **Joy and Health**,
which

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which God promiseth to send into the dwellings of the righteous, *Psal. cxviii. 15.* is now to be heard in our houses also. While Sickness was there, all joy was banished from our houses and our hearts also, nothing else but Mourning and Woe, sighs and groans, complaints and doleful accents dwelt there: but now health and joy are returned together, now we are able and fit, as well as obliged, to sing praise to God: and I wish we may make use of this chearfulness of our temper, and this spriteliness of mind, which health hath restored us unto, to praise God more chearfully and more devoutly; for doubtless Health is the greatest blessing, which God can bestow upon us in this World. *Aristotle* and *Plato* reckon it the first of all outward good things, and our own experience shews us that riches, honours and pleasures, are nothing if we want health to enjoy them; so that when God restores this, he gives us a power to enjoy all other earthly comforts: Let those therefore give thanks to the name of the Lord, who have wholly escaped this Disease, because they had their Health without interruption; and those who are recovered from this Sickness, because they have tasted the misery of wanting health, and so can better apprehend the mercy of its restauration: All of us indeed are bound to joy in this necessary act of Praise.

§. XI. WE offer unto thy Divine Majesty the Sacrifice of Praise and Thanksgiving; lauding and magnifying thy glorious Name, for such thy Preservation, and Providence over us, through Jesus Christ our Lord, Amen.]

This Conclusion is the natural Consequence of all the former Considerations: for whether we compare the greatness of our Sins with the gentleness of our Punishment; or reflect upon the misery of our late condition

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condition in respect of our present estate, we have a-
 bundant cause to offer up the **Sacrifice of Praise**
 and **Thanksgiving**. There are many of our Brethren
 swept away by the late Mortality, and we are yet left
 alive: Now, *the dead praise not thee, O Lord, neither all*
they that go down into silence; but we will praise the Lord
from this time forth for evermore, Psal.cxv. 17. The Grave
 is called the place of silence, and they are silent, that

dwell there (m): *The Grave cannot*

(m) Psalm xxxi.
 19. and cxv. 17.

— *silet rex ipse*
silentum. Virg.
 Æneid.

praise thee, Death cannot celebrate
thee (saith good Hezekiah in the like
Case) the Living, the Living, they
shall praise thee, as I do this day, Isa.

xxxviii. 18, 19. It is we who are

spared that must laud and magnifie the glorious Name
 of our Deliverer, for we were rescued from the com-
 mon destruction to this very end. Let us consider how
 strangely his **Providence** did take care of our **Preser-**
vation, when many younger or stronger, many that had
 better means of escaping, and seemed to be in less dan-
 ger than we, died by this sad Disease; and what reason
 can we give, why they were taken, and we were left?
 It was God's infinite mercy towards us, and it is our
 duty to own it with the most hearty praises we can ex-
 press; yea if we shall neglect it, we are the most un-
 grateful wretches in the World, and deserve to be cast
 out of God's protection for the future: and it is very
 likely, if we will not praise the Lord now, when we
 can, and are so much obliged to do it, it shall not be
 long 'ere we be sent to the house of silence our selves,
 where we cannot do that, which now we will not per-
 form. Let us therefore be so wise, and so just, so kind
 to our selves, and so grateful to our Deliverer, as to
 bless him heartily now, and that will engage him to
 keep us for ever hereafter, till a timely death take us

to

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to a glorious Immortality, through Jeſus Chriſt our
Lord. Amen.

The Paraphraſe of the laſt Thankſgiving.

O Lord, we are ſo far from murmuring at this grievous Sickneſs, which hath rag'd among us, that [**We humbly acknowledge**] here now that we are [**beſore thee**] in thy houſe, [**O moſt merciful Father, that**] thou art very gracious in thy dealings with us: ſince inſtead of that one Judgment [**all the puniſhments**] and dreadful plagues, [**which are**] terribly, but juſtly, [**threathned in thy Law**] againſt all the wilful Tranſgreſſors thereof, [**might juſtly have fallen upon us**] to our utter ruine [**by reaſon of**] the horrible guilt of [**our manifold Tranſgreſſions,**] and the great provocations we have given thee by our Impenitence [**and hardneſs of heart**] after we had committed them: [**Yet ſeing it hath pleaſed thee,**] notwithſtanding all our evil-deſervings, [**of thy tender mercy**] and mere Compaſſion to pity our miſerable Caſe, and that ſo ſpeedily [**upon,**] though not for the merit of, [**our weak**] Supplications, [**and unworthy humiliati-on**]: We admire thy readineſs to relieve us, and own thy great favour, in that thou haſt vouchſafed [**to aſſuage the contagious**] fury of this Epidemical [**Sickneſs, wherewith we**] and our Neighbours [**lateſt have been ſore afflicted**]: For Mortality and Mourning were round about us, till thou wert pleaſed to deliver us [**and to reſtoze thee**] long eſtranged [**voice of joy and health,**] which are both together now returned [**into our dwellings**]: And Lord this joyful voice ſhall return to thy houſe alſo; for here [**we offer unto thy Divine Majeſty**] our gracious Deliverer [**the Sacrifice of**] moſt hearty [**Praile and**

and Thanksgiving]: And we resolve to spend the time, which thou hast given us [in lauding and magnifying thy glorious Name] both in private and publick [for such] illustrious Instances of thy mercy, as thou hast shewed in [thy Preservation] of us at this time, and in thy Care [and Providence over us] at all other times, which we pray thee to continue [through] the merits and mediation of [Jesus Christ our Lord] and Saviour: *Amen.*

F I N I S.

Τῷ Θεῷ μόνῳ Δόξα.



A
T A B L E
Of the chief HEADS
IN THE
LITANY, &c.

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